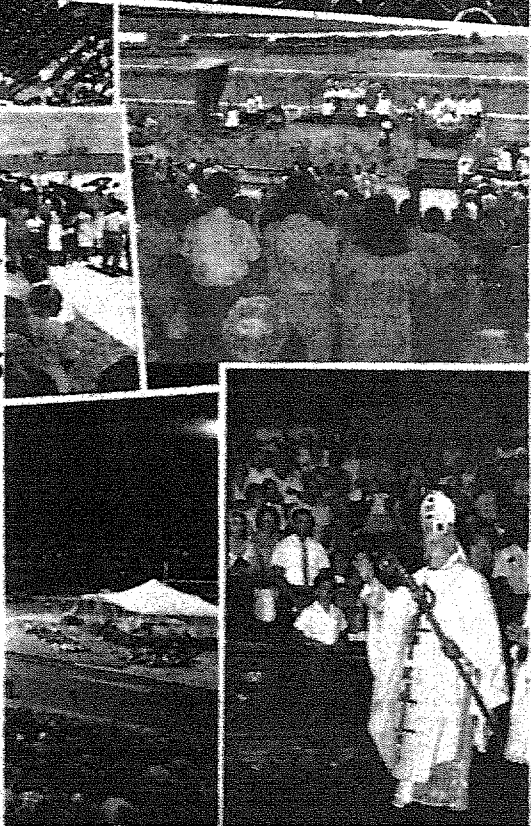


Feast of Our Lady marked by exiles

Wednesday marked the eleventh time in as many years that Archbishop Coleman F. Carroll has concelebrated a special Mass in honor of Our Lady of Charity of El Cobre, Patroness of Cuba.

Over these years the observance has been a time for thanksgiving and supplication to Our Lady by the refugees in their time of need. Shown above are scenes from past observances.

A full account and photographs of the Mass at Miami's Marine Stadium will be carried in the Friday, Sept. 17 issue of The Voice.



Violence mounts in N. Ireland

LONDON — (RNS) — Against a background of escalating tension and continued violence in Northern Ireland, British Prime Minister Edward Heath and Prime Minister John Lynch of the Irish Republic held crucial talks on the crisis situation in the British province.

All-day discussions, Sept. 6-7, between the two leaders focused on English-Irish political moves as well as British military policies to stem the tide of bombing, arson, sniper attacks in Ulster.

The meeting at Chequers, the British Prime Minister's official country residence some 30 miles northwest of London, was held far in advance of scheduled talks, originally set for late October. Advancing of the date underscored the urgency of the situation.

IN THE wake of the recent spate of bombings and sniper fire attributed to the "provisional" faction of the illegal Irish Republican Army (IRA), some Northern Ireland Protestants have launched an unofficial reorganization of former policemen into armed, militant groups. Within hours of these Protestant calls to raise a 10,000-strong militia based on disbanded "B-specials" rifle clubs, an association of Catholic former British servicemen announced its intention of raising its own 10,000-man militia.

Meanwhile, violence claimed its 100th victim in Northern Ireland since 1969: Annette McGavigan, 14, was caught in a cross-fire between snipers and British troops after gelignite and nail bombs had been thrown at troops in the Catholic Bogside area of Londonderry.

Earlier, an 18-month-old baby, Angela Gallagher, was killed by a shot fired from a passing car in the Catholic Falls Road district of Belfast. An Army spokesman said the shots were meant for a British Army patrol. One shot struck the infant in the head.



NORTHERN IRELAND'S younger generation plays ball against a wall in Londonderry. The writing on the wall is a recruiting slogan for the Irish Republican Army. Londonderry has been the scene of numerous outbreaks of violence between militant Catholics and Protestants and British troops in recent months.

Pope again asks peace

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI appealed again for peace in Northern Ireland during a noon talk Sept. 5 at his summer residence here.

"We cannot forget in our prayer the new developments of violence in Northern Ireland, which have even killed a little 17-month-old baby. We earnestly pray that this innocent blood is effective in obtaining from God a true and just calming of attitudes," the Pope said.

The previous Sunday, Aug. 29, the Pope had devoted his entire discourse to the troubles in the six counties of Northern Ireland, commenting that the imprisonment without trial ordered there was resented by "at least some of the citizens."

Break 'vicious circle,' Cardinal urges

ARMAGH, Northern Ireland — (NC) — The "vicious circle" of injustice, violence and repression in Northern Ireland must be broken, Cardinal William Conway of Armagh said in a new appeal for peace in this strife-torn country.

In a special statement, the Catholic primate of All Ireland called on those "who are seeking a solution by vio-

lent means" to consider what is likely to be left "at the end of a trail of destruction and death."

"AT THIS time of crises," Cardinal Conway said, "it is important for people to think clearly and, above all, to think ahead. What lies ahead if the present wave of violence and violent repression continues? That is the question which everyone

should be facing up to at the present time.

"Anger and frustration have accumulated in the minority here over the past 50 years and have reached a new peak as a result of events in recent weeks. I share these emotions myself, but no one should allow anger and frustration, however natural or justified, to cloud his reason or dim his Christian faith in

the doctrine of love."

"We all know that the present wave of violence and repression could lead to even greater suffering and death," Cardinal Conway said. "The responsibility for this is not all on one side. It is shared by those who neglected to remedy — or who turned a blind eye to — genuine and deep-seated political and social grievances."

Major seminary to open Sunday

BOYNTON BEACH — A 21-man faculty will greet over 70 seminarians who are returning to St. Vincent de Paul Major Seminary here when doors will officially open, Sunday, Sept. 12 for the 1971-72 academic year.

The seminarians represent various areas from throughout the United States and Latin America. Besides being introduced to a new bi-lingual and bi-cultural seminary program, the seminarians will have the opportunity of meeting a new rector, Msgr. John W. Connor, and a completely new faculty.

In reference to today's seminary, Msgr. Connor pointed out that "the Vatican II Decree on Priestly Formation is the keystone for the spiritual and academic life of St. Vincent de Paul Seminary."



THE VOICE

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SEPT. 10, 1971

National Laity Council to be formed at meet

CINCINNATI — (NC) — American Catholic lay leaders will meet here Nov. 11-13 to form a National Council of Catholic Laity designed to broaden and deepen the participation of lay people in the Church's life and mission.

Open to all Catholic organizations and individuals, the new lay council will basically

represent a coalition of the National Council of Catholic Men and National Council of Catholic Women.

Fred J. Niehaus of Cincinnati, former president of the Cincinnati Archdiocesan Council of Catholic Men and currently vice president of the NCCM, is chairman of the NCCM implementing committee that prepared groundwork for the new coalition.

THE two national councils will maintain their separate identities after the National Council of Catholic Laity is organized, but their national staffs and programming activities will be merged.

Officials of the two national councils said the chief constituents of the new lay council at first will be the organizations now affiliated with the NCCM and NCCW. It is expected that eventually all Catholic lay organizations — local, diocesan and national — will affiliate with the new NCCL because of the services and resources it will make available to them.

Final approval of plans for the establishment of the NCCL must be given by the general assemblies of the National Councils of Catholic Men and Women, which will meet here before the first general assembly of the new lay council.

DELEGATES will be asked to approve the following statement of objectives for the National Council of Catholic Laity:

1. To intensify the apostolic activity of the Catholic laity in the United States.
2. To mobilize and coordinate efforts of the Catholic laity to bring full life and meaning to the role of the laity in the mission of the Church in the United States.
3. To be a medium through which Catholic laity of the United States may speak in matters of common concern.
4. To cooperate with other national and international organizations in the solution of modern problems.
5. To cooperate with the clergy, Religious and bishops in fulfilling the mission of the Church.

THE VOICE

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

Legion of Mary members carry good news of Christ into jail

(The Legion of Mary will mark the 50th anniversary of its founding with a special commemorative Mass, Sunday, at noon with Archbishop Coleman F. Carroll as chief concelebrant at St. Vincent de Paul parish. The Legion was founded in Ireland in 1921. The Miami Council, which was started in 1958, helps out on parish census-taking and visits the aged, drug addicts and alcoholics in various homes and hospitals. Following is a report on another one of their activities.)

By MARY ANN LINDEN

Once you're in, you're in, and getting out of Dade County Jail is a difficult chore unless you show your red laminated cardboard pass. If you hold on to anything, hold on to that, they warn when they give it to you.

The bars are carefully and artistically disguised. It doesn't look like a jail from the outside, but, even as a visitor, after checking all your personal possessions in a locker and proceeding through a series of steel-bar doors which open only one way — in — you know you're really there.

THIS procedure is habit for several Miami Legion of Mary members who visit the inmates of the Dade County Jail each Saturday, talking to the men and women who're serving sentences for everything from murder and sex crimes to passing bad checks.

These women volunteers have been going to the jail for over two years now — bearing the good news of Christ, and offering assistance to those most in need of it.

Up the elevator, the legionnaires meet a small group of women inmates, escorted by a guard, and they all go to a tiny, antiseptic, windowless room with barely enough room for two small tables and a few chairs. Here, Mass later will be offered by a Jesuit priest.

The women prisoners, seven of them, walk in single file, find a chair. Introductions are made. Some are old, familiar faces, others are new, some are missing. Only



GRATIFYING SMILES beam from the faces of three Legion of Mary volunteers as they leave the Dade County jail after spending Saturday morning doing volunteer work among the prisoners. They are, from l. to r., Mrs. Dorothy Stokes, Mrs. Mary Triangali, and Mary Mooney.

two are Catholic, but all are introspective, quiet, seemingly accepting their jail tenure.

ONE Black woman asks for a rosary for her grandson. One of the legionnaires just happens to have one with her. Another lay woman chats with a newcomer, giving her some prayer leaflets to take back to the cell.

"Can we write some letters?" the legionnaires offer. "Can we call someone for you?" No takes. "But think about it," they say. "Tell us before we go."

As one Legionnaire sets up the candles and puts out the chalice the other one asks for volunteer readers. She gets a response, a quiet one. One is a Baptist. She's never been to Mass before.

Meanwhile a floor above, some 60 inmates, clad in white T-shirts stamped with "D.C. Jail" on the back, are gathered in the chapel. Many slouched down in the pews, are talking in private conversations with those next to them. Some, arms propped up on the back of the benches, sit

with a smirk on their faces, half-heartedly listening to the legionnaire up front.

WITH a non-existent attention span, someone in the back of the room moves, all heads turn around and a low chatter starts. They're all afraid they'll miss some action. For many, it's a chance to get out of the cell block.

"Act like you're in church, for once," one of the guards snaps to a fellow down front, who's hissing for attention.

Despite the disturbances, the legionnaire carries on, undaunted, explaining the substance of the Mass readings.

It takes a sizable amount of faith, inspiration for these lay women to donate their time to these friendless people, trying to help them evaluate their own personal worth to society.

Eight women are trained and regularly visit the inmates anytime they're needed. They take over for

the Barry College Sisters — who regularly visit the Jail — during the summer and sometimes visit during the winter.

Legion's fidelity gives joy to Pope

VATICAN CITY — (NC) — The Legion of Mary's fidelity to the Church in an age of upheaval has brought "special joy" to Pope Paul, says Cardinal Jean Villot, papal secretary of state.

Writing to the legion's president on the 50th anniversary of the founding of the prayer and action association, the cardinal said:

"In this time of renewal after the council, which is a time also of upheaval, it is with special joy that the Pope notes and comments on the fidelity of the members of the Legion of Mary to the pastors appointed by God for His Church, and above all, to the Apostolic See."

THE Legion of Mary was founded in Dublin on Sept. 7, 1921, by a small group of laity who wanted to develop themselves spiritually while helping those in need. Requiring of its members weekly prayer meetings and fulfillment of charitable works, the legion has spread to over 60,000 centers on five continents. Its current president is James Cummins.

Cardinal Villot praised the legion for avoiding change for the sake of change, but exhorted legionnaires to move boldly into modern times by "combining unity of spirit and essential method with deep respect for the riches of cultural diversity."

The cardinal also said that the first 40 years of activity by the legion served as a model for the preparation of the Vatican Council's statements on the laity and Catholic Action.

16 to be ordained permanent deacons

WASHINGTON — (NC) — This country's largest class of candidates for the permanent diaconate will be ordained Sept. 11 by Cardinal Patrick O'Boyle of Washington in St. Matthew's Cathedral here. The 16 men, ranging in age from 34 to 65, have completed two years of study and spiritual training coordinated by the Josephite Fathers at St. Joseph's Seminary. A third year of study will be devoted to post-ordination training with continued pastoral supervision.

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Pope travels by auto to St. Benedict shrines

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI motored 25 miles the evening of Sept. 8 to visit shrines made famous by St. Benedict, the sixth-century founder of the Benedictines.

The Pope visited the cave, known as Sacro Speco, where St. Benedict lived for three years as a hermit before founding his first monastery and writing the religious rule that was to forge monastic life for centuries.

THE Pope then stopped at the monastery of St. Scholastica, St. Benedict's sister. Later the Pope went to Subiaco, where he said Mass in the village basilica for the townspeople and officials of the region.

The Pope was escorted by

Italian police on the drive from his summer residence here in the Alban hills to Subiaco, about 50 miles east of Rome.

Pope John XXIII had visited the same shrines in 1960.

Among other monasteries founded by Benedict is the famous Monte Cassino, where the saint died around 550.

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Hare Krishna kids and the blind man have a little war

By JOHN DE GROOT

The blind man in cowboy boots doesn't like the kids with the tamborines and shower shoes. He thinks they ought to go out and get a job. He tells them that very loudly at least four, or five times a day.

The blind man in cowboy boots begs for coins in front of Burdines' department store in downtown Miami.

He has a tin cup, a portable radio and a seeing-eye dog. He sits on a battered wooden chair. The seeing-eye dog lies on the hot sidewalk with his tongue out. Every once in a while, a waitress from the five-and-ten lunch counter brings the seeing-eye dog some water in a plastic dish. It's one of those nice things humanity is capable of.

The kids with the tamborines and shower shoes wear long flowing robes and strange paint on their faces. The boys have shaved all their hair from their heads... except for a funny little straggle patch at the back. This is because they follow the teachings of a holy man from Calcutta who believes in reincarnation, vegetable-eating and the collective benefits of chanting Hare Krishna... among other things.

THE kids with the tamborines and the shower shoes spend all day strolling up and down Flagler St., beating drums, shaking their tamborines, smiling at people and ignoring the blind man in cowboy boots who keeps telling them to get a job.

The kids have been shaking their tamborines and chanting Hare Krishna for at least a year now. The blind man's seeing-eye dog no longer looks up as they pass.

The kids believe that their chanting will help the spiritual lives of the masses moving along the sidewalks of downtown Miami.

This is what the aged holy man in Calcutta teaches... along with the business of eating vegetables and wearing paint on your face.

The kids also sell magazines with pictures of the holy man and writings about his teachings. The money they get goes for the support of a temple they operate in Opa Locka.

At times, when the kids pass the blind man with their chantings, the blind man will turn up the volume of his radio and the sidewalk explodes with a strange mixture of rock bands and Hare Krishnas.

The kids ignore the blind man's radio. They are very serious about their chantings. Aside from their shaved heads, painted faces and flowing robes, they could be anybody's kids... typically American. None of them has been to Calcutta where the holy man is from.

The other day, the blind man told them they ought to go back to India.

A kid with bad teeth told the blind man they had never been there.

"Why don't you go over there and chant your songs for all those starving people, then?" the blind man yelled. "India is filled with starving people. If you want to help somebody, help them... or have your holy man help them."

ANOTHER kid said the blind man was missing the point. "We're here to help the people of Miami," he said. "You're crazy," the blind man said.

The kids began chanting Hare Krishna.

A fat woman with a heavy shopping bag and hair curlers walked by and gave the blind man a dime. "God bless you," he said. "Those kids ought to get a job."

"It's terrible," agreed the fat woman.

"There're thousands and thousands of refugees starving in Calcutta and these kids are chanting songs from India trying to save Miami," the blind man told the fat woman.

"The world's gone mad," the woman said.

"I sit here and listen to the radio all day and I hear the newscasters telling about all those refugees from Pakistan who are starving in the streets of Calcutta... hundreds of people dying on the sidewalk everyday," the blind man continued. "And here these kids are asking for money to support an Indian temple in Opa Locka. It makes you wonder."

The fat woman turned to one of the kids with the tamborines. "Why don't you go to church?" she asked.

"The world is our church," a girl with paint on her forehead answered. "Hare Krishna."

"In downtown Miami of all places," said the woman.

"You ever see anybody starve to death?" shouted the blind man.

"Hare Krishna" chanted the kids.

... their bellies bloat up ... called the blind man.

"Hare Krishna"

... their eyes protrude ...

"Hare Krishna"

... with little kids, their bones get brittle and they hurt

all over ...

"Hare Krishna"

... and each day in Calcutta, they go through the streets with dump trucks and pick up the starvation dead

"Hare Krishna"

(CONTINUED ON PAGE 22)



A NUN at New Delhi's Home for Dying Destitutes hands over an old lady who is both physically and mentally ill. The woman has no mattress on her bed. The nuns had to take it away when she began to eat it. Such cases are daily routine for Mother Teresa and her Missionaries of Charity. The homes the order has set up throughout India never turn anyone away even though they can often offer nothing more than a chance to die with a little dignity and peace.

We shall all die; prophecies refugee

By J. A. SANYAL

CALCUTTA India — (NC) — Lakshmi Dey looked at the corpse lying wrapped in soiled sheets on the sodden ground and wept silently as she waited for a van to pick up her husband, a victim of broncho-pneumonia, and take him to the funeral pyre.

"We shall all die," she moaned. "Not one of our children can survive this. The rains don't stop. Our babies have no shelter, nor clothes. The ground is soaked and sodden. My girl there has rheumatism already. We have nowhere to sleep at night. The shelters out there aren't ready yet and there the water is worse."

She pointed to the east,

where eight miles away, so she had heard, she would soon have a partitioned room beneath tarpaulin.

AT her waist, an emaciated one-year-old, naked and covered with sores, whimpered in misery. Her two-year-old boy tugged at her dirty and tattered sari to remind her he wanted food. Mother and child both stood in ankle-deep water.

Behind her, 400 people pattered about among concrete drainage pipes stacked amid junk and machinery in knee-deep water. The drainage pipes, meant for another project, were their only shelter in this open field too.

(CONTINUED ON PAGE 22)

Cardinal says Viet war is a 'scandal'

BALTIMORE — (NC) — The war in Vietnam "has become an evil in which the whole country has become involved, and a scandal the Christian conscience no longer can endure," Cardinal Lawrence Shehan of Baltimore said in a pastoral letter.

Recalling that 1971 is the 150th anniversary of the dedication of the Basilica of the Assumption here, the letter dealt with devotion to Our Lady.

"AS THE sinless mother of all the faithful," Cardinal Shehan said, Mary "stands in contrast and opposition to all the sin, all the evil that exists in the world; she makes us conscious of all the evil

against which we must be on our guard and against which we, together with the Church, must struggle."

"I am referring in a special way," he continued, "to the violence and senseless destruction of human life and all human and moral values in the war in Vietnam."

No matter how seemingly noble the motives which led us to become involved in that conflict, it has long since become evident that the war has degenerated, often on both sides, into uncontrolled violence and senseless wholesale destruction of human life and moral values. It has been six years

(CONTINUED ON PAGE 22)

Schools reopen amid gloom from a setback to aid

By RUSSELL SHAW

WASHINGTON — (NC) — Catholic schools across the country reopened their doors this month under the shadow of the Supreme Court's ruling last June against some forms of aid to nonpublic education.

Since the high court held Pennsylvania and Rhode Island aid programs unconstitutional on June 28, spokesmen at many levels have affirmed that the Church is in the school business to stay — regardless of unfavorable court rulings or other hard knocks.

But there is no doubt that the Supreme Court's decision has added a new element of uncertainty — and urgency — to the financial crisis of Catholic schools. Consider these facts:

- 800 Catholic elementary and secondary schools have closed for good since last June. This is twice the number expected before the Supreme Court ruling, according to the National Catholic Education Association (NCEA), and reduces the total of Catholic schools to about 10,600.

- NCEA estimates put Catholic school enrollment at a shade under 4 million, compared with 4.3 million in the last school year.

- Encouraged by the Supreme Court's surprisingly harsh rejection of the Pennsylvania and Rhode Island programs, foes of public assistance for church-related schools are pushing new court tests of aid laws in half a dozen other states.

DESPITE all that, Catholic education leaders see some bright spots in the current situation.

One is the shock effect of the Supreme Court's ruling itself. The court did not bar all forms of assistance to nonpublic education, but it did make it clear that it takes a jaundiced view of many kinds of direct state aid.

Catholic educators don't welcome this — but they do acknowledge that it could have the salutary result of forcing Catholics to decide just how important Catholic schools are to them.

ANOTHER result of the Supreme Court decision has been to spur the search for forms of aid which will stand up under the scrutiny of courts.

The American Civil Liberties Union and the American Jewish Congress have announced suits against aid programs in Illinois, Maryland, Minnesota, New York, Ohio and Vermont. Court tests of the federal Elementary and Secondary Education Act are also pending.

This means further court rulings on the question of aid to nonpublic education in the months and years ahead. Presumably these will clarify what is permitted and what is not, in the eyes of courts.

At the moment, legal analysts for nonpublic schools incline to the view that aid to parents may provide a viable approach. At the federal level, the possibilities of federal tax credits for parents are being seriously explored.

This would be in addition to such forms of aid to pupils as bus rides and textbooks, already upheld by Supreme Court rulings in years past and untouched by the court's decision last June.

A third positive effect of the Supreme Court's action has been to oblige a number of individuals and groups to take a new look at nonpublic schools — and at the implications for American education if most of them disappeared.

MANY public school officials have acknowledged that their school systems are in no shape to handle a large influx of students from nonpublic schools which have been forced to close. Other observers have noted that such values as diversity and freedom of choice in education are closely tied to the continued health of nonpublic schools.

At the same time, the sweeping character of some of the language in the Supreme Court's ruling suggests that its full implications may not have been felt yet.

The majority opinion, written by Chief Justice Warren Burger, made "excessive entanglement" between government and religion the basis for overturning the Pennsylvania and Rhode Island laws. Included under the heading of "entanglement" was political activity by religious groups, which the Chief Justice envisioned as associated with such state aid programs.

Speculating on the "divisive" potential of such activity, the Chief Justice declared that this was "one of the principal evils against which the First Amendment was intended to protect." Later he warned of "the hazards of religion intruding into the political arena."

CRITICS have zeroed in on this part of the opinion. Applied across the board, they say, it would exclude religion from an effective role in the public life of the nation.

Thus, added to the crucial but relatively narrow question of the decision's impact on nonpublic schools, is the broader question of what it implies for the future of religion in America generally. Final answers to both questions may be a long time coming.

(Russell Shaw, Director of the National Catholic Office for Information, has written extensively about nonpublic education and was co-author of "S.O.S. for Catholic Schools.")

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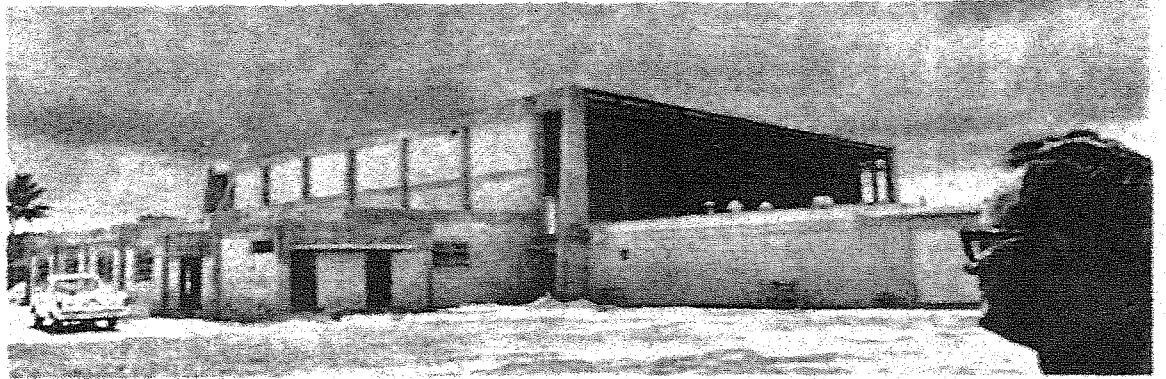
Multipurpose buildings near completion

Although there have been no new classrooms constructed this year at Archdiocesan schools, there have been some structures erected at various high schools which can be used for many purposes but an increase in enrollment has not been effected at these schools.

Two of these multipurpose buildings have gone up, or are being erected, at Monsignor Pace and Cardinal Gibbons High Schools. The buildings at the schools will, hopefully, be completely finished for use this year.

THE multipurpose building can be used for various activities, including assemblies, indoor athletics, large classes which involve the teaching of such subjects as drama, and the opportunity of enhancing team-teaching programs within the present system of Catholic education.

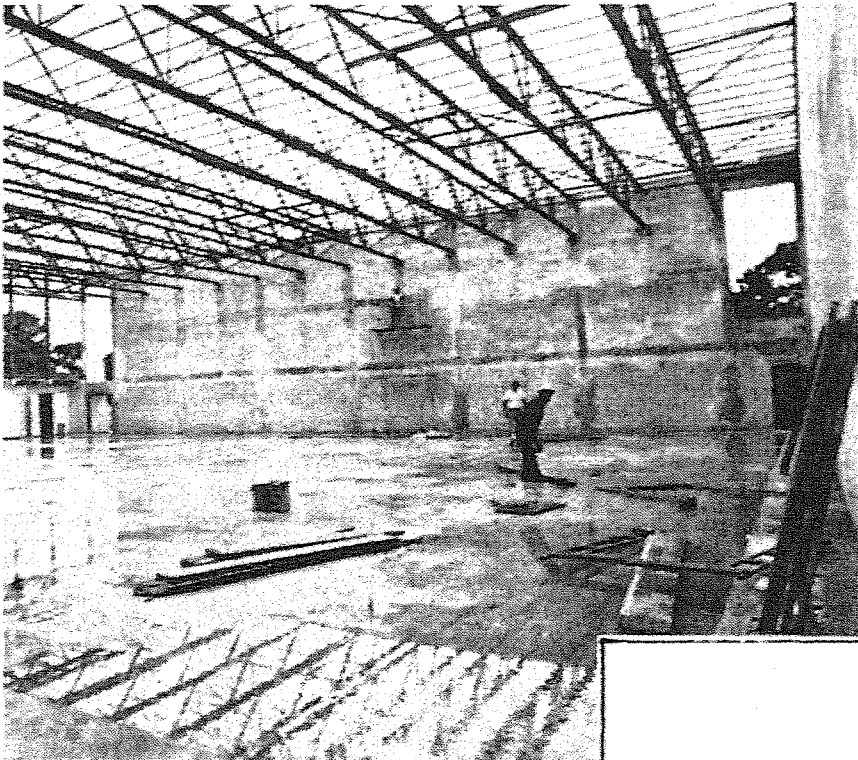
Last week, the Voice included pictures of the new wing at Lourdes Academy. The multipurpose building at Lourdes is similar to the ones featured on this page at Monsignor Pace and Cardinal Gibbons High Schools.



SCHEDULED for completion by mid-October, the new multipurpose complex at Car-

dinal Gibbons High School, Fort Lauderdale, slowly takes form. The tall building will be

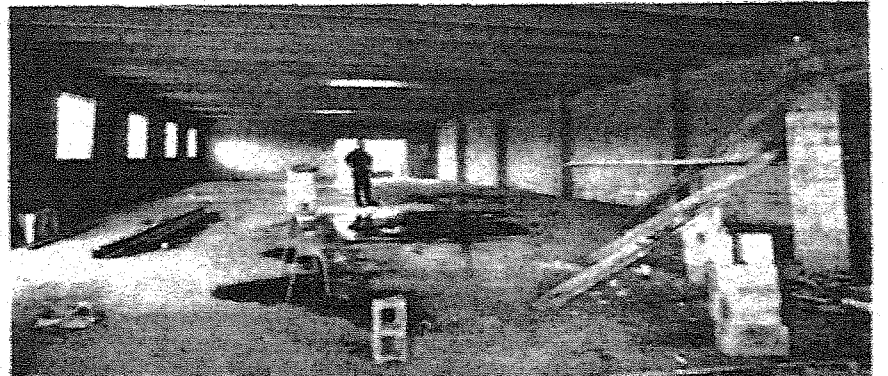
used as a gymnasium and an assembly room. It will seat 1,500 persons.



THE STEEL BEAMS, floor and a brick wall go up for the new multipurpose structure at Msgr. Pace High School, Miami. To be used for such activities as inside athletics and physical education classes, the building will also afford opportunities to develop and enhance team-teaching techniques.



WIRING for the lighting fixtures is completed for the cafeteria at Msgr. Pace High. The cafeteria will be able to accommodate approximately 200 students.



THE NEW cafeteria at Cardinal Gibbons High, adjacent to the gymna-

sium, will seat 300 students and has a separate entrance from that of the

gym. Square footage of the two buildings is 16,230 feet.

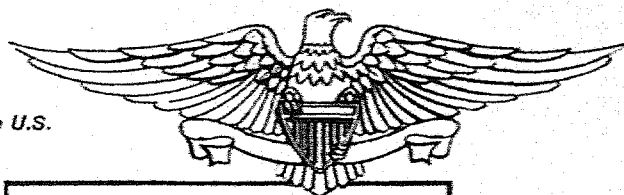
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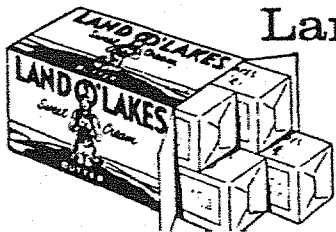
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1971-72 term opens at seminary

Seminarians, in the High School department, returning to St. John Vianney Seminary marked the official opening of the 1971-72 academic year by attending a concelebrated Mass in honor of the Holy Spirit on Sept. 2. Those in the Junior College will return to the campus on Sept. 12.

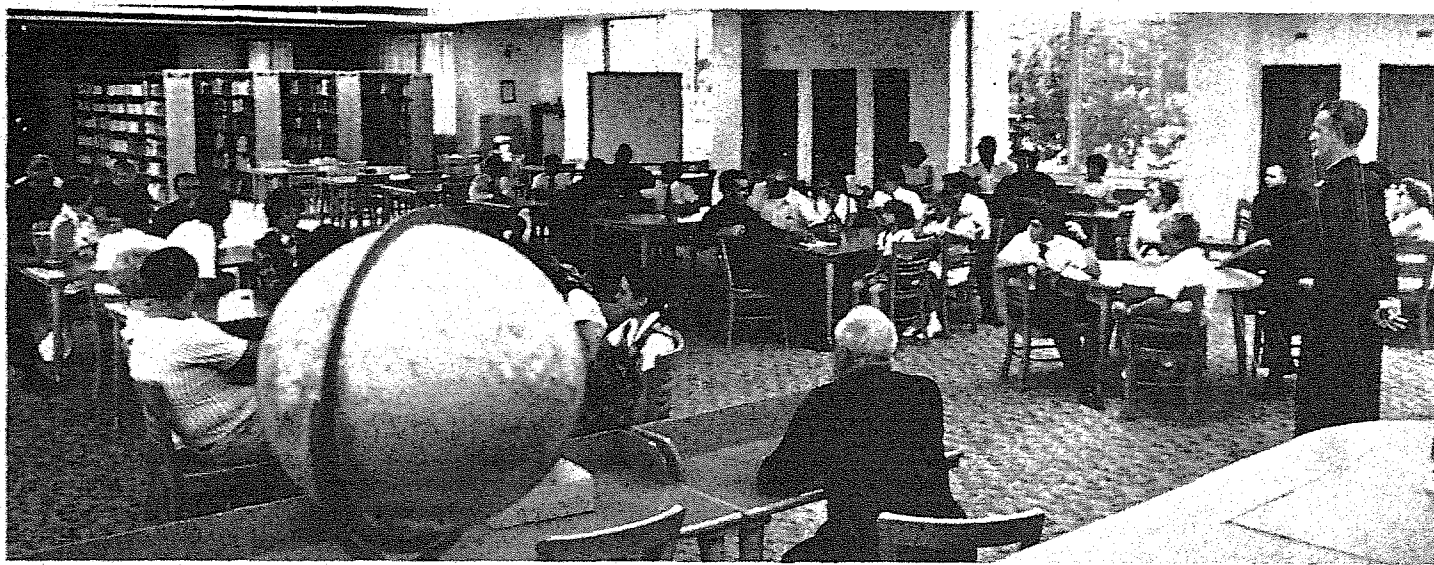
Principal celebrant was Father Charles F. McNamara, C.M., rector, who concelebrated with other priest faculty members of the seminary. In his homily Father McNamara cited the coming of the Holy Spirit at the beginning of the scholastic year for the purpose of "renewing the face of the earth."

THE renewal, he said, will be accomplished for the good of the Church by the revived spirit of the returning seminarians; the aspirations of the new students and the dedicated efforts of the administration and teachers, both old and new, engaged in training young men for the priesthood in the Archdiocese of Miami and the State of Florida.

Under the direction of the new rector, an orientation program was held for the seminarians and their parents last Wednesday.

"We have confidence the seminarians will make a substantial contribution to the seminary. We are happy with

THE NEW rector of St. John Vianney Seminary, Miami, Father Charles F. McNamara, C.M., greets returning seminarians and their parents.



the group we have," said Father William Hennessey, director of Vocations for the Archdiocese of Miami.

Approximately 40 percent of the applicants who applied for entrance into the minor seminary were accepted, he added.

"It appears as though, while the spirit of the young men coming into the seminary is generous, there seems to be a demoralization among the people to encourage the young to enter the seminary," he said, "which is due to the greater stress placed on the secular city."

CONSEQUENTLY, there is a loss of the concept of a vocation to the priesthood as

a call from God; "to live a life of total service is a call from God." Father Hennessey said. The call to the priesthood "needs to be emphasized over and over again," he added.

New personnel on the faculty include Father William R. Grass, C.M., director of students; Father John A. Pearce, C.M., resident director, and Father Walter F. Dirig, C.M., director of the junior college division.

The new librarian is Father Louis C. Roberts; Father Keith Krusky, C.M., will teach religion and English and Dr. Henry A. McGinnis, Ph. D., A.C.S.W., will teach in the sociology

department at the college level. Dr. McGinnis was the founder and first dean of the School of Social Work at Barry College.

Father Grass previously held the position of spiritual

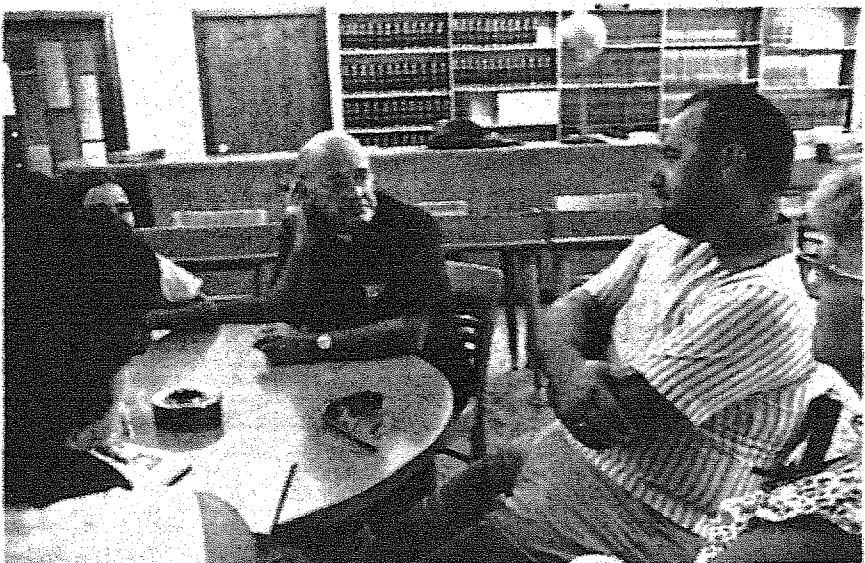
director at St. John Preparatory School, Brooklyn, N.Y. Prior to coming to St. John Vianney Seminary, Father Pearce taught for a number of years at St. Joseph College, Princeton, N.J., a preparatory seminary for the Vincen-

tian Fathers.

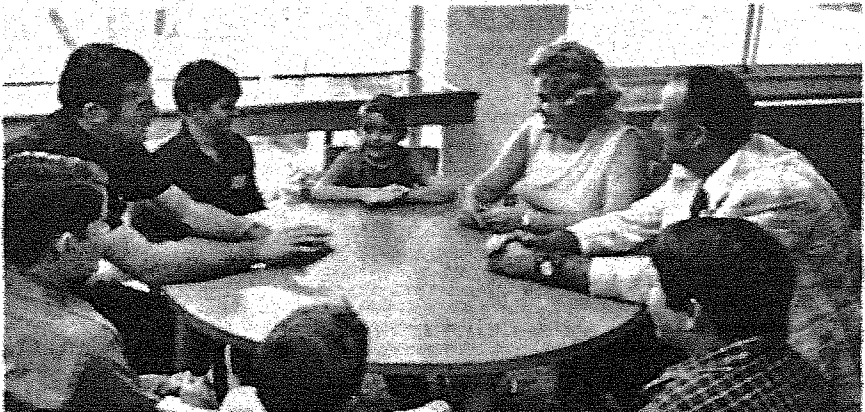
The new director of the junior college division was the former vice rector of St. Vincent de Paul Major Seminary, Boynton Beach, before coming to St. John Vianney Seminary.



DIRECTOR OF STUDENTS, in the high school department Father John Pearce, C.M., chats with Mrs. Mildred Colletti and Mrs. Loretta Kelly in the seminary library.



SPEAKING WITH VISITORS from Fort Lauderdale, Father William Grass, C.M., director of students in the college department, discusses seminary life with Mr. and Mrs. Raymond Taylor and Mrs. Eva Taylor.



SPIRITUAL DIRECTOR at St. John Vianney Seminary, Father Harold J. Pascal, C.M., explains the spiritual training seminarians receive to Mr. and Mrs. John Browning, and their younger boys who have visited with their seminarian-brother.

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4	1,200.00	181.75	5,211.85
5	1,200.00	237.87	6,649.72
6	1,200.00	296.24	8,145.96
7	1,200.00	357.00	9,702.96
8	1,200.00	420.22	11,323.18
9	1,200.00	486.00	13,009.18
10	1,200.00	554.46	14,763.64
11	1,200.00	625.70	16,588.34
12	1,200.00	699.83	18,489.17
13	1,200.00	776.97	20,466.14
14	1,200.00	857.25	22,523.39
15	1,200.00	940.78	24,664.17
16	1,200.00	1,027.71	26,889.88
17	1,200.00	1,118.16	29,210.04
18	1,200.00	1,212.28	31,622.32
19	1,200.00	1,310.24	34,132.56
20	1,200.00	1,412.17	36,744.73

Figures on the chart based on 4% annual interest compounded quarterly. The rate of interest may change from time to time depending upon government's regulations and the national economy.



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Editorials

A 'reverse' airlift? Do we bend again?

Opponents of the Cuban airlift have found an ally in Fidel Castro.

What they couldn't accomplish by legislative means in this country has now been settled by communist edict.

They argued that the airlift was not realistic. They said it only served to perpetuate the problem it was intended to solve: that of uniting families.

Their kind of logic was insensitive to the cruel, hard facts of life in Cuba.

THEIR ARGUMENT ignored the persecution, hardship and tyranny suffered by hundreds of thousands of Cubans who wanted to flee their mother country to seek refuge here.

While the corollary intent of the airlift may have been to unite families, the primary reason of the exodus was to flee communist oppression.

Now we hear the suggestion that the United States seek an "understanding" with Castro. Such a pact, even more unrealistic than the charge made against the airlift, would permit our refugees to visit their families in Cuba.

More than unrealistic, the suggestion is in direct violation of President Nixon's recent economic "freeze," which discourages spending American dollars abroad.

Castro would like to have our American dollar-paying refugees visit Cuba. He would be delighted to have them deposit their hard-earned American currency into his money-starved coffers.

WHAT WE REALLY need at this time is neither a "reunion" airlift nor a new understanding with Castro but a united effort to reaffirm our position. Thousands are still waiting despondently in Cuba to come to the U.S. The Coast Guard, during recent days, has rescued many fleeing Cuba in small boats. They predict many more will attempt escape the same way.

We need to have Congress and the President make it abundantly clear, that we have lived up to our part of the agreement and we insist the Cuban leader live up to his 1965 pledge.

We can not allow unilateral disregard of an agreement between Cuba and the U.S. to be fashioned into a bargaining weapon for new pacts or concessions, especially when Castro alone would be the beneficiary.

As far as the "reverse" airlift is concerned we know the exiles here will not be fooled — they know how deceptively communist tigers bite.



AN ELDERLY woman is assisted down the steps from one of the last Cuban refugee airlift flights to arrive in Miami. Cuban authorities interrupted the airlift Sept. 1 to prepare a final list of those who would be permitted to leave.

Border shooting stirs more Irish turbulence

By JOHN MCCAUGHEY

BELFAST, Northern Ireland — (NC) — Hackballscross is not really likely to join Hastings, Waterloo and Sarajevo — or even the Boyne — as a battle site where the fate of an empire hung in the balance.

But the shooting of a British soldier who

News analysis

strayed south of the Ulster border into the Irish Republic and the wounding of two others — as well as the burning of one of their vehicles — has already provoked the

usual recriminations and counter-recriminations between Britain and the Irish Republic.

More diplomatic jousting over the topic is inevitable, as Irish Prime Minister John Lynch protests the soldiers' intrusion into Irish territory, and the British government demands the apprehension of the soldier's killers.

Lynch has angrily denied British charges that the shots that killed the soldier Aug. 29 came from the Irish side of the border, and that the Irish army stood by while the outlawed Irish Republican Army (IRA) shot up the hapless British patrol.

"ALLEGATIONS that (Irish) army

personnel allowed such firing to take place without intervention by them are entirely without foundation," Lynch declared. "Neither army nor Garda Siochana (police) personnel saw at any time any firing from the 26 counties (Irish Republic) into the six counties (Ulster)."

The Taoiseach (pronounced, tee-shook, the Irish prime minister), said that British troops have made 30 illegal crossings into the Republic in the two years since they were sent to Ulster to maintain order, and that each incursion has been brought to the attention of Whitehall (the British government).

"Assurances were received that they were accidental and that stringent instructions had been reissued to the British troops to avoid such infringements," Lynch said. He added that the two-car patrol Aug. 29 had crossed a mile into Irish territory, and not 100 yards as claimed by the British army.

THE SIGNIFICANCE of Hackballscross is not in the diplomatic fol-de-rol, or even in the killing of the young British soldier, caught up in a conflict he never made. But what of the spectacle of some 200 Irish country folk harassing a quartet of young soldiers who accidentally strayed near their village, setting fire to one of their cars, and standing by while one is killed and two are wounded by gunfire?

In Hackballscross, reporters from the British news media and from NC News found not one bit of remorse a few days after the incident.

"They got what's coming to them," seemed to be the unanimous opinion, muted only by occasionally expressed regret over the killing of a young married man from far-away Hampshire, England.

More than 400 years of Anglo-Irish con-

flikt, tenuously dormant for about 50 years, appear to be springing to life again.

Leaders of Northern Ireland's Catholic minority continually emphasize that the vast majority of Catholics on both sides of the border oppose violence. But they say that intransigence of the Northern Irish and British governments is gaining more support for the IRA Provisional terrorists than any amount of recruiting by the outlawed organizations.

In Belfast, William Largey, co-chairman of the Central Citizens Defense Committee in the Catholic Falls Road area, said that IRA members "know they can't outgun the English, so they're now onto hit-and-run attacks. But when they can show they've got peaceful villagers on their side, it gives them more heart than a hundred new machine guns in the cupboard."

THE increasingly hostile tone of exchanges between Dublin and London makes any interim solution — in which these governments as well as that of Northern Ireland must participate — increasingly remote.

John Hume, a minority member of parliament in Northern Ireland and a leader of the civil disobedience campaign in that British province, said that it is increasingly difficult to persuade his constituents that violence is not a solution.

"We're trying to keep the protest peaceful despite the IRA . . . but every day some of our people become convinced that the IRA is right, that the gun is the answer."

After the Hackballscross incident, Hume said: "God help us we're back to Cromwell (the English general who ruled England and subdued Ireland in the mid-17th century) — if not in fact, then in people's hearts. And that's where it's all at."

Problem of Palestinian refugees

By LOUISE FRANK

JERUSALEM — (NC)

— The Palestinian refugees west of the River Jordan may one day wake to find themselves proclaimed citizens of a new Israel encompassing all currently occupied territories.

Such an end to all the refugees' hopes of the past 25 years or more is the only possible conclusion to the present trend of events in Israel.

Israeli Defense Minister Moshe Dayan has said publicly that Israel should consider itself the permanent government of the areas it annexed in 1967, taking "unilateral and immediate measures without relying on cooperation from our neighbors or waiting until they are ready for it."

AS WITH other statements too forceful for his fellow ministers to support publicly, Dayan has since modified his views — or at least this expression of them. Nonetheless Israeli affirmation of its occupation and possession of these territories is going on apace.

The fear now among the Palestinian refugees and the onlooking Arabs is that possession will become tenths of the law. The instrument of Israeli domination is

basically force; but many observers believe that the Israelis cannot stay indefinitely on the war footing that provides the force.

It is no accident that the first country to devalue its currency because of the weight on the dollar was Israel. This country was barely able to support its war efforts while the economy of its powerful ally the U.S. was flourishing, and now that the dollar is in trouble Israel is hurting fiercely. So even Israel stands to gain from a compromise that will end the drain on its manpower and money.

THE ARABS, on the other hand, who stand to lose at the least their identity are the Arabs of the occupied area.

There are many persons who now maintain that if these Arabs and the Israelis who must first come together to bargain, and that, until they have done so, the other Arab states and the major world powers belong on the sidelines.

For the past quarter-century Egypt, Jordan, Syria, Iraq — all the Arab states from the western end of the

Mediterranean to the Persian Gulf — have been consulted, approached, beseeched, coaxed, threatened, wooed, and warned in the name of Palestine; and they in turn have consulted, coaxed, threatened and even fought. Yet the outcome of all this has been merely a worsening of the situation. The Arab powers quarrel among themselves, call summit meetings, talk of unified commands and states, overturn their own governments — and all to no positive effect whatsoever. All that happens is that the kettle is kept boiling.

NATURALLY, when any permanent borders that involve the Palestinian Arabs come to be drawn, representatives of adjacent Egypt, Jordan, Syria, and Lebanon must have their say, but past events show that outside agitation is not enough to solve the situation. The other Arab countries will have to cooperate if there ever is a referendum among Palestinian refugees on whether they wish to stay where they are or to move to a new home.

A United Nations Security Council resolution passed unanimously in November 1967 lays down the principles of a settlement, but the pro-

posals have not been specific enough to lead to any lasting results.

The resolution suggests "achieving a just settlement of the refugee problem" by means of proceedings among five or six delegations — Israel, Egypt, Jordan, Lebanon, a Palestinian group, and possibly Syria if it accepts the resolution.

A conference of this kind would impose a solution from outside. Many observers feel it is time to try a new approach, with the Israelis and Palestinians along coming to an agreement on a single issue: the formation of a Palestinian state.

Those advocating such a two-party negotiation frequently mention the Geneva Conference of 1954 on Indochina. In that settlement the major powers agreed on an armistice at once followed by elections two years later to unite the two parts of Vietnam. The Vietnamese themselves had no say in the decision, and it is this weak link in the chain that let loose the current situation there.

Perhaps in the case of Palestine a decision made by the two groups most directly involved — Israel and the Palestinian Arabs — can be the foundation of a more lasting peace.

Urges immediate aid for schools

ALBANY, N.Y. — (NC)

— The National Association of State Catholic Conference Directors has urged immediate federal action to ease the financial burdens on parents and other supporters of nonpublic schools.

At its recent semi-annual

meeting in Osage, Mo., the association passed a resolution calling for "a realistic, equitable and quick federal program" that will help financially strapped Catholic schools and meet any constitutional and court test.

THE VOICE

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Is God shaking the tree?

By FATHER JOHN B. SHEERIN

Is God shaking the tree of Catholicism? Some mysterious force is certainly shaking it. Just a glance at the latest statistics will convince us of the fact. Sunday mass attendance is down, vocations have decreased to an alarming degree, some seminaries are up for sale and priests and nuns are abandoning their church careers to take up other work in the world.

One way of looking at the facts is to say that God is shaking up his Church in order to purify it and strengthen it by getting rid of the deadwood and the feeble fruit. This is an easy out. We can piously conclude that all the Church's troubles at the moment are part of the divine plan, which relieves us of any responsibility.

It is so comforting to meditate on all the other periods in history when the Church seemed to be dying but revived miraculously. Is not the life of the Church, we say to ourselves, like the invisible life forces that must undergo the seeming death of winter in order to burst out exuberantly again in springtime?

IF THIS is the way we look at the present crisis in the Church, then we are apt to assert — as we hear so many militant Catholics are saying today: "Let them go! The Church is well rid of deadwood and will be all the stronger when the troubles end. Religion is a matter of quality, not of numbers, and it has nothing to do with arithmetic." There is something awfully snooty about this attitude, indeed, something crude and brutal like the conclusion of old papal letters rejecting a priest's request for permission to marry. "Pereat! Let him perish."

It is no small matter for a member of a family to let another member "perish." We might say, "The club is well rid of him" if the departing brother is a member of a private club, but thank God, the Church is not a private club. It is a fellowship the Lord himself organized, and the badge of

membership is concern for the brethren: "Love one another as I have loved you."

Undoubtedly, there are a great many nominal Catholics, as there were many nominal Jews before the exile to Babylon. Adversity shook up the Chosen People but eventually a chosen remnant of faithful Jews was left and they had the joy of reaching the Promised Land. Maybe a faithful remnant of sturdy believers will be left after the nominal Catholics have been isolated from the Church. All this, however, is a mystery hidden in the mind of God. It is certainly not our God-given task to stand by as witnesses while the Church is being purified. This would be supreme arrogance and false righteousness.

IT SEEMS to me that our business — if we are humble, believing, faithful — is to help the doubters, the weak in faith, the poorly instructed who shift their allegiance to the Church because of the latest intellectual craze or movement, as written up in "Time" or "Newsweek" or pictured in "Life." There is a psychic restlessness at the moment, especially in America, that causes even some Christians to find all their cherished loyalties and institutions irrelevant and wearisome. They need not condemnation but sympathetic understanding when they make sudden shifts in their beliefs.

None of us knows precisely where the Church is going in the immediate future. But it does seem that we can help shape the future not by pious talk about God "shaking the tree" but by solicitude and concern for the volatile, the wavering, the unstable, the sincere who are honestly searching for truth and love in a world that is in a frightful mess.

The Good Shepherd did not say of the straying sheep, "Let him go. The flock is better off without him." His attitude was the attitude the Church expresses in the Mass prayer: "May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit."



"BUT SIR, THESE PICTURES ARE TOTALLY WITHOUT REDEEMING SOCIAL VALUE?"

Liberal-conservative bickering within the Church

By MSGR.

GEORGE G. HIGGINS

In 1950 the French theologian, Father Yves Congar, O.P., published an important book entitled "Vraie et Fausse Reforme dans L'Eglise" (True and False Reform in the Church). A remarkably foresighted preview of things to come 12 years later in the Second Vatican Council, but too controversial for the jittery '50s, it was almost immediately ordered off the market and shortly thereafter went out of print and became a kind of collector's item.

This was unfortunate for a number of different reasons. In any event, Father Congar's reputation has long since been amply vindicated (notably by Pope Paul VI himself) and his ill-fated book is now back in print. Let's hope it will soon be made available in English.

THOUGH it was written largely against the background of what was happening within the Church in France more than two decades ago, "True and False Reform" has much to teach us with reference to some of our own problems within the post-Vatican II Church in the United States.

This is particularly true of the very last section of the book which deals with the problem of how to preserve unity (not uniformity but unity) within a given local Church (the Church in France, for example, or the Church in the United States) at a time when there is such a sharp division of opinion among the clergy and the laity alike on a wide range of debatable issues in the area of pastoral practice and socio-economic reform.

Father Congar is not one to panic in the face of this problem. At the same time he is frank to say that the possibility that a given local Church might be torn apart by intra-mural bickering and might be split into two churches (a "traditionalist" Church and a "progressive" Church, or one of the "right" and one of the "left") should not be written off too lightly.

Father Congar's warning is well taken in the particular case of our own local Church in the United States. On the one hand, while we obviously have our share and perhaps even more than our share of intra-mural bickering, it is not my impression that we are in any immediate danger of being split asunder into two separate and irreconcilable camps.

On the other hand, there are certain danger signals on the horizon. In some cases the dialogue between so-called "traditionalists" and so-called "progressives" in the American Church seems to be degenerating, at least in certain conservative circles, into a kind of theological witch hunt or a new form of heresy-hunting which is much too spiteful and far too vindictive in tone and fails to make the necessary distinction between those matters which are essential to the faith and those which are open to free and frank discussion and lend themselves to quite

legitimate, not to say wholesome, differences of opinion.

ON THE OTHER side of the fence — in the so-called liberal or progressive camp — while theological witch-hunting, for the most part, is taboo, fraternal charity is sometimes in short supply. Ridiculing the "opposition" or judging the other fellow's motives and putting the worst possible interpretation on them is a human enough failing, to be sure. But it is one thing to err in this regard and something else again to pretend that hitting below the belt or going for the jugular vein, so to speak, is a virtue and that the practice of fraternal charity in the liberal-conservative dialogue is a sign of weakness or of a lack of commitment to the truth.

If there is one man writing for the Catholic press in this country who has managed to steer clear of these two extremes and to keep his Christian wits about him it is Msgr. George Casey, author of a syndicated weekly column, "Droitwood," which originates in the "Boston Pilot."

Msgr. Casey, a pastor in the archdiocese of Boston, who is well into his 70s but has the mental outlook, the enthusiasm, and the intellectual flexibility of a man of 35 or 40, is, in this writer's judgment, one of the most civilized Catholic journalists in the United States. His column does honor to the Pilot and to its editor, Msgr. Francis Lally, who "discovered" Msgr. Casey in the first instance and has given him his head for, so, these many years.

Msgr. Casey is a thousand percent in favor of Church renewal (aggiornamento) and is never afraid to take an unpopular stand on controversial issues. Nevertheless, even when the going gets rough, he is always the perfect gentleman.

I don't know the monsignor well enough to be able to say what it is that makes him tick, but, as a faithful reader of his column, I would judge that he has three things in particular going in his favor. He has a keen sense of history, he genuinely likes people, and he is a man of simple but profound Christian faith.

PERHAPS it is these three qualities taken together that account for his serene optimism, which is typically reflected in the following excerpt from one of his recent columns on "The State of the Church."

"The reform and the renewal and the return (of the Church) to the world had to come sometime. God so loved the world that He sent His only begotten Son into it, but the Reformation, the enlightenment, rationalism, Freudianism and Modernism so estranged His Church that it all but abandoned it.

The re-entry of the Church into the contemporary world by way of collegiality, subsidiarity, the liturgical reform, parish and diocesan councils, due process, the liberation of the Sisterhoods, the new focus on the social gospel and the servant church has been a bit painful. Old ways become cherished just because they are old, and old habits become canonized. Feelings and

affections get torn up along with them. But it has been accomplished . . .

"This storm has been good for the Church. It got rid of some old baggage. It was reminded unforgettably of its true role and the prime concern of Jesus for it: Not itself, not a code of canon law, but people, the

sort of people and their needs as carefully described in the 25th chapter of St. Matthew's Gospel."

A system that can produce this kind of youthful optimism in a man who was born before the turn of the century can't be all bad.



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Around the Archdiocese

Dade County

The Daughters of Isabella Circle 884 will meet Monday, Sept. 13, at 8 p.m. in the K. of C. Hall, 270 Catalonia Ave., Coral Gables. The Rosary will be said at 7:45 p.m.

A rundown of Fall activities and a report on the success of volunteer work will be presented at the Villa Maria Auxiliary meeting, today (Friday) at 11 a.m. in the recreation room of the Villa, 1650 NE 125 St.

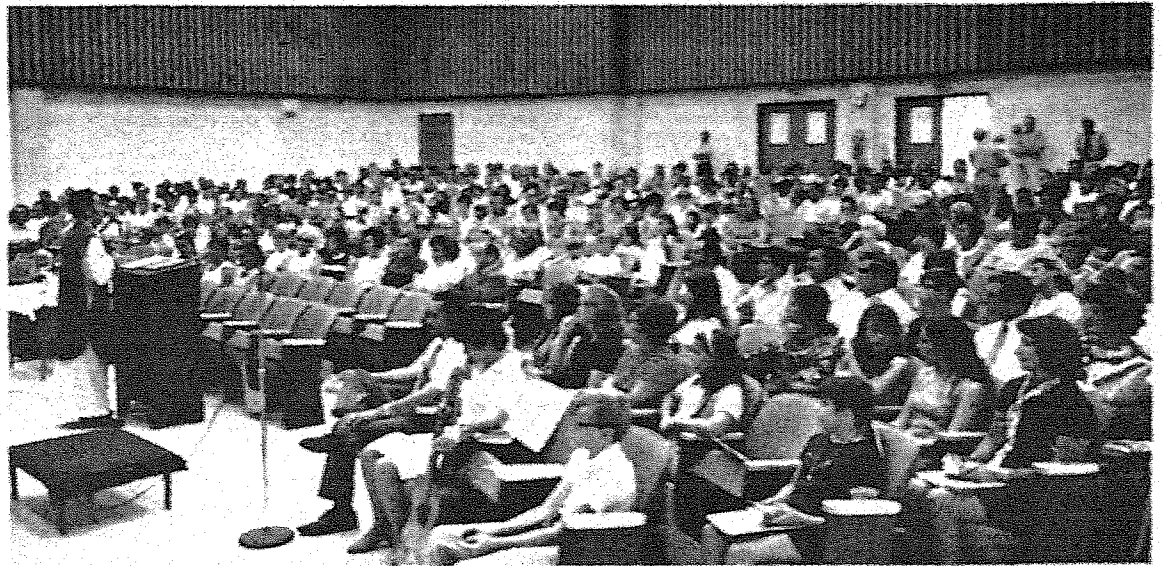
Beginning, intermediate, and advanced courses in oil painting for Dade County senior citizens will resume Monday, Sept. 13 at 7 p.m. in the North Miami Beach Civic Center, 17011 NE 19 Ave.

The classes are sponsored by the Recreation Dept. of North Miami Beach in cooperation with the Committee for the Aging. For further information call 947-7581.

The fourth annual barbecue of Our Lady of the Lakes Church will be held on Sunday, Sept. 19 from 2 to 6 p.m. at the Miami Lakes Riding Academy, 67 Ave. at the Palmetto by-pass.

A "Ladies Afternoon at Christ the King," sponsored by the parish's Women's Guild, is slated for Sunday, Sept. 12, from 3 to 5 p.m. in the parish hall.

The third annual "Italian Knight" dinner-dance party, hosted by the Coral Gables K. of C. is scheduled for Saturday evening, Sept. 11 at the hall, 270 Catalonia Ave.



CONGREGATING in the auditorium of Palm Beach Gardens High School, parishioners of St. Ignatius Parish listen to a sermon being delivered by Father John Mulcahy, administrator. The parishioners have been assisting at Mass in the high school since the parish was created from St. Clare Parish. Plans are now being made to conduct a drive for the construction of a church. An architect's drawing of the proposed church

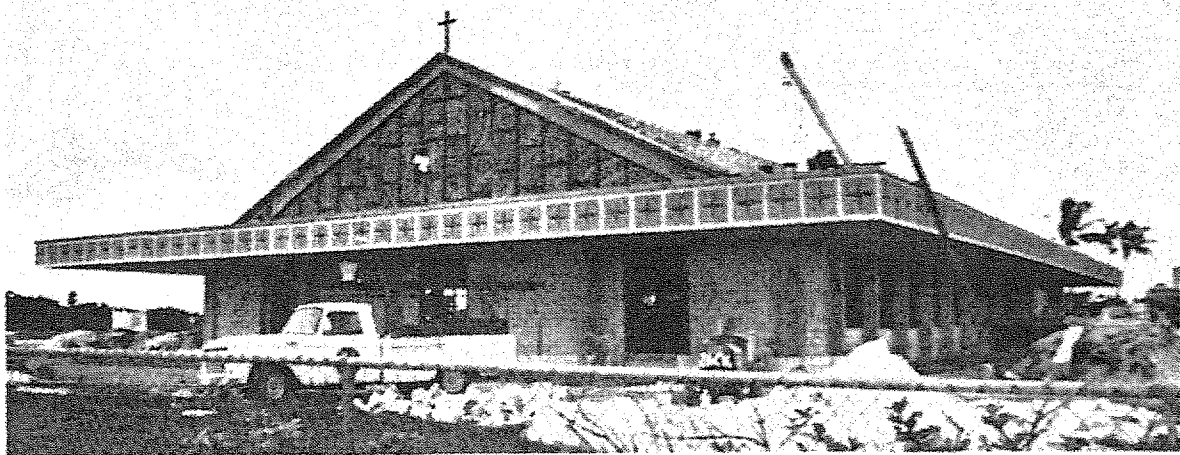
has been submitted for approval by Building Commission of the Archdiocese. The parish consists of 370 families. Three Masses are offered at the school on Sundays and one Mass is celebrated at the rectory Saturday evening.

Broward County

Our Ladies of Guild of St. Vincent parish, Margate, will meet Monday, Sept. 13, at 8 p.m. in the church pavilion. Tentative plans for the church bazaar and carnival to be held Saturday, Nov. 13 will be discussed by guild president, Mrs. Michael Porcelli.

A three-day cruise to Nassau aboard the Bahama Star, sponsored by the St. Charles Borromeo Women's Club, Hallandale, is scheduled for the weekend, Oct. 8 through 10. Reservations should be made as soon as possible.

Complete details of the trip may be obtained by contacting Mrs. Edmund Klug, 923-8651 (evenings after 6 p.m.) or Mrs. Dominic Del Bianco, 927-4932.



MID-NOVEMBER is the projected completion date for the Church of St. John the Baptist, Ft. Lauderdale. The 70 by 130 foot rectangular structure will seat approximately 1,000 persons. Dominating the entrance at the peak of the roof will be a stained-glass window depicting the baptism of Christ. The interior will consist of a combination of stained exposed walls and hand-set stone plaster. Flanking the altar on either side will be a choir loft and chapel. Topped off with a

wood deck roof, the exterior overhang will be set with precast stone panels of river gravel design. Charles McAlpine of Ft. Lauderdale is the architect.

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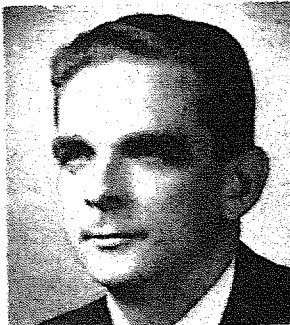
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Commitment and faithfulness

(The following is the text of a pastoral letter reprinted from "L'Osservatore Romano." It was issued recently by Cardinal Leo Josef Suenens, Archbishop of Malines-Brussels).

By CARDINAL SUENENS

Among the many challenges of the present time, people are contesting today, for different reasons, the very idea of a lasting faithfulness within a life commitment. How can we commit the future irrevocably, they say, with a decision taken now, living as we do in a changing, unforeseeable world? Can we fix for ever a choice so conditioned and contingent? If such an option of life were to turn out, in due course, to be an obstacle to my personal development, why should it determine my life for ever?

We meet with these questions in the case of priestly or religious vocation: young people hesitate before the definitive orientation of life. These questions are at the heart of our discussions on faithfulness in regard to cases of priests or religious who abandon their commitments — cases which are only too numerous, alas, throughout the world, and so painful for those concerned as well as for the whole Christian community. They keep alive the debate on conjugal faithfulness and the extension of divorce.

All these problems are not identical, and we must take care not to confuse them, but they have a common denominator: the challenge to faithfulness which, only yesterday, was taken for granted, and was the recognized basis — if not always lived — of the framework of our lives.

What is new is not the attacks on faithfulness. Gide and others had already done so, but they proclaimed themselves "immoralists". Today, we appeal to morality itself to free us from the constraint of faithfulness, which is presented as a hindrance to our subsequent authenticity; this in the name of the "right" to live one's life from day to day, immediately, as if life, as has been said, were "only a mere succession of successful moments, moments of happiness" (J. Giblet).

I. Faithfulness to oneself

By a strange paradox, faithfulness is contested in the first place in the name of faithfulness to oneself.

Has not man the right and the duty, it is said, to take care of his own development? In case of conflict, does not faithfulness to oneself take precedence over faithfulness to others?

I. AN AMBIGUITY

It seems to me that the opposition arises from the very ambiguity of the term: "faithfulness to oneself". What can this expression mean in such a context? It is forgotten that, strictly speaking, faithfulness like justice, presupposes otherness.

One is not just or unjust to oneself, but to some one else. One is not, in the strict sense, faithful to oneself, to the word pronounced by oneself. It would be better to speak of our obligation to be constant, persevering, logical and consistent with ourselves and with our previous resolutions or promises.

In the pamphlet *Vivre engagé* published by the National Centre for Vocation and by the C.E.F.A., stress has very happily been laid on this necessary "distance". "One may certainly wonder, the authors write, if one cannot be faithful to oneself. Authenticity, more than faithfulness, is this virtue for internal consumption, which consists in revealing oneself completely in one's truth. There is no doubt that there exists a certain 'faithfulness' to the image of oneself that one bears within one. But, as for commitment, one may wonder if there exist relations with oneself that do not first pass through the eyes of others. The 'image of oneself' that I carry in solitude is doubtless the one that I sculpt from the expectations that others manifest in my regard. Faithfulness in the full sense of the term is thought and lived in the first place in relation to a 'neighbour' who accepts and stimulates the gift I make him. 'Distance' is necessary for an exchange to be possible: whether I call him God or 'other people', the meditation of a stranger is necessary for me to be able to develop in actual fact the commitment I have undertaken. In this way, can faithfulness to a cause or to a task be referred to faithfulness to some one?"

The notion of faithfulness implies faith in others, the remark is an important one. We have already distorted the problem of faithfulness if we begin by reducing it to faithfulness to oneself and to one's word, given, once and for all, in the past.

In particular, discussing the indissolubility of marriage, it would be making things too easy to base one's argument on those hastily arranged marriages which break up over a mere trifle, of which there are dozens

of examples in the newspapers and illustrated papers. These are marriages based on a purely juridical yes, without a real mutual commitment of life and true love. To those who plead the right to break up "marriages" contracted in this way, with such amazing thoughtlessness, we will reply that in such cases one may well ask oneself if there has been a real marriage, and if there is not reason to conclude, not that the marriage bond should be broken, but that it has never existed.

It is only too clear that the value of commitment "pronounced" depends on the content to which it refers. As a matter of fact, in real commitment, it is not at all a question of committing oneself in the first place and then being faithful: faithfulness is inscribed and lives at the very heart of deep commitment. There can be no question here, less than ever, of mere juridical formality.

The lived experience of Christians who commit themselves in marriage, priesthood or religious life, is quite different. Commitment is not for them a verbal promise, giving their word, but an act creating a certain type of intersubjective relationship with others and above all with God. They wish this relationship to be creative of their own personality, and they live it as such, since on the plane of being, man is defined essentially by the relationships he has assumed, consciously and freely.

This commitment and the faithfulness that constantly recreates it, do not lie skin deep on the line of becoming: past, present, future, but in the depth of being. They are our only real victory over the passing of time, our opening onto the "definitive", the eschatological, the eternal. To refuse to recognize this is to "flatten" man to the biological and psychological level, stripping him of his spiritual and divine dimension. Commitment, in fact, makes me change plane: it inaugurates a style of life in which I no longer allow myself to be swept along by the fluctuations of instinct or affectivity, nor carried away by every wind of doctrine, but in which, rooted in eternity (the Gospel repeats that the believer already lives of it) and founded on the certainty of love of the Other (if not of others), I polarize the sequence of my actions in a new way. Faithfulness is not reassuring continuity, bringing security, it is not routine or fixity; it is the daily deepening of the ontological relationship, creation to meet variable circumstances and even partial failures (the possibility of which is not denied), victory over temptations, way of growing in trials; it alone renews the youth of a being.

2. A FREEDOM SET IN TIME

What, in the last analysis, underlies this discussion on faithfulness, is the very conception of man and the meaning of his life and, more particularly, the meaning and the play of human freedom in the framework of our lives.

Is not the real idea of freedom the recognition that it has this self-creating power received from God to fashion, in response to his appeal, our filial being, our eternal being? This, as the Gospel again warns us, will often call for renunciation and abnegation, for "the seed of wheat must die". The dimension of eternity underlies the Lord's appeals in favour of faithfulness: "Let man not separate what God has joined". "He who, having put his hand to the plough, looks back, is not worthy of the Kingdom".

This does not mean that there are not mistakes in choices and in options, and everything must be done to prevent them. When they are made, if the subject cannot assume morally what was not a really human "commitment", it is right that he should not be forced to live a relationship that he did not really desire and the consequences of which he cannot accept. But the latter must not be multiplied by a misconception of commitment and of real human freedom.

Real freedom is set in historical circumstances. It is characteristic of man to give meaning and continuity to his life: people are too ready to oppose the present choice to a decision taken previously.

Each present option is made in reference to a past from which no one can escape: man lives his own history, which is part of him. His freedom consists in the faculty of carrying out his project through his life. He cannot construct his future and his life except to the extent to which his fundamental options today keep their value for tomorrow. "To live, Saint-Exupéry wrote, is to be born slowly".

It is true that certain life commitments

● "A Christian can never forget that his faithfulness is borne, sustained, and vivified by God's own faithfulness. Divine faithfulness is at the heart of ours: it is its strongest support. Through Him and in Him spouses love each other not only with a human love, personal and frail, but with God's own love."

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may have been made out of fear and mistrust of oneself, to prevent oneself from turning back, to force oneself into future faithfulness by burning one's boats. Such commitments would have to be examined. But one may equally well meet with the contrary cases: it is to the extent to which one is fairly sure that the choice will remain valid tomorrow that one commits oneself by a definitive decision.

However it may be as regards concrete cases — and the second case is the more normal one — it remains true that every commitment must always be renewed to live and nourish its intention of perennity. Speaking of faithfulness between husband and wife, Zundel defined it admirably as follows: "it is an ever freer choice of an ever stronger love".

It remains true that if certain values can lose their significance along life's way, all values are not equivalent. There are some that cannot lose their significance by reason of their own virtue and quality. The values of yesterday's option does not depend solely on its present deep truth for me at this moment. Subjectivity is one thing, subjectivism is another.

There is a nobility characteristic of commitment that saves life from dispersion and confers vigour and power on it. An eminent philosopher, Mr. Ladrière, distinguishing two ways of envisaging human existence, very rightly states: "The first way manifests itself by a behaviour of passivity, which abandons itself to circumstances, lets itself be fashioned by the event, lives in a manner similar to that of things. The second way manifests itself by an active, responsible behaviour which aims at leaving its mark on events, at modeling the course of things and at fashioning itself on the basis of its own initiatives. Commitment is evidently on the side of the unifying way. Assuming his future being, the self that decides, summons at the moment of his decision what he will become, the possibilities that he is still called upon to create. It is the act of decision that makes the unity of the self and assures the recovery of renewal and anticipation, in a synthesis that tears the self away from its dispersion. When the decision commits a whole life, it unifies the self completely, it appeals to its deepest resources, it opens it to its furthest possibilities. In such an act, the self overhangs its own becoming and seizes life up to its end and even, in a sense, beyond this end".

There is a pride, too, inherent in continuity that is lived. The joy of a man, Roger Garaudy declared recently at Assisi, is to have remained faithful at the age of nearly sixty to his dream at the age of twenty. Words that are reminiscent of those of Alfred de Vigny: "Life is a dream of one's youth fulfilled in maturity".

II. Faithfulness to the other

Once we have removed the ambiguity of the expression "faithfulness to oneself", we must examine closely what is contained in faithfulness to some one else, whether the latter is God as in the priestly and religious commitment, or one's partner in the commitment of marriage. The living reference that determines faithfulness is important in order to understand the latter from within and to avoid undue transpositions. But it is not our intention to compare these forms of faithfulness: it will be sufficient here to sketch some common features.

I. CONJUGAL COMMITMENT

Conjugal commitment presents itself to us as the mutual commitment of two persons

who wish to unite, with a view to a real community of life.

You know the magnificent formula of the English Ritual, which we quoted recently in *Amour et Maitrise de soi* (p. 132): "I, N., take thee, N., for my lawful husband (wife),

for better, for worse, in sickness and in health, to love and cherish thee, till death do us part, according to God's holy will, and thereto I pledge thee my troth".

Marriage is presented as a total commitment of two persons, oriented together towards the same objective: to build up a community, that will be faithful and creative because it is founded on love.

This human reality, promoted to the rank of sign and expression of salvation in Jesus Christ when it is lived as a "sacrament", is prepared and lived at the heart of a wider community: civil society and for the believer, the Church. The social dimension of marriage appears more and more as an essential constituent element of conjugal commitment. A personal being is one who consents to take an active place in a community; conjugal commitment is a personal work only through the presence, at its different moments, of a desire for opening to the collective.

Commitment exists only through the perception of time as a continuity the meaning of which one determines. Human existence is not made up of solitary moments to be lived intensely as they occur. It is, on the contrary, the continual decision to live each present as the outcome of a "before", and the preparation of an "after". Through the undertaking he assumes on committing himself, the individual decides to use his past to guide his future in a certain direction.

Faithfulness, the fruit and condition of human commitment, is not, therefore, a mere wish, the outcome of which depends on the contingencies of an extrinsic meaning or lack of meaning. Nor is it the illusory wish to repeat the patterns of the past. It designates the determination that urges a person to construct a work that is original because it is persevering. Faithfulness is indissolubly creation and continuity: it implies the careful consideration of orientations chosen in the past and which fertilize the present.

Certainly, faithfulness also implies the desire to live "today" intensely and completely; but what kind of a "total" gift would be one that excluded these two essential dimensions of the person: the past and the future? If present faithfulness is to be radical, it must necessarily integrate the future of the one who is trying to live it.

A personal commitment is always set in the heart of a human community: in addition to expressing generally the union of several wills, directed towards the same goal, it ripens and is brought forth in the heart of a society which, in return, it aims at enriching. Commitment wishes to be a gift to others: it is the foundation of the step, which is by no means superfluous, of institutionalization.

A human persons knows what he owes to the community that has borne him and continues to feed him. He is aware, moreover, that he must enter upon a relationship of exchange and bring to the society the creativeness of which he is capable. It is a fundamental element of the development and maturation of a person to be able to collaborate in the promotion of the community. The "personal good" is necessarily conditioned by the "common good", from which one benefits and which one aims at enriching.

(CONTINUED ON PAGE 10)

Commitment and faithfulness

CONTINUED FROM PAGE 9

ing. There are, it is true, critical moments when the requirements of the person seem incompatible with those of the community. If it is true that the latter is subordinated to the promotion of the greatest number, no individual can affirm the primacy of his own development over that of the community. By the coercion it exercises over its members, society seeks to encourage the coexistence and progress of the whole: it is normal that it should be able to demand from some the sacrifice of a certain prerogative or right.

It is only too clear that persons have been oppressed by the use of false demands of the common good. It is enough to re-read Diderot's *La Religieuse* to see how oppressive the power of certain parents or of society could be. But does not the law of human progress and sometimes even of mere duty call for personal renunciations? Do not soldiers, Resistance workers, those who accept a risk to their health to meet urgent responsibilities, sacrifice themselves? If we champion the right of the person to full development, regardless of the social context, we run the risk of falling into the trap of Marcuse, the philosopher of May 1968. For the latter, humanity has always been governed by two principles, pleasure and realism. As far as possible, all men have sought the maximum of pleasure. But, as it was necessary to live, to earn a wage, to be accepted by relatives, and society, "realism" made it necessary often to prefer

"the right thing" to the agreeable. Marcuse continues by saying that in a society of abundance, which is not threatened, one may pursue pleasure only. Is such a philosophy so different from the theory that would make the individual set himself up as his own law and purpose without caring about others or the common good? At the end of such a withdrawal into oneself, there is a narcissism that is not aware of itself, which is the opposite of commitment.

The genesis of a human commitment is a long, laborious work. But it normally leads to a moment when the person aspires to attest publicly the social dimension of his decisions. The "institutional moment", let us repeat, is determining: it is the bold avowal that a private commitment knows it is, and wishes to be, borne by the community and directed towards it. In this sense, the institution is more than the officialization of a reality that is already duly constituted: like every word, it gives an explicit social meaning to the commitment and, in so doing, modifies its behavior deeply. One's promise is then lived both as an avowal of one's personal undertaking and as a request to the community to accept it, sustain it and, if necessary, protect it.

In conjugal commitment, the institutional moment manifests that the aim of the two spouses is not the intimate creation of a purely private work: the fiancés proclaim to the community their awareness of being committed, thanks to the community that

has reared them, to a work in which society takes part and from which it benefits: the building up of a radiant and creative home.

Far from enclosing love in a system of arbitrary restrictions, the institutional moment claims to expand this love to the dimensions of the greatest collectivity. The affective relationship does not, it is true, begin with the public exchange of consent: but it takes on its full meaning only if the community, for which everyone is jointly responsible, is brought in.

2. FAITHFULNESS OF GOD AND TO GOD

The conception of faithfulness and commitment that underlies all we have said is valid, we believe, for every man, whether he is a believer or not. But, it must be confessed, it receives support and extraordinary strength from faith in God.

A Christian can never forget that his faithfulness is borne, sustained, and vivified by God's own faithfulness. Divine faithfulness is at the heart of ours: it is its strongest support. Through Him and in Him spouses love each other not only with a human love, personal and frail, but with God's own love. The sacrament of marriage penetrates the heart of the man and the woman to raise them beyond themselves and give eternal life, in them and with them, to the love that unites them at the outset.

When it is a question of faithfulness and commitment within a priestly or religious vocation, this reference to God is even more visible and it appears in the foreground.

I have heard the duty of faithfulness to

God in religious life contested on the pretext that God is invisible, far away, unable to be reached by our concepts and our language and that, therefore, it is necessary above all to reason starting from man and his demands.

It would be to destroy the very meaning of an alliance to suppress one of its terms. Such agnosticism is not only incompatible with faith, it falsifies the very data of the problem, by cutting the terms of the equation. The "Scio cui credidi" (I know in whom I have believed) is the soul of every priestly and religious vocation.

For the Christian and, a fortiori, for the consecrated Christian, God is the Real, the Living, the Present par excellence. He is, St. Augustine said, more "me than myself". Faith is welcome and encounter, it makes us realize and live Claudel's words, on the evening of his conversion: "How you are suddenly Someone". And this "Someone" is such that he becomes the only justification of my life.

This vision of faith does not eliminate the difficulties from the way, but it helps immensely to tackle them, place them in their setting, overcome them. God's faithfulness is at the basis of the demand for a stable response — beyond time — on the part of man. It helps us to anticipate here below this "Kingdom of God" — to come and already present — where the wear and tear of time and the frailty of men will have no more hold because Love which is God himself will triumph in the heart of all human love, stabilized for ever in faithfulness.

Heaven packed with 'squares'

By JOSEPH A. BREIG

For all I care, you can stand on your head, or sit on nails, or roll on the floor while worshiping God, if you need that sort of thing to help you to praise and thank your Creator and Redeemer. You can assume a Yoga position or lift your arms on a mountaintop like an Indian. But if you are a Christian I would urge you to remember that God Himself came among us in our own human nature to teach us the essence of true worship. And the essence consists in living up to the divine truth, justice and love which he taught us.

"I am the Way, the Truth, and the Life," said Jesus Christ. And he said further, "If you love me, keep my commandments." One of those commandments was that we love and obey Him in His Church: "Who hears you," he said to his Apostles, "hears me . . . Go teach all nations . . . What you bind on earth will be bound in Heaven."

A lot of people nowadays are given to standing around, or cavorting around, at conventions or retreats or "happenings," telling themselves and one another how much they love their fellowmen. But when the empty rhetoric is done with, we must face the nitty-gritty of living up to the will of God. And for most of us this boils down to such unglamorous realities as getting to work in the morning; diapering and feeding children; working to provide for their educations; donating to religion and charity; paying our taxes; being nice to neigh-

bors, and accepting the duties of citizenship in a free nation.

Maybe the time has come when we should canonize a hardworking father and mother, simply for the sanctity involved in seeing things through for a lifetime, and then going quietly and humbly to their graves, with as little inconvenience as possible to others.

Trite? Certainly. Square? You bet it's square. But I have not the slightest hesitancy in asserting that Heaven is jampacked with "squares" who did their trite duties day in and day out with a modicum of complaints. God is not in the least impressed with the self-importance and exhibitionism which we see around us nowadays.

We seem to need an occasional reminder that God did not come to us through a Swami or in a horoscope or in palm-reading or anything of the sort. God revealed Himself through Abraham and Isaac and Jacob and the prophets. And finally he came in person in Jesus Christ, who did not teach us "Om Shanti," but "Our Father who art in Heaven."

God does not send the world to us to teach us things spiritual and moral; he sends us to the world. We can learn some things from the world; but what the world needs to be taught is that all things are meaningless unless ordered to God revealing himself.

So cry "Om Shanti" if you must. Listen, if you insist, to dissertations about "the cosmic Om's vibra-

tions." Then, may I urge you, turn back to the Cross of Christ and realize that here, here is God who made Himself one of us in order to make us like unto Him.

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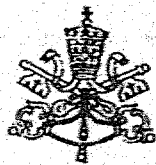
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The Voice
of
The Holy Father



Pope
Paul
VI

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

Abuse of liberty could lead to the decline of society

What receives public attention today is not so much the inner meaning of liberty but rather the external social and political use of liberty. Liberty has become a principle for some and a danger for others. Since its exercise implies obstacles and limits, liberty is seen as a struggle for freedom, for the removal of the obstacles which block its unrestricted and spontaneous application. It is easy to see how idealism, often noble and courageous, supports this effort to free man from whatever restricts or impedes the expansion of his personality and activity. One speaks of freeing man from slavery, tyranny, lack of civil rights, hunger, misery, ignorance and from the precariousness of his environment. We can also see how the abuse of liberty could easily degenerate into disorder. If everyone did as he pleased, under the pretext of liberty, we could easily suffer the decadence of organized society and see the domination of the forces of violence over public moral order. The Council called on the modern world to recognize man's first and natural right, liberty. Two points, however, merit attention. The first concerns the profound and supreme reason for man's liberty: his dignity. The Council said that authentic freedom is an exceptional sign of the divine image within man. God has willed that man be left in the hand of his own counsel so that he can seek his Creator spontaneously and come freely to Him. Deprive man of this relationship with God and you deprive him of the most justifying reason for human liberty. Secondly, man's relationship with God should neither be restricted nor forbidden by the external authority of the state, which is incompetent in the religious field.

Speaking to a general audience, Aug. 18, 1971

We must not lessen our devotion to the Virgin Mary, especially we modern people who more than ever demand evangelical authenticity and seek out mysterious ways toward divine transcendence. We must remain faithful and fervent in the cult, in the love, in the imitation, in the invocation of Blessed Mary. Proper devotion to Our Lady is a sign of the correct interpretation of Christian religion and our Catholic faith in particular. The important thing is to understand the plan of revelation which has made known to us the mystery hidden for ages, which is Christ, the divine plan of salvation for all mankind, for the whole of history, which hinges with ineffable choice and infinite love on a privileged Woman, she who is full of grace, the blessed one. Mary is the source, Mary is the Mother, who brings Christ into the world. She is at the center and at the apex of the fortunes of mankind. It is she who, by the power of the Holy Spirit, makes Christ our brother. If we yearn to grasp the economy of salvation, if we labor for unity, brotherhood, peace, for the salvation of the human race, we cannot but acknowledge the position and mission of Mary. She is the door through which Jesus the Savior came into the world; she is the gate of heaven, the cause of our joy. Let us sing the praises of Mary so that we may be less unworthy, less unfit to welcome Christ with the hymn of faith, hope and charity.

Addressing pilgrims, Aug. 15, 1971.

Allow us, Venerable Brother, at this time to congratulate you warmly for the fact that, in keeping with your outstanding and conspicuous greatness of soul, you did not hesitate to prefer the common good to your own convenience; and, although the love of a father, shepherd and teacher binds you with venerable and intimate ties to the flock you are to leave, still you decided to depart from what was your lasting care and delight. However, in your sadness, let this be your consolation: you fulfilled your difficult task honorably, and in doing so gave an excellent example and proof of the virtues by which a bishop is notably distinguished and by which he renders himself worthy of the reverence, love and esteem of all. These, then, are the qualities especially remarkable in you, an uninterrupted zeal for the advancement of religion, an ever watchful understanding for Christian unity, a gentleness and kindness always disposed to good, a skillful employment of people and things, a patriotic love for your dear country.

Letter to Cardinal Gilroy, Archbishop of Sydney, July 22, 1971.

You and Your Faith

Sunday's Gospel



The tax collectors and sinners were all gathering around to hear Him, at which the Pharisees and the scribes murmured, "This man welcomes sinners and eats with them." Then he addressed this parable to them: "Who among you, if he has a hundred sheep and loses one of them, does not leave the 99 in the wasteland and follow the lost one until he finds it? And when he finds it, he puts it on his shoulders in jubilation. Once arrived home, he invites friends and neighbors in and says to them, 'Rejoice with me because I have found my lost sheep.' I tell you there will likewise be more joy in heaven over one repentant sinner than over 99 righteous people who have no need to repent.

"... I tell you there will be the same kind of joy before the angels of God over one repentant sinner."

Luke 15: 1-10

Deny Pope will visit N. Ireland, Moscow

ROME — (NC) — Add Moscow and Northern Ireland to the growing list of places Pope Paul VI is supposedly going to visit.

London's Daily Express speculated Sept. 3 that the Pope will go to Northern Ireland Sept. 15 for a five-day visit with Cardinal William Conway of Armagh. The London Daily said the Pope would stay in Northern Ireland without bodyguards as a plea for peace between Catholics and Protestants there.

At an ecumenical service in London Aug. 29, an Anglican clergyman had urged Pope Paul and Anglican Archbishop Michael Ramsey of Canterbury to go to Northern Ireland to help "ease the problems" there.

L'Espresso, a left-wing Italian weekly, said in its Sept. 5 edition that the Pope will visit the Soviet Union next year. The article speculated that Father Pedro Arrupe, Spanish-born superior general of the Jesuits, prepared the groundwork for the papal visit. The Jesuit general is on a month-long tour taking him to the Soviet Union, Indonesia, Japan, Taiwan and the Philippines.

The Vatican press office, however, issued a denial of these two rumors. During the past two years the press has speculated that the Pope was invited to or was going to at least a dozen different countries.

sacred realities, emptying them of their elevating and beneficent religious dimensions."

Urging Christians "to study contemporary reality in all its aspects in order to discover its potentialities... and its profound needs," the Pope reminded "Christian scholars" that their research carried with it "God's gift of the light of His divine word and power," and the "strength of His grace, which saves, edifies, and sanctifies the work of research."

"Your work," Pope Paul told congress participants, "and the conclusions springing therefrom will be of the greatest help to the ecclesial community, if your labors are pursued with profound thought, serenity and charity."

Purity group blessed

CASTELGANDOLFO, Italy — (NC) — Leaders of the new European Association to fight pornography met with Pope Paul VI and obtained his blessing on their campaign against smut.

Mrs. Mary Whitehouse of Worcester, England, and Dr. Siegfried Ernst of Ulm, Germany, had a brief meeting with the Pope after a general audience here Aug. 25. He asked them to give detailed information about their movement to the papal secretariat of state.

Mrs. Whitehouse, an Anglican, told reporters that, during a 90-minute meeting the following day with Father Karl-Joseph Rauber of the state secretariat, she was promised that the Holy See would urge the world's Catholic bishops to rally around the association's cause.

"Our campaign will be welcomed by Catholics, Protestants and persons of other denominations," she said. "We want purity, not in the stuffy old-fashioned way, but a purity of purpose."

SHE said her organization aims at eradicating a growing view that pornography is all right because most people are accepting it.

"If we don't win, we may have a generation of eunuchs, with half the population frightened of sex and the other half licentious."

She said the new European Association to Fight Pornography will hold its first meeting in Bonn, Germany, Nov. 1-4.

It will bring pressure on West Germany's federal legislature to reject permissive legislation on abortion and pornography, she said.

The association's first target will be Denmark, Mrs. Whitehouse said.

The association hopes to bring the Danish government before the International Court at The Hague on charges of violating international postal agreements by allowing the dissemination of pornography through the mails.

Mrs. Whitehouse, founder and honorary secretary of a British anti-smut organization known as the Viewers and Listeners Association had joined the new European association. She said the new group includes members from all the European Common Market countries and Scandinavia.

Dr. Ernst, a physician, said he presented Pope Paul with a copy of his essay entitled "The Stand of a Lutheran for the Encyclical Humanae Vitae."

That encyclical of Pope Paul reaffirmed the Catholic Church's traditional opposition to artificial birth control.

Study of Missal urged

VATICAN CITY — (NC) — A papal letter urged priests to study and meditate on the new Roman Missal, described as the "fundamental expression of the prayer of the Church."

This advice was in a papal letter, written by the papal secretary of state, Cardinal Jean Villot, to the 22nd Italian Liturgical Conference.

The new Roman missal, a post-Vatican II revision of the four-centuries-old Roman Missal published after the Council of Trent, contains the Biblical readings, prayers and other liturgical texts to be used in the Mass during the Church year. Only part of the texts is now in use in the United States, pending full translations to be finished in 1972.

Cardinal Villot, writing in the name of Pope Paul VI, said the entire new Missal "affirms the youthfulness of the Church."

If priests will study and meditate on the new missal, the letter said, "it will enable them to understand how it is both possible and necessary to search out the style and spirit of liturgical prayer without turning to an arbitrary creative form which is out of place."

Examine 'reality'

NAPLES — (RNS) — Pope Paul VI has called on Christians to study contemporary reality "in all its aspects" in order to discover its "potentialities" and its "profound needs."

The papal appeal was made in a letter addressed to participants of the 41st National Congress of the Italian Catholic University Federation. The letter was prepared by Jean Cardinal Villot, Secretary of State, on the Pope's behalf.

Theme of the congress was "Christian Life in the Era of Secularization — A Search for Ecclesial Community."

COMMENTING on the theme, the Pontiff noted the "ambivalence" of the concept of secularization. "On the one hand," he said, "secularization represents positive and useful aspects, insofar as it de-mystifies secular realities."

"On the other hand, one cannot ignore the fact that secularization represents a tendency to debase and profane

'Where is the Blessed Sacrament?'

By FATHER JOSEPH M. CHAMPLIN

I received an anonymous letter the other day bitterly attacking present efforts to "hide" the tabernacle in some secluded corner of our Catholic churches. To settle a controversy, Al Smith used to say, "Let's take a look at the record." In this instance, let's take a look at recent Church legislation on the subject for an explanation which may enlighten confused minds and calm anxious hearts.

In 1967, the Holy Father issued through his Congregation of Rites an "Instruction on Eucharistic Worship" Section 55, which follows, recommends that the Blessed Sacrament not be reserved on the altar where Mass is offered and gives the reason why.

In the celebration of Mass the principal modes of worship by which Christ is present to his Church are gradually revealed. First of all, Christ is seen to be present among the faithful gathered in his name; then in his Word, as the Scriptures are read and explained; in the person of the minister; finally and in a unique way under the species of the Eucharist.

Consequently, because of the sign, it is more in keeping with the nature of the celebration that the Eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

IF not on the main altar, then where? Section 53 answers this question. "It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church . . ." That suggestion opens the door to myriad possibilities — a totally separate chapel, a room connected with, but apart from the main area, a side alcove, a niche in the front wall visually distant from the focal point of the sanctuary.

This Roman decree, nevertheless, mentions "the place in a church or oratory where the Blessed Sacrament is reserved in

the tabernacle should be truly prominent. No "hiding" of the tabernacle, then. But prominence does not necessarily mean a physically central location either. Modern designers use various methods to highlight actors in the theater, masterpieces at a museum, or towers of a building. They can employ similar means to draw attention toward the tabernacle.

The Blessed Sacrament worship area ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honor our Lord in this sacrament. Rich ornamentation in an intimate setting, kneelers relatively close to the tabernacle, a place rather quiet and restful — these elements create a climate which fosters personal reflection and informal conversation with the Risen Jesus present in the reserved Host.

THE altar of sacrifice and its surrounding area, however, should be simple and uncluttered because the liturgical action is what makes this particular space come alive. People, prayers, rituals are the important aspects here and artistic furnishings should not, by their elegance, distract a congregation from the ceremony.

In the Blessed Sacrament chapel, on the other hand, individuals kneeling or sitting in prayer should find the setting stimulates their thinking and elevates their hearts.

A final note. The Instruction of 1967 directs that "as a rule, each church should have only one tabernacle, and this tabernacle must be safe and inviolable." It does become confusing otherwise.

At our church, we have a tabernacle in our main sanctuary and a second one in the combination crying room-Blessed Sacrament chapel. This requires constant transfer of the ciboria from place to place and, more seriously, creates uncertainty among parishioners. Even with the door open, the candle extinguished, and the compartment obviously vacated, people kneel in prayer before the empty tabernacle.

Such duplication does lead persons to ask: "Where is the Blessed Sacrament?"

AT MASS, the principal modes by which Christ is present in the Church is through the people, in the Word, in scriptural readings, in the person of the minister, "and finally under the species of the Eucharist."



What good might youth do?

By JAMES J. PHILLIPS

FISH is a youth-run social service organization that has functioned in a number of

midwestern communities. It is an open-ended, well run collection of teens who do almost any kind of service. Baby-sitting,

driving, cutting lawns, fixing roofs, painting homes and cleaning up neighborhoods are some of the services the members have provided.

The existence and widespread success of FISH is a sign that Catholic parishes may not be giving young people enough credit. Too often, they are approached in terms of what we can give them instead of what they can give. Our focus tends to be on what will be good for them rather than on what good they might be able to do.

This approach has two unfortunate results: 1. the teens themselves are not challenged to move out of childish dependence and opposition; and 2. a number of community needs are not met because too few adults have the time, energy and inclination to satisfy them.

IF we can come to view the young people in the parish as potential allies in our task of serving the community, we might all be much farther ahead. Some of the things we might consider would be the following:

Elderly people in the parish are often in need of regular, cheerful visitors. They, as well as other shut-ins might also benefit from having someone do the household chores.

Teens who do not have drug or parental problems — or have worked them out — might be able to help those who do have such problems.

Many young people — male and female — are very good with children. They might be able to form the backbone of any number of child-care services.

Adults and teens working together should be able to do better on fund-raising campaigns than would adults by themselves.

Teens — as well as adults — ought to be

involved in putting together parish liturgies.

Whether it is one or another of the above needs or something else that is important in your parish, the youth of the parish can help. All we need do to enlist their aid is focus on their emerging adulthood rather than on what remains of their childhood.

WE need to ask their help in discovering community needs and developing ways of satisfying those needs. We need to ask them to join us, to ask them to help. We need to do this at least as much as we offer our help to them.

One step in this direction would be to provide or expand youth representation on the Parish Council. This may mean making provisions for one or more youth representatives. Or it may mean lowering the age limit for candidates and electors to 16 or 17. I have never seen this latter idea in action; but it is an intriguing possibility.

Whichever steps are taken, they need to be accompanied by an important shift in mentality. It is necessary that we recognize that, while a 16-year-old is not an adult, neither is he a child. He is usually capable of a great deal more than is asked of him.

This shift in mentality might be hastened if we realize that, at age 16:

Thomas Edison was a telegraph operator.

George Washington was part of a team that was surveying the wilderness.

Catherine of Siena was beginning her illustrious career in the convent.

Grover Cleveland was teaching in a school for the blind.

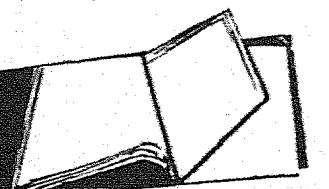
Claire Boothe Luce was producing her first play.

Davey Crockett was returning home after three years on the road.



Youths are more willing to participate in community activities than adults give them credit for, says James Phillips. And they are capable of assuming greater responsibilities than are given them by elders.

KNOW YOUR FAITH





By repenting sins we can expect forgiveness

By FATHER CARL J. PFEIFER, S.J.

"You can depend on this as worthy of full acceptance: that Jesus Christ came into the world to save sinners. Of these I myself am the worst." These words of St. Paul, found in the second reading for this Sunday, express the message of all three Scripture readings for Sunday's Mass. While God despises sin, his heart remains open to the sinner.

St. Paul drew his deep conviction of God's willingness to forgive from his own experience. "I was once a blasphemer, a persecutor, a man filled with arrogance." Yet he was forgiven.

Moses had a similar experience with the Hebrew tribes he led out of Egyptian slavery. Hardly were they free from Pharaoh than they grumbled against God and Moses, and in Moses' absence, they made a golden calf and worshipped it in place of their God.

THE first reading for Sunday describes the situation. In the language of the time, God is described as being furious with the Hebrews. In his anger he plans to destroy them all for their sin. Moses pleads with God to forgive, and "so the Lord relented in the punishment he had threatened to inflict on his people."

The Bible, from Adam's sin in Genesis to the final victory of Christ in Revelation (Apocalypse) is an interpretation of man's experience of the mystery of his own sinfulness and the mystery of God's gracious forgiveness. This has been the experience of the Hebrew people; it is the experience of the Church of Christ. The heart of the biblical interpretation is that "where sin abounds, grace abounds even more." The God of Abraham, Isaac, and Jacob, the Father of Jesus and our Father is "quick to forgive." Mercy is his most obvious characteristic.

One of the most moving expressions of just how merciful God is may be found in the third reading for this coming Sunday. Luke records Jesus' parable of the "Prodigal

Son." Actually the story is more about the Father's readiness to forgive his wayward son than it is about the son's sin. It is the Father who is "prodigal" in his loving forgiveness. Unfortunately the story is so familiar to us since our childhood that we may miss the full impact of it.

St. Paul can help us reflect on Jesus' parable from a fresh perspective. Drawing on his own experience as well as on the Scriptures, Paul struggled to adequately express his conviction of God's commitment to mercy and forgiveness. Because we are so aware of the heroism involved in risking one's life for another in war or other great crises, Paul's words in the letter to the Romans might strike us more forcefully than the more familiar parable of the Prodigal Son. The message is the same.

"IT is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath. For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life" (Rom 5: 7-10).

Paul expresses the wonder of every man who in honesty recognizes his proneness to sin, as well as his actual sins, and experiences the mercy of his forgiving Father. Because of Jesus' life, death and resurrection we can always turn to God for forgiveness if we repent of our sins.

As the Scriptures affirm: "We do not have a high priest (Christ) who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need" (Heb. 4: 15-16).

Prodigal son:

More about

God's readiness to forgive than sin itself

Sunday, Sept. 12, 1971

Reading: Ex. 32:7-11, 12-14

Reading: I Tim 1:12-17

Reading: Lk 15:1-32

By FATHER AL McBRIDE, O. PRAEM

The crowds are often smaller on Saturday afternoons for Confession. Is this a blessing or a curse? Is this some fall-out from the post-Council Church that is wrecking a fondly loved and honored Catholic practice? What is happening to the sacrament of penance? Perhaps part of an answer can be found in the limits of the accepted images of the sacrament.

Classical confessional practice worked in and out of the images of the court room and privacy. The court room exaggerated the role of the confessor as judge. It emphasized punishment and penalty language. Since the docks were crowded, the cases had to be expedited with all due haste. Wags were not above calling the experience an "absolution machine."

THE image of privacy had the unwitting result of excluding the community. It cut the act of reconciliation in half. Hence we were perfectly willing to be reconciled to an invisible God. But what about the visible neighbor we had offended? Unity with God, yes. Unity with the significant other? Not sure.

Both these images, court room and privacy, needed purification.

Turn the court room into a room of forgiveness and peace. The model for this is the Upper Room on Easter night when Jesus came through the door and endowed the apostles with peace and talked to them about the sacrament of forgiveness. "Whose sins you shall forgive they will be forgiven."

Hence it will not be a judgment at Nuremberg. Rather than be a judge, the confessor enables the penitent to express his own judgment and face it with integrity and

accept the pain that accompanies purification. Thus the confessor enables the penitent to grow in refined moral judgment.

Privacy still has a critical value, but within limits. The penitent ought to be encouraged to use the therapy of apology. This offsets the "half a loaf" confession which appeases God but ignores the neighbor. However, a caution is needed here. If marital infidelity is confessed, the disclosure of this to the partner may not be the best therapy of apology. The partner may explode in rage or collapse in disillusion.

THERE are limits to the therapy of apology. Radical candor is not necessarily always the best policy. In this case a conscious development of positive and loving behavior toward the other is the best step. Actually, this is always the best in any case.

The growing popularity of penitential devotions is a fine method of bringing out the communal dimension of the sacrament of penance. Even better, the day may come when general absolution will become a normative practice for the high holy days of Christmas and Easter.

Now all this may not solve the problem posed about the smaller lines on Saturday afternoon. It's not that the court room has scared people away, but rather that people are in many ways more serious about their moral lives and less willing to rattle it off in routine weekly fashion.

It also may mean that they are non-verbally asking for a greater understanding of the communal dimension of penance which doesn't come through so well in the current privacy practice. Who knows? Let's think about it.

THROUGHOUT the historical relationship between the Hebrew people and God, the most obvious characteristic shown to God's chosen people is mercy. This same Divine forgiveness and mercy is also very evident in the New Testament and the epistles of St. Paul.

"So let us confidently approach the throne of grace to receive mercy and favor"



Words of eternal life

By FATHER JOHN T. CATOIR

"I have come not to do my will, but the will of the Father who sent me." This little sentence is worthy of contemplation. These are, of course, the words of Christ, words he uses time and again to explain the purpose of His mission among men.

It is good for us to be reminded of what these words mean, for they are meant for us, each one of us without exception. What are the things that fall within the orbit of our own will, and what are the things that God asks of us? Christianity is based on an understanding of these two principles: the relationship between self-will and the will of God, and the disposition of the believer in attempting to conform to the mind of God expressed in revelation.

This seems elementary, doesn't it? And yet, when was the last time you heard anyone admit that they had fallen into what might be considered an objectively sinful state, the thing we used to refer to as the loss of the state of grace? As soon as someone does something sinful, they tend to justify, and even gain approval for it. Today people tend to take the approach that "when it's good for my development as a person," or "when it serves to bring about my human fulfillment in some way," it must be in conformity with God's will, because he is all loving, and he "would want me to be happy."

THE back-sliding of Catholics has become such a casual thing that many actually hesitate to mention their sins in confession, believing that they are in no special need of God's healing. Since they feel good, they feel comfortable in their situation; they conclude it must be all right.

In effect, this nifty little self-induced psychological comfort is nothing more than the gradual death of the conscience. There are gangsters and drug pushers who live off the suffering of thousands and thousands of human beings, and they sleep at night like babies. They are content, they have what they want, they are at peace. But it is a very pre-

carious peace that their sins have purchased for them. Their deadened conscience is no excuse for their wickedness, and their day of reckoning will be horrible.

God is not mocked by man. He has called for sincere repentance, a change of life from sinfulness to sanctity. This burden he places upon us is light only when we want with all our heart to love Him and please Him. It becomes intolerable when we want only what will please ourselves. There have been many sins committed in modern times in the name of liberation and legitimate self-expression, and they are all rotten in the sight of God.

THE idea has gained fashion that God is a doting Father who indulges His children; one who sees no evil, overlooking all the perfidy of man and the foul stench of his sin. But the Gospels do not speak of such a God. The Gospels speak of a God of justice, who banishes the unwelcome guests from His presence, who rejects those who have been unfaithful to His Almighty Will.

Christ even goes so far as to explain that there will be some who will claim special favor with Him because they ate with Him, and walked with Him, but because of their unrepented evil-doing, they will be banished from His sight forever. These are not my words, they are the words of the Master. They confuse us, for we want to believe that all is well, that God is incapable of rejecting anyone. But the Gospels speak of banishment and rejection. It is written: "Not my will but thine be done." These are the words of eternal life.

There is in this country a growing cult of devil worshipers (which is ironic since the devil is merely a mythological figure in the minds of most modern men). These devil worshipers have a creed of their own. In it their first principle is stated: "Not your will but mine be done."

These are the words of eternal death. How many Christians build their life around this self-centered formula and do not even realize that they have been serving only themselves, repudiating God's will at every turn. It is a spiritual work of mercy to alert people to their sinful condition. Repent and be saved. This is witnessing to the Gospel of Jesus Christ.

Calls indifference the real barrier to unity progress

MADISON, N.J. — (NC) — "I am not afraid of impatience, but of indifference," Cardinal Jan Willebrands told an ecumenical group at Drew University here.

The cardinal, president of the Vatican Secretariat for Promoting Christian Unity, spoke at Drew University, a Methodist institution, during a brief stopover in New Jersey on his way back to Rome from the World Methodist Conference in Denver.

While he said that he regards patience as an ecumenical virtue, Cardinal Willebrands said that impatience with the progress of ecumenism is only natural and that the real danger lies in indifference to the efforts of the Christian churches to reach a true unity.

THE impatience, he said, is often expressed by people who say, "If both churches express a desire for unity, why not have it." But, he said, while such agreement might be possible between leaders in a dialogue, they must be certain that they do not speak for themselves alone, but for their churches as well.

It would do little good, he said, for the leaders of two churches to agree to unity, only to find that their agreement results in a split in their own communions.

Unity, he said, must not be considered a static virtue, but one which "we always have to struggle for." It is not enough either to say "we should be one," but there must be planning, organization and dialogue before a true unity can be achieved.

The cardinal revealed that his office is planning to publish soon a book containing 10 years of communications between the Popes (John XXIII and Paul VI) and Orthodox Patriarch Athenagoras of Constantinople (Istanbul). "The publication of these letters alone is a milestone," he said.

"It is probable that we could not have completed a book of all such communications in the previous 1,000 years."

HE read from one of Paul VI's latest letters to Athenagoras which said that the two churches have now achieved "almost full union" though there still remain the two major issues of the ministry of the Church (including the key question of authority) and the Eucharist.

Cardinal Willebrands said that the ecumenical movement must walk a slim line between two dangers: on the one hand the non-institutionalized unity that some ask for and on the other an institutionalized unity which would have no practical reality.

In answer to a question Cardinal Willebrands said that there are no plans for any non-Catholic observers at the coming world Synod of Bishops in Rome.

Latin America aide is fired

WASHINGTON, D.C. — resignation was requested by Bishop Joseph L. Bernardin, Colonnese, controversial and outspoken director of the U.S. USCC, who indicated that the Catholic Conference's Latin America Division, was dismissed here because of a lack of "mutual trust and confidence" between himself and his bishop superiors.

At odds with the hierarchy's approach to Third World development, especially in Latin America, his ideology was too advanced for the USCC.

Prayer Of The Faithful

Twenty-fourth
Sunday of the Year
Sept. 12, 1971

CELEBRANT: Christ came into the world to save sinners. Let us thank God for the mercy He has shown us and ask this mercy for all men as we bring our requests before Him.

COMMENTATOR: Our response today will be: Lord, have mercy.

COMMENTATOR: That the Church may always manifest the mercy of Christ to all who have wandered from the way of Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: For those in authority, that they may not forget that they have been given power primarily for the service of others, we pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

COMMENTATOR: For young children who have run away from home, and for their mothers and fathers, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: That the poor and those living in underdeveloped areas of the world may receive the tools and training to improve the quality of their lives, we pray to the Lord.

PEOPLE: Lord, have mercy.

COMMENTATOR: For all of us, we may accept the simple fact that we are loved beyond understandings and that our heavenly Father waits to welcome us home, we pray to the Lord.

PEOPLE: Lord, have mercy.

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Pontiff hopes for dialogue success

CASTELGANDOLFO — (RNS) — On the occasion of the opening in England of the third meeting of the Permanent Joint Anglican-Roman Catholic Commission, Pope Paul VI expressed his heartfelt hope that the discussions would lead to "that unity and truth for which Christ prayed."

The Pope said: "Our thoughts turn in a special way to the meeting in England of the joint commission set up between the Catholic Church and the Anglican Church. The purpose of this commission is to pursue serious dialogue which — founded on the Gospel and ancient common traditions — may lead to that unity and truth for which Christ prayed."

THE third meeting of the ecumenical group opened at St. George's House, at Windsor Castle, Sept. 1, the site of the first meeting in January 1970. The second meeting was held in Venice in September 1970.

Declaring his awareness of the over-riding importance of the discussions, the pontiff said, "They are the object of our fervent prayer today and in this prayer we are united with our dear brother in Christ, the Archbishop of Canterbury (Anglican Archbishop Michael Ramsey).

"We implore the Holy Spirit to give guidance and assistance to the dialogue and the reflections of the group."

Pope Paul then asked Catholics to join him in prayer. "Dear sons and daughters gathered here with us today and spread throughout the world, we ask you to join us in asking our Father to bring about perfect unity in Christ."

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12:15 p.m.—luncheon meetings
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Film fare on TV

Kids' new programs set to go

Sunday, Sept. 12, 9 p.m. — Owen Marshall, Counselor at Law — With Arthur Hill, Vera Miles, Joseph Campanella, William Shatner, Bruce Davison, and just about everyone else you can think of. Made-for-television film is actually a pilot for a new series bowing on ABC the following week. So, watch it if you're interested in hoked-up lawyer melodrama, because the pilot will introduce characters who will be appearing intermittently throughout the year. (ABC)

Monday, Sept. 13, 8:30 p.m. — Rear Window (1954) — Tense Hitchcock thriller stars James Stewart and Grace Kelly. An apartment-bound man (he's got a broken leg) passes most of his time snooping on neighboring apartments from his rear window (hence, the title). The rest of his time is taken up with lovely Miss Kelly, until both become aware of a rather grisly set of circumstances occurring across the court — from then on, it's cat and mouse as killer Raymond Burr does the stalking. This is fine TV fare. (A-II) (ABC)

Monday, Sept. 13, 9 p.m. — Jane Eyre — Superb television film of the C. Bronte classic, casts George C. Scott as Edward Rochester and Susannah York as Jane, the orphan girl who becomes governess to the mystery man's child. One of the best films presented last season; those who saw it then will want to see it again, those who missed it can discover its power and beauty. Scott and Miss York are excellent. (NBC)

Tuesday, Sept. 14, 8:30 p.m. — The Forgotten Man — Made-for-television film about a P.O.W. (Dennis Weaver) who tries to resume a normal life after his release... thing is, his wife has remarried, his daughter doesn't recognize him, his business has been sold, etc., etc. In other words, he has plenty to keep him busy for the film's ninety-minute running time. (ABC)

Wednesday, Sept. 15, 8:30 p.m. — Murder By The Book — Made-for-television film. A mystery writer (Jack Cassidy) plots a "perfect" murder, with his partner (Martin Milner) as the intended victim. Tough detective Peter Falk cracks the case. (ABC)

Thursday, Sept. 16, 9 p.m. — Harper (1966) — Paul Newman stars in an adult thriller as a tough private eye (they are all tough in the movies) who is hired to track down a missing millionaire. Various leads take him to visits with Lauren Bacall as the missing man's wife, Shelley Winters as a faded film-star friend, Robert Wagner as a private pilot who may have been involved in the case, and Julie Harris as a piano player who strikes a bum chord for Harper. (A-III)

Friday, Sept. 17, 8:30 p.m. — Once Upon A Dead Man — "World premiere" television presentation places Rock Hudson in his TV debut as Police Commissioner Stewart McMillan. The film will be followed by others involving the same character. This one follows Hudson and Susan Saint James (his TV wife) as they humorously track down a missing Egyptian sarcophagus. (NBC)

Friday, Sept. 17, 9 p.m. — Terror In The Sky — Still another made-for-television offering. Lloyd Bridges with Leif Erickson, Doug McClure, Lois Nettleson. The title says it all. (CBS)

Saturday, Sept. 18, 8:30 p.m. — The Birdmen — World War II adventure melodrama involves a fantastic escape plotted by Allied P.O.W.'s Doug McClure, Richard Basehart, Rene Auberjonois, Chuck Connors, and Max Baer. Plenty of action for all. (ABC)

Saturday, Sept. 18, 9 p.m. — The Alamo (1960) — Yahoooo! The Duke dishes up some dandy drama based on the things America remembers about the famed Alamo. John Wayne stars, produced, directed — so expect a rip-roaring adventure and maybe just a little preaching in the patriotic vein. This is a fine adventure film, a bit deficient in historical accuracy, but with minimal distortion. (A-I) (NBC)

"Take a Giant Step," the new children's entertainment-information series which aims at the enrichment of youngsters from 7 to 14, will make its debut on Saturday, Sept. 11, from 10:30 to 11:30 a.m., on the NBC Television Network.

George Heinemann, Vice President for Children's Programming for NBC-TV, describes the series' goals as being "to help children make their own value judgments; to build oral vocabularies by introducing new words of varying difficulty; and to enrich a generation of children who are already information-rich but experience-poor."

The program will be telecast live throughout the year in order to capture the excitement and intimacy that live television can supply.

THE hosts of the program will be young people from ages 13 through 15; it is felt that these teenagers will encourage to target audience of children from 7 to 14 to reach toward and emulate their activities on the show.

Each week the program will revolve around one topic, e.g., family, machines, beauty, which will be discussed by two to five young people selected from the pool of 20 for the show. They will be supplied with a library of film clips, video tapes and a fact-filled computer to draw on and support their views in the free-wheeling, unrehearsed format.

The young people will direct the course of the program themselves by determining which films and tapes will be presented on the air, and will have ten weeks before the actual program to familiarize themselves with the material. The teenagers are supervised in their research by staff members of Scholastic Magazine.

To achieve the vocabulary-building goal, the

hosts will be given three new words of varying difficulty each week. As these words are used by the hosts on the air, they will be flashed on the screen so the audience at home can observe how the words can enrich a conversation. Young viewers will be encouraged to participate in the program by supplying short films relative to an upcoming week's topic.

They will be asked for ideas which can be expressed on film, and if the idea is accepted, the viewer will be requested to make the film, with equipment supplied when needed. The theme of this Saturday's show will be "Beginnings/Ends".

Another children's program, "Curiosity Shop," a multi-media series designed to stimulate the 6 to 11 year old child's natural inquisitiveness, will also premier Saturday, Sept. 11, from 11 to 12 noon on the ABC Television Network.

The format will combine film, live action and music, and, according to Executive Producer Chuck Jones, "will take an off-center, peripheral view of things"

The object of the series, Jones says, is to "stimulate the child's natural curiosity by placing the emphasis on asking questions more than on answering them."

The idea is to provide the child in explorations that stimulate his understanding of himself and the world around him, not merely to teach him numbers or letters or facts.

Each show will be built around the theme of an object or subject familiar to the child, such as "Clothes," "Weather," "Thinking," etc., expanding the familiar and known into almost any connected idea, fact or imaginative flight of fancy. By exploring the why, what, how, etc. of the basic theme, the child will realize that the

most interesting thing about an object is often rarely the most obvious.

The topic for Saturday's show will be "Hands and Feet." Jumping off from this concept will be hypothetical questions such as "Supposing we had no thumbs?" Could we then perform such routine actions as writing, or tying our shoes? Supposing we didn't have feet? How would you make a shoe for a kangaroo?

Also making a debut Sept. 11 will be "CBS Children's Film Festival," which will feature 20 motion pictures for children from many countries. Its premier presentation the British film "Cry Wolf," will be aired, from 1 to 2 p.m. on the CBS Television Network.

The CBS Children's Film Festival, an international presentation which has been praised from many quarters, will become a weekly offering in the Saturday afternoon time period. Seen during the coming year will be children's films from all corners of the world including Russia, Japan, England, Czechoslovakia, India, Germany, Italy and Tahiti. The programs will be hosted each week by Burr Tillstrom's Kukla, Fran and Ollie.

The opening film, "Cry Wolf," is an updated version of the classic tale of the boy who gives one too many false warnings of danger and finds that no one believes him when real harm threatens. The story revolves around the efforts of Anthony Kemp, a 10-year-old boy, to prevent the kidnaping of the Prime

Minister of England. Featured in the cast are Tony Walker as Anthony, and Maurice Kaufmann and Eileen Moore as his parents.

There's another debut in the child show category Saturday. "Make A Wish," combining entertainment and information, will have its first showing from 11:30 to 12 noon, on the ABC Television Network.

Aimed primarily at the six to 11 age group, the show will take two subjects each week and work them into a strong central theme through a process of free association. People, places and events of both current and historical importance will be emphasized as a starting point for a phantasmagoric journey to the many things the youngsters might wish to see or be.

The opening show concerns, among other things, a pet lion belonging to a 16-year-old Florida girl who has owned him since he was a cub. From this subject, the program will examine the concept of "lionizing" someone, the Biblical story of Daniel in the lions' den, and the historical significance of Richard the Lion-Hearted.

"Make A Wish" will be hosted by Tom Chapin, a young man who has had experience in education, film and sports, and is currently lead singer of "The Chapins," a rock group. Lester Cooper, writer and producer of the program, sees the goal of the show as to "tell the audience that everyone must have a dream or a wish, and that it is not too much to believe that it might come true."

Capsule review

Yog (American International) will not quite leave you agog, but it should provide some amusing moments for parents unwitting enough to find themselves trapped with the kiddies for a matinee horror fest. Actually, this Japanese production is never scary, only unintentionally funny, as giant octopodes and fleshy crabs boil out of the sea to scare the island natives. (A-I)

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

FRIDAY, SEPT. 17
 7:30 p.m. (1) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 8:30 p.m. (2) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 9:30 p.m. (3) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
SATURDAY, SEPT. 18
 8:30 p.m. (4) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 9:30 p.m. (5) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
SUNDAY, SEPT. 19
 12 noon (6) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 1:30 p.m. (7) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 2:30 p.m. (8) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 3:30 p.m. (9) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 4:30 p.m. (10) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 5:30 p.m. (11) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 6:30 p.m. (12) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 7:30 p.m. (13) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 8:30 p.m. (14) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)
 9:30 p.m. (15) The Nun's Profession (Family) (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TV
 Sunday 10 p.m.
MASS FOR SEVENTH GRADE — Stations: 12, 22, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Underlying basic decency to this Peter Fonda film

The Hired Hand (Universal) — Peter Fonda's first film as director has been a long time coming, and those who have sustained their anticipation in the years since "Easy Rider" will probably have enough loyal patience to let "The Hired Hand" grow on them.

Fonda's film, a Western, is a slow-developing and gentle effort that more than compensates for its lack of action with a genuine concern for its characters and an underlying basic decency — commodities sorely deficient on the contemporary American film scene.

JUST as important, the film works on a number of levels without demanding that the viewer read them all for complete understanding or full appreciation.

On the surface, "The Hired Hand" is an adult story of maturation and loyalty, a narrative about a young drifter (played by Fonda) who after seven years on the trail decides to pack it in and go home. Cementing his decision is the senseless murder of one of his two companions, a brash kid full of beans and wild dreams who just happened to have a horse another man coveted.

After the youngster's death, and after Fonda and his other trail buddy (Warren Oates) have exacted a crude form of just revenge, the two head east for Fonda's homestead.

ON the way Fonda reveals he is married and displays justifiable apprehension about facing his wife. As he expected, the reception is not warm, and Fonda and Oates find themselves in the position of hired hands, sleeping in the barn and doing the Missus' heavy work for their keep.

Fonda's determination to win back his wife is strong, although the obstacles are at least as strong, and it becomes apparent to Oates — who as an older, far wiser man knows he'd make the woman a better

husband — that he's the third party. Thus he takes his bittersweet leave, and Fonda does regain his wife's hand.

When word comes back (with a grisly token of proof) that Oates is being held captive by the same man who had killed the boy for his horse, Fonda must ride off again, against his own and his wife's wishes. The outcome of his mission to save a friend is sad and ironic but telling and appropriate.

ON other levels, "The Hired Hand" is a mood piece, a respectful expression of feeling for the past and for a land as empty as it was beautiful, in which a man had to make a place for himself or slip into the drifter's oblivion. The film also speaks of a man's development from carefully-nurtured reticence and a refusal to accept responsibility to a state of commitment and maturity. There is also a plausible and un-sentimentalized honoring of the principle of loyalty, in which one man will risk his life for his friend not because it is expected or asked of him, but because the other's life has value.

There are some problems with the film's execution. The acting is strong, with Oates especially fine, and the script uncluttered without being oversimplified. The trouble, especially in the first third or so, lies in Fonda's fascination with imagery.

Scenes become almost too lyrical and too beautiful for the film's own good, and many viewers will have to summon the aforementioned patience in order to stick with it until it settles down. But the dazzling montages and slow motion shots are at worst pretty pictures, and the rewards in the rest of the film are definitely worth waiting for.

Fonda has taken a sensitive and adult look at the way men and women faced the options offered them in a frontier world that stood by as they made or broke themselves. (A-III)



DELIVERING Julie Christie's love note to Alan Bates is young Dominic Guard, title character in Joseph Losey's new film, "The Go-Between."

Each event leaves its imprint upon our lives

The Go-Between (Columbia) — Joseph Losey is an American director who has spent the past two decades making British films and is best known for his hardboiled crime films and pictures dealing with the corruptible nature of human society. His vision has most often focused on the frailty of man in an evil environment, and his stance has been that of a moralist digging beneath the "respectable" surfaces of people to find the sores of hypocrisy and injustice festering underneath.

HIS newest film, "The Go-Between," characteristically deals with the theme of corruptibility — more precisely, of adult knowledge too soon imparted to the young — but does so with uncharacteristic gentleness and reticence. The story, narrated by Michael Redgrave looking back over the decades to his adolescence, concerns a youngster (Dominic Guard)

used by a pair of clandestine lovers (Alan Bates and Julie Christie) as their go-between in turn-of-the-century estate-side England. Redgrave is the youngster grown up.

The boy is used innocently at first as deliverer of billets doux for the heiress and her former paramour, but is gradually exposed to the consequences of the affair and to the effect it has on her upper-class family.

THE results are traumatic and harm him for the rest of his life. The final integration with Redgrave's present life provides the film's climax.

"The Go-Between" is a mature film that can make every adult viewer relive some flicker of experience from the past, because it deals with the universal of awakening in adolescence to the realities of adulthood.

Losey exercises a fine control throughout the film, although at times he seems to do things altogether too well, so that many occurrences in the film appear pat and overplayed.

Adolescents perhaps can enjoy the film and learn from it, too, but may well find it a bit precious. (A-III)

Pseudosatiric bank robbers

Bunny O'Hare (AIP) The purpose of this film, if there is one, remains obscured by its deadeningly repetitious visuals. Since banks have stolen Bunny's home from her through foreclosure she feels justified in returning the kindness, especially since "it's for my kids."

Ex-con plumber Ernest Borgnine is the willing teacher. Bunny (Bette Davis) and Borgnine, disguised as hippies, rob banks repeatedly under Gerd Oswald's unimaginative direction, and their antics supply the framework for a series of heavy-handed,

pseudosatiric statements on everything from migrant workers' savings and police intelligence to psychiatry and youthful protesters.

Bunny always wanted to see Mexico. She should have gone directly there! (A-III)

The story, narrated by Michael Redgrave looking back over the decades to his adolescence, concerns a youngster (Dominic Guard)

Rock, jazz, blues festival in Africa

Soul To Soul (Cinerama) The Republic of Ghana was the first African nation to gain its independence from colonial rule, in its case from the British Commonwealth in 1957. To help the nation celebrate its fourteenth year as a new nation, the Ghana Arts Council sponsored a "Soul to Soul" festival featuring a number of America's top black rock, jazz, and blues performers and groups. The idea behind the concert, which occupied 14 frantic hours in March of this year, and which was held in Ghana's capital city of Accra, was to expand minds both ways to the possibilities of common roots and humanity shared by the American performers and their African brothers and sisters.

THIS the concert accomplished, as Denis Sanders' wonderful documentary about it demonstrates, "Soul to Soul" is probably the finest "rockumentary" of the year, a film that not only captures precisely the tremendous spirit and power and "good vibes" of a unique musical adventure, but which also emerges as a document of warm human interchange and understanding.

It might have been enough for Sanders and his 10 cameramen and many soundmen to simply capture the likes of Wilson Pickett, the Ike and Tina Turner Revue, Roberta Flack, Santana, and the many others as they gave their



AMERICA'S NUMBER ONE Soul Sister, Roberta Flack, is one of the many black America soul stars in Soul to Soul. The Joseph Shaftel presentation was directed by Denis Sanders and produced by Richard Bock and Tom Mosk with Edward Mosk, executive producer.

best before 100,000 ecstatic Ghanians. But "Soul to Soul" went much further and deeper and brought sharp focus to the meaning of the venture and to the effect it had on the musicians and their African hosts.

First, the music. Those who already know and like the soul sound will find the film brimming with excitement. Pickett is at his driving, howling best; Ike and Tina and the Ikettes shake and quake; Miss Flack pours honest feeling over the entire audience; Santana's rhythms and subtleties are intriguing.

THOSE who are unfamiliar with the soul sound or who wince as it blares from passing transistor radios will find, hopefully to their delight, that watching changes the music completely, makes it real and wild. With his many cameramen and his skilled editor, Stan Sidney Levin, Sanders has successfully employed the possibilities of the film medium to expand the limits of pop soul music. The resulting movie experience is unique.

In terms of its humanity "Soul to Soul" should offer some true enlightenment to

whites about blacks, their music, and their "black culture," and it just might shake from American black nationalists some of their preconceptions about the African motherland.

MANY of the American performers, in fact, expressed their expectations to Sanders on the flight over. One youngster in particular, a member of the Voices of East Harlem, spoke for many when he said he was looking forward to the trip "home" but really didn't expect much in the way of African music.

What he and the others did discover was something quite different, and everyone on the "Soul to Soul" concert trip found an Africa of many disparate tribal cultures all sharing a commonality in the rhythms of their life, all sharing the music derived from those rhythms in celebrations and ceremonies of birth through death.

SOME of the trip was completely unexpected and, for performers like jazz pianist Les McCann and Miss Flack, sobering and sad.

Most of the trips, however, and most of the film, devotes itself to musical celebration, and this aspect is irresistible. "Soul to Soul" is that rare film, beautifully conceived and made, which entertains superbly and yet instructs and opens gently. It is a joyous, valuable experience for all. (A-I)

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How to educate youths against drugs



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

By DR. BEN J. SHEPPARD

What is drug-abuse education?

Many people feel that drug-abuse education means relying on facts and information which aim to change attitudes and behaviors on drug-usage. This includes films, booklets and lectures by knowledgeable physicians and ex-addicts.

This drug information is presented on varying curricula and levels according to age groups and their ability to grasp the subject of drugs. Hopefully, the way in which the information is presented and understood, the child will change his outlook and behavior concerning drugs.

There are those who point out that pointing out the detrimental effects of drugs to children won't change the child's behavior. A few more feel that drug information can't change the person until he experiences the life style of the user and rejects it.

ACTUALLY drug-abuse information is more concerned with individual mental and physical health rather than the drugs themselves. Sessions need not be formal, rather an easy-structured group with a well-trained counselor talking to young people.

Oftentimes we lose the child when we try to educate him about the bad effects of drugs. For example, many people feel that marijuana is an hallucinogenic drug, yet more than 50 percent of marijuana-experimenters get no effect at all. Twenty-five percent of moderate users never experience hallucinations. It is only with the heavy, chronic users that 25 percent receive mild hallucinations.

There are other factors which influence a child about drugs. Not only are drug-accessibility and the proper setting or atmosphere important factors but peer group pressures, school atmosphere, mass media information, social class, family background, and parent-child interaction must also be considered.

Blum has often said that parents feel their child doesn't



seem to "be himself" as he becomes involved with drugs. Actually, no matter how strange the effect seems to the parents, the youngster's reactions are really in keeping with his social, psychological and physiological functions. If this

part of his person doesn't overcome his sensibility, he will stop using drugs.

The first requirement for a successful relationship in communicating the dangers of drugs to children is credibility. Both the message and the messenger must be credible. No half-truths, untruths or exaggerations. They kill credibility.

FOR YEARS, those of us in the medical profession have been dealing closely with the depressive states that drug-users experience. Because of these states, medical personnel are reluctant to allow these people to work in general hospital wards. These conceptions are hard to change.

Many educators feel that drug-abuse education as it's now presented absolutely encourages drug abuse. With this credibility gap it must be emphasized that reciting or dramatizing the drug dangers does not stop misbehavior. I read a report which stated that the day after a popular film was shown on the dangers of glue-sniffing, several new cases occurred.

In 1968 Feldman wrote in the Journal of Health and Social Behavior that based on his studies in the ghetto world, users turned to drugs to improve their social status in a social system where the highest prizes go to the person who demonstrates toughness, daring and adventure. Within this life-style, heroin is the way to become "somebody" in the eyes of important people who compose the slum world or network.

I agree that the very information which we propagandize to stop drug-abuse, actually increases its attractiveness for some. Curiosity and searches for new experiences are the greatest reasons for trying a new drug in the case of many adolescents. The person who talks to children on drug-abuse must be intelligent and knowledgeable in his field, and foremost, must be honest.

Statement scored as a scare tactic!

By LYNNE MENEFEE

WASHINGTON — (NC) — A newly formed national coalition pushing "zero population growth" as a national policy goal was heavily criticized here by Father James McHugh, head of the United States Catholic Conference family life division.

Characterizing a coalition leader's statement as "a scare tactic," Father McHugh explained that the coalition was "out to dramatize even at the expense of truth the problems and complexities of population growth in this country."

THE nonprofit organization, Coalition for a National Population Policy, is headed by former Senator Joseph D. Tydings (D-Md.) and Dr. Milton Eisenhower, brother of the late President and former head of the Johns Hopkins University, Baltimore.

It was formed to lobby in support of a population control resolution now pending before Congress, which would make population stabilization a national goal to be achieved through voluntary means and without contravening personal moral beliefs. The coalition would also seek to fund more federal research on contraceptives and to implement fully current federal population education programs, it announced Aug. 10.

Tydings told the press that the United States must immediately develop population stabilization policies "or face the possibility of a drastic deterioration in the quality of national life and the collapse of many of our cherished institutions under the sheer weight of human numbers." At present growth rates, he said, America will have a population of 300 million by the year 2000.

HE contended that cur-

rent tax policies penalize childless couples and the unmarried. Also, he added, "many women still are socialized to seek self-definition and satisfaction exclusively in their role as mothers and are actively discouraged from developing careers and interests other than marriage."

Father McHugh said Tydings' statement reflected "a very narrow ideological viewpoint" and called the former Senator's position "both dishonest and unjust."

CHANGING the tax structure to reduce deductions for more than two children would be "coercive" and would "limit human freedom," he said. Father McHugh said that current tax structures, under which single persons pay more than married couples filing a joint return, are not coercive. "I don't believe that's the purpose," he said.

The USCC family life official also disagreed with Tydings' statement that women are socialized into child-bearing as their life's only fulfilling goal.

There are elements within society that would limit a woman's achievements and satisfaction (outside the home), but she can get married, marry later in life, stay single — some are even able to combine a career with marriage. Today, a young girl sees so many options. That's not to disparage marriage and child-bearing.

Father McHugh said population stabilization is not an immediate need anyway as "there are much greater priorities." More emphasis should be put on using national resources to "service the population we have now," he concluded.

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School grid teams wear a 'new look'

SPORTS

By JACK HOUGHTLING

It's that time of the year when Detroit introduces its new line of automobiles. Without exception, they proclaimed the "new look."

And, down in South Florida it's time for the football season to get underway — and the archdiocese high school teams genuinely show a "new look."

The 1971 season features two schools playing football for the first time; features the South Atlantic Conference opening its competition with Chaminade and Archbishop Curley teams in the running for the league title for the first time; and Christopher Columbus High playing its first schedule without a single archdiocese team on its slate, having dropped last year's opponents, Curley and Chaminade to concentrate strictly on Greater Miami Athletic Conference opponents.

Belen and Key West's Mary Immaculate High are the two new football schools, although MIHS had one ill-fated year of football play several seasons back. Belen, now nicknamed the Wolverines, will compete in the Gulfstream Conference, the area's small school league, while MIHS will

compete as an independent. Belen, under Jim Rehm, a former Miami High standout, will open play Sept. 18 at Miami Military Academy, already picked as the favorite in the Gulfstream, while MIHS travels to Moore Haven for its initial test next Friday night.

THE SAC race gets off to a fast start, as Curley and Chaminade, the two newcomers and also rated as league favorites, are to meet on Thursday at the Hollywood McArthur High field.

Curley, after going 3-7 last year, is looking for one of its best seasons in years with 15 lettermen back, with Tom Jones carrying the ball and soph quarterback Mark Lafia at the controls. Jones turned in some fine runs in last week's jamboree while Lafia gained the game-type experience he needs so badly.

Chaminade has always been tough in district competition, winning the Class A crown for three of the last four years and its offensive punch of last year's 7-4 team back in quarterback Pat O'Leary and running back Dave Lococco.

Cardinal Gibbons is expected to give Curley and Chaminade the stiffest challenge for the league crown. Gibbons has a tough assignment, having Cardinal Newman, 10-0 last year, as an opening foe. This traditional initial game for both teams is set for Friday night at West Palm Beach.

Coach Walt Green also has his quarterback back from last year's 6-4 club in Mike Hanley while track star Dave Shepherd is expected to take over the running chores handled last year by Gus Crocco.

Msgr. Pace and LaSalle, which complete the sturdy five-school league, also open next week. Pace going against archdiocese foe St. Thomas Aquinas, while LaSalle meets the new public school, South Miami High.

PACE will have to rely on the quarterbacking of Bob Cahill, who has been a fine backup man for the past two years to all-archdiocese star Pet McNab, and on the running of Tico Gimbel, who was the top runner last year with

170 yards and a 3.6 average

St. Thomas, a one-time member of the SAC, may be the surprise team of the archdiocese, as the Raiders looked sharp in last week's jamboree, which included Pace, Gibbons and Curley. The Raiders were 6-3 last year with juniors Dal Chisom, Steve Buckley and Stan Walsh as key performers. Chisom is a tackle, Buckley a running back and Walsh a linebacker.

Cardinal Newman, although suffering from the graduation of 22 lettermen from its undefeated squad of last year, has picked up some helpful transfers where needed the most, in the line. Linebacker Brian McHale, 190, is the Crusaders' top returnee. McHale had 54 tackles and five interceptions last year.

LaSalle has some top prospects in running back Ricky de la Vega and tackle John Zanetti, but Coach Van Parsons is faced with his usual problem of lack of experience, with just 10 lettermen on hand from last year's 1-8 squad.

AT Columbus, which tackles its usual dynamic schedule of Dade County's

biggest schools, the season opens Thursday night at Central Stadium against improving Killian.

The Explorers have some exceptional running backs in the likes of John Susi, an all-archdiocese choice last year; Armando Paz, who will probably see only limited action; Vic Buscaino and young Ron Eisaman, the latter being a very pleasant surprise for Tom O'Neil, who has moved up as the head coach for this season.

Jeff Gardner, 225, is considered one of the area's top linemen and will see action as both an offensive guard and defensive tackle.

"I'd really like to have him at linebacker as he has such tremendous speed and mobility," states O'Neil, "but the best spot for the team for him is at tackle on defense."

The Explorers will place considerable emphasis on underclassmen on defense, with eight of the 11 probable starters expected to be juniors or soph. Carlos Amaro, 190, middle guard, and Ken Wright, 175-pound halfback, will be the other keys in the defense.

Now to get the football season off to a hectic start, here are our predictions for the first week:

GIBBONS 14, NEWMAN 7 — Redskins have a bit more polished offense at this time of the season.

CHAMINADE 20, CURLEY 14 — This will be an extremely close one, but

Lions have the offensive edge through experience.

COLUMBUS 21, KILLIAN 19 — Explorers start fast each year before injuries slow things down.

ST. THOMAS 27, PACE 14 — Raiders have enough good returning material to overcome Pace's rebuilding efforts.

LASALLE 13, SOUTH MIAMI 6 — Royals have the edge here, for a change, in experience.

MIAMI MILITARY 35, BELEN 6 — Too tough an opening assignment for newcomer Belen.

MOORE HAVEN 19, IMMACULATE 7 — Experience again paying off although MIHS may surprise some later on.

Last year, we finished with a 767 percentage in predictions for the season.

Musical night a la Ecuador

A troupe of Ecuadorian musicians will perform a "Musical Night in Ecuador" program at the Archdiocesan Hall, NW 75th St. at First Court at 8 p.m., Saturday, Sept. 11.

The Madrigalista Choir of Guayaquil and soprano Beatriz Parra will present the program, which is sponsored jointly by the Archdiocesan Office of Latin America Affairs and the Consulate General of Ecuador.

Bake sale set

A bake sale, sponsored by the CYO group from St. Clare parish, North Palm Beach, is slated for Saturday, Sept. 11. The group has also planned a car-wash for Sept. 18.

CYO officers asked to meeting

All parish and CYO deanery officers have been asked to attend an Archdiocesan CYO meeting, Sunday, Sept. 12 at 4 p.m. at Epiphany parish, 8235 SW 57 Ave., Miami.

Agenda items for the meeting include the Search program, fall sports, a mini-unity on ecology, and the national campaign for national CYO elections.

After bake sale a trip to Mars

St. James CYOers have planned a bake sale for Sunday, Sept. 12, from 8:30 a.m. until noon at the church. In the afternoon, the group will travel to the Miami Space Transit Planetarium to view the show, "Man on Mars."

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HOMENAJE A LA CARIDAD — Millares y millares de fieles rindieron homenaje a la Virgen de la Caridad del Cobre, Patrona de Cuba, en la fecha de su fiesta el ocho de septiembre. The Voice estaba en prensa el miércoles en la noche, cuando se celebraba la solemne misa concelebrada por Monseñor Coleman F. Carroll, Arzobispo de Miami. El gran acto se celebró en el Estadio Marino de Miami y decenas de embarcaciones acompañaron la imagen de la Virgen desde su Ermita hasta el estadio, a la que se puede llamar como una gran procesión marina. Todas las iglesias de la arquidiócesis celebraron triduos en honor de la Virgen de la Caridad y en preparación para la Fiesta. Varias parroquias realizaron procesiones, misas concelebradas, rosarios, predicaciones, etc. como parte de los mencionados triduos. En nuestra próxima edición, publicaremos un amplio informe sobre la celebración del ocho de septiembre, día de la Virgen de la Caridad del Cobre.

Terminó Gira a Rusia Del Padre Pedro Arrupe

MOSCU — Un gran espíritu Ecuménico reinó durante la visita de cinco días que hizo a Rusia el padre Pedro Arrupe. General de la Compañía de Jesús, según afirmaron observadores de esta capital.

Una gran discreción rodeó las actividades del Jefe Espiritual de los Jesuitas, cuya visita, según sus propias declaraciones, fue hecha a título personal. De todas maneras, manifiestan los observadores, existe un mayor acercamiento de las relaciones entre la Iglesia Ortodoxa Rusa y la Iglesia de Roma, que desde hace más de un año y medio se ha concretado con cientos de contactos de alto nivel.

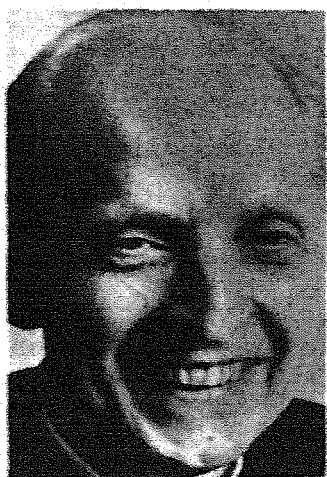
La partida del padre Arrupe hacia el Japón revistió también gran discreción, pero de todas maneras, afirman que el primer de los 27 sucesores de San Ignacio de Loyola que penetra en Rusia, desde 1820, año en que la Compañía de Jesús fue expulsada por los zares, reanuda los vínculos de esta congregación con la Iglesia Ortodoxa Rusa.

El padre Arrupe, durante su estada en Rusia, visitó la ciudad de Leningrado, donde se entrevistó con el patriarca soviético Monseñor Nikodim, quien está encargado de las relaciones de la iglesia rusa y las demás iglesias. El padre Arrupe también asistió a las festividades de la Asunción de la Virgen María, que se celebraron los días 28 y 29 de agosto, según el calendario Juliano.

En Moscú el General de los Jesuitas se entrevistó con el Patriarca Pimene y asistió a la apertura solemne del año escolar de la Academia Litúrgica Ortodoxa Rusa, en el

Monasterio de Zagorsk.

A pesar de la cálida acogida de que fue objeto el padre Arrupe, en ningún momento hubo ceremonia u oficio ecuménico, ni tampoco ninguna oración conjunta, ni aun en las festividades de la Virgen María. El padre Arrupe destacó la cálida acogida de que fue objeto por parte del Patriarca de Leningrado, Monseñor Pimene, quien le obsequió al padre Arrupe una cruz ortodoxa.



Padre PEDRO ARRUPPE

Sacerdotes Gracida y Voll Ocupan Nuevas Posiciones

Los sacerdotes René Gracida y Urban Voll han sido designados en nuevos cargos creados por la Arquidiócesis de Miami.

El Padre Gracida, quien también es Canciller de la Arquidiócesis, ha sido designado como Consultante Litúrgico de la Comisión de Culto de la Arquidiócesis. El padre Voll, quien recientemente fue nombrado profesor del Seminario Mayor de San Vicente de Paul, de Boynton Beach, se convertirá en el Presidente



A JESUS POR MARIA

Una hermosa imagen de la Madre de Cristo apareció flotando sobre las guas de la bahía de Nipe en los primeros años del siglo XVII. Se dejó ver en un amanecer después de tres días de tormenta. La recogieron tres campesinos que habían ido en busca de sal y que se les ha conocido siempre por los tres Juanes. La imagen venía sobre una tablita que decía: YO SOY LA VIRGEN DE LA CARIDAD. La llevaron al caserío de Barajaguas. Años más tarde la trasladaron a la Parroquia del Cobre. De ambos lugares se desaparecía y volvía a ocupar el mismo sitio. Una niña llamada Apolonia decía que la veía en la loma del Cobre. El pueblo, después de haber orado, con gran preocupación contempló una noche en ese mismo lugar un gran resplandor. Allí le hicieron una pequeña ermita donde la trasladaron y donde se encuentra actualmente en el Santuario Nacional. El Santo Padre la proclamó Patrona de Cuba a petición de los Veteranos de la Independencia el 10 de Mayo de 1916. Desde los primeros tiempos se le honró bajo el título de Nuestra Señora de la Caridad a cuyo amparo los fieles acuden permanentemente con suplicas en los peligros y necesidades.

del Comité de Educación Continuada de los Clerigos de la Arquidiócesis.

Como miembro de la Comisión Litúrgica de la Arquidiócesis desde 1964, el R. P. Gracida sirvió como Presidente del cuerpo desde 1967 hasta 1970. El desarrolló un interés en la liturgia. Desde 1946 ha sido miembro de la Conferencia Nacional Litúrgica y de la Sociedad de Arte Litúrgico.

En 1967, él fue electo miembro honorario de por

vida del Grupo de Arquitectura religiosa, una asociación nacional de clérigos, artistas y arquitectos devotos al desarrollo de la arquitectura litúrgica.

El Arzobispo de Miami, Monseñor Coleman Carroll, ha ordenado que el programa de educación continuada clerical tenga su cuartel general en el Seminario Mayor que el padre Voll dirigirá, y quien enseñará teología moral.

Exhortan a deponer la Violencia en Argentina

BUENOS AIRES — (NA) — "Los argentinos aparcemos, en ciertos aspectos, como hermanos que luchan enconadamente entre sí", dice un párrafo de la declaración de la Comisión Permanente del Episcopado Argentino, reunido recientemente aquí bajo la presidencia del titular de la Conferencia Mons. Tortolo.

Los obispos que integran la Comisión analizan la situación nacional y concluyen condenando las expresiones de violencia — secuestros, asaltos, torturas y asesinatos — tan frecuentes en la vida política del país.

Pretendiendo ofrecer un aporte constructivo, la declaración no omite el estudio de las "graves situaciones de injusticia existentes, ni la persistencia de estructuras y desequilibrios que marginan a vastos sectores sociales del pueblo del quehacer patrio en sus dimensiones decisivas".

"Pensamos — dice —, en los obreros, empleados y peones, para quienes el poder adquisitivo se ve seriamente deteriorado por el impresionante crecimiento de los precios de consumo popular;

en los jubilados y pensionados; en muchos empresarios pequeños y medianos impedidos de desenvolverse con eficacia frente a la desfavorable evolución de la economía nacional".

Los obispos hacen notar las irritantes diferencias — cada vez mayores — entre el interior del país y la capital federal y Gran Buenos Aires, señalando que debe planificarse un desarrollo más justo, equilibrado, humano y equitativo.

Los prelados concluyen haciendo un llamado a las autoridades públicas, a los partidos y movimientos políticos, a las asociaciones gremiales, al periodismo en general y a los católicos en particular — religiosos o seculares — que eliminen de sus procedimientos, actitudes, y palabras, todo lo que pueda significar encono, violencia, desunión.

En su declaración los obispos omitieron todo comentario acerca de las conclusiones del reciente Encuentro Nacional del Movimiento de Sacerdotes para el Tercer Mundo, que acusaba a la jerarquía de frenar "el proceso de liberación del pueblo".

LA VOZ

Suplemento en Español de "VOICE"

Drama en el Mar

Por MANOLO REYES

Uno de los muchos problemas que habrá de presentar la suspensión de los Vuelos de la Libertad será el aumento del exodo Cubano por mar, a través del tempestuoso Estrecho de la Florida. Y ello incrementará el riesgo y la pérdida de vidas humanas.

En el largo fin de semana del Labor Day, se sintieron ya los primeros síntomas de este incremento por mar. Inicialmente tres Cubanos fueron recogidos por el servicio de Guardacostas de Estados Unidos en una balsa. Horas más tarde, siete Cubanos, hombres, mujeres y niños, eran salvados por un buque tanque americano a sólo unas quince millas de Miami.

Fue este último grupo el que entrevistamos en la Casa de la Libertad. Allí sólo había seis de los siete recién llegados. Uno de ellos se encontraba hospitalizado en el Jackson Memorial Hospital por el estado en que se encontraba cuando fueron recogidos.

Los seis restantes en la Casa de la Libertad eran su hermana Veneranda Ojeda de Vigo, de 32 años de edad, quien venía con su esposo, Antonio Vigo Cancio de 30 años y sus dos pequeños hijos, Antonio de 11 años, y Carlos de 11 meses. También estaban en la Casa de la Libertad, Luis Ojeda de 27 años, y Julio Acuna Zamora de 31.

Todos los adultos presentaban fuertes quemaduras en ambas piernas, estando bastante paralizados por el dolor. La señora Ojeda de Vigo nos explicó que habían estado 12 días perdidos en la inmensidad del Estrecho de la Florida, después de salir de Cuba. Al día siguiente de esta huida se les acabó el agua y casi toda la comida que llevaban, teniendo que utilizar para calmar la sed y el hambre el agua de lluvia y algunas marinas que flotaban

"Sin exageración" nos dijo Antonio Vigo "los niños tenían tanta hambre que habían estado chupando y comiendo pedacitos de soga que llevaban".

La señora Ojeda de Vigo siguió luego diciendo que la balsa en que se escaparon tardaron varios meses en construirse en su propia casa. La hicieron de maderas viejas, sacos vacíos de benehú y seis gomas infladas. Su extensión: unos tres metros por dos y medio.

"La situación de nuestro pueblo es terrible" nos dijo la señora Ojeda de Vigo. "Si el mar se secara entre Cuba y la Florida, Cuba se quedaría vacía".

Los supervivientes de esta terrible odisea en medio del mar nos relataron que tuvieron que afrontar dos tormentas durante los doce días que estuvieron perdidos. Y en medio de ellas, con enormes olas a su alrededor, creyeron que iban a morir.

Dijeron que en otras dos ocasiones estuvieron cerca de un barco ruso y de un titulado barco pesquero del régimen rojo de La Habana, pero afortunadamente pudieron evadirlos sin ser avistados.

Dice la señora Ojeda de Vigo que cuando al fin comprendieron que el barco petrolero los iba a recoger, ella comenzó a dar gritos de felicidad, como con un ataque de nervios, porque al fin estaban salvados.

Manifestaron los recién llegados que el trato que han recibido desde que fueron recogidos, ha sido estupendo. Y que no lamentan en lo más mínimo todos los riesgos que corrieron por llegar, al fin a la libertad.

Sin embargo, como detalle interesante, la señora Ojeda de Vigo rubricó la entrevista cuando afirmó: "Jamás volveré a ir a una playa. El mar terminó para mí".

Eutanasia

Por el Obispo CHARLES P. GRECO
Capellán Supremo de la Orden de los
Caballeros de Colón

1. El significado original de Eutanasia, fué el de aliviar o evitar el dolor a una persona que estuviera muriendo. Se refería a la labor de un médico en el momento de una muerte inminente: él tenía que mitigar el sufrimiento de la muerte en cuanto fuera posible a través de su conocimiento y de su ciencia.

2. La palabra "Eutanasia" o muerte por misericordia, se usa hoy en diferentes modificaciones e implica la provocación de la muerte y no su consumación. La práctica de la Medicina en estas situaciones, es una premeditación para matar y por lo tanto terminar con los sufrimientos de la persona por medio de dosis letales de drogas o por cualquier otro conducto.

3. Debemos hacer una distinción entre eutanasia obligatoria y eutanasia voluntaria. La primera se hace sin el consentimiento o conocimiento del paciente. La segunda es por voluntad del paciente. Una es asesinato, la otra es asesinato y suicidio.

4. La Iglesia Católica condena la eutanasia en cualquier forma. Dios es el Amo Supremo de vidas y muertes y ningún ser humano tiene derecho a usurpar Su posición para poner fin a la vida intencionalmente: ya sea a su propia o a la de cualquier otro semejante sin razones morales convincentes.

La Iglesia reconoce como derecho moral, defensa personal y social, la ejecución de criminales por parte de las autoridades y el Gobierno, al igual que el auto-sacrificio por la vida de otros. La Iglesia nunca ha aprobado la matanza de personas en virtud de conveniencias, por ejemplo, terminar con un sufrimiento prolongado o una enfermedad sin esperanzas. (Cf Leibells, Reading in Ethics).

Por tanto, la Iglesia Católica, condena la Eutanasia obligatoria llana y simplemente porque es asesinato: condena la Eutanasia voluntaria porque es tanto asesinato como suicidio. Ambas usurpan el derecho Divino sobre la vida y la muerte.

5. Cuando el médico receta una droga para aliviar el dolor, debe hacerlo para matar al dolor, no para matar al paciente. Ratificar la eutanasia sería perjudicial para la profesión médica porque esto destruiría la confianza de los pacientes en sus respectivos médicos. La eutanasia legalizada, conduciría al pánico por los médicos y destrozaría la esperanza de los pobres en los hospitales.

6. Consecuentemente, la eutanasia va en detrimento del bien público porque destruye el concepto del sacrificio, la lealtad y el coraje de soportar un dolor. El Papa Pio XII escribió: "Si algunos moribundos aceptan sus sufrimientos como medio de expiación y fuente de méritos para adelantarse en su amor a Dios y en la entrega a su voluntad, no los fuerzan con anestésicos. Deberían ser ayudados para que cumplan sus deseos".

La Iglesia Católica, no obstante, se adhiere al principio de que las drogas que no tengan efectos letales pueden ser administradas para aliviar el dolor. El paciente debe dar su consentimiento y no debe existir intención alguna de parte del médico, para acortar la vida del paciente.

7. Existiría un gran peligro si se concediera a un médico el poder de decidir quien debe vivir y quien debe morir. Los médicos son humanos y pueden cometer errores en los diagnósticos de sus pacientes. Grandes adelantos se han logrado en estos 50 años, y hoy se dispone de medicamentos y curaciones que no existían hace años. No todas las personas que sufren enfermedades incurables quieren morir; ningún médico tiene el derecho de disponer de la vida de un paciente la cual puede ser prolongada por la ciencia médica.

El Juramento de Hipócrates está vigente y los futuros médicos todavía cumplen ésta promesa, la cual dice en una de sus partes: "No recetaré ninguna droga mortal ni aconsejaré nada que pueda causar la muerte, para complacer a nadie". La ley religiosa al respecto, es clara — la santidad de la vida es un principio fundamental y está prohibido el apresurar la muerte. El principio fundamental en cuestión, es que ninguna persona, como tal, tiene ni puede otorgarse el derecho moral de quitarle la vida a nadie, con o sin su consentimiento.

Este es el invariable significado de la inmutable Ley de Dios: "NO MATARAS".

Notas Eclesiales

Presentan Nueva Protesta Por La desaparición de sacerdote

En un mensaje leído en todas las iglesias del Panamá, la Conferencia Episcopal del país protestó nuevamente contra el secuestro del padre Héctor Gallego, el sacerdote colombiano desaparecido el 9 de junio pasado y del que hasta ahora no se tienen noticias.

El documento de los obispos panameños defiende además al arzobispo de la capital mons. McGrath, cuya obra pastoral está centrada sobre todo en la evangelización de los pobres de los campos y de las ciudades, con particular dedicación a la defensa de sus derechos contra cualquier forma de abuso.

El arzobispo de Panamá ha censurado muchas veces a los autores del secuestro del padre Gallego, que ha consagrado su vida a la formación humana y cristiana de los "campesinos".

O Miles de peregrinos de todas las partes del país han ido en peregrinación, los días pasados, a Namugongo, para conmemorar el segundo aniversario de la histórica visita de Pablo VI a Uganda. En Namugongo, cerca de Kampala, se está construyendo, en honor de los 40 mártires ugandeses, un santuario, cuyo altar fue consagrado por el mismo Pablo VI.

El arzobispo de Santa Fe (Argentina), mons. Zeppé,

ha iniciado una serie de consultas entre personas pertenecientes a todos los sectores de la cultura sobre el tema de la justicia en el mundo, que será tratado en el próximo Sínodo de los Obispos. El arzobispo, al tomar esta iniciativa, ha querido que los laicos participen y sientan los grandes problemas de la Iglesia.

El episcopado de la Región Nordeste del Brasil con la presencia de Dn. Ivo Lorscheiter, Secretario General de la Conferencia Episcopal Brasileña, celebró, a finales de julio, una reunión con el fin de dar su contribución a los documentos-bases del próximo Sínodo de

los Obispos. El Secretario General de CNBB aprovechó la oportunidad de este viaje al Nordeste para interesarse por los recientes casos de búsqueda y arresto en la Curia Metropolitana de Recife por parte de agentes de la Policía Federal, y de la prisión de dos sacerdotes de Ceará.

Las Misiones Salesianas del Oriente Ecuatoriano — Gualaquiza, Cuchanza, Méndez, Macas y Janpi — quedaron sensiblemente afectadas por el terremoto registrado en la noche del 26 de julio. No hubo víctimas, pero los daños han sido cuantiosos, dada la situación en que se hallan las Misiones.

Preocupa al Arzobispo la Suspensión de los Vuelos



ASISTENCIA ESPIRITUAL — Desde que fue abierta la Casa de la Libertad, para recibir diariamente a decenas de exiliados cubanos que llegaban a través del puente aéreo, hoy en peligro de terminarse totalmente, la Arquidiócesis dispuso que un sacerdote se encargara de la asistencia espiritual de los refugiados, labor que ha venido desarrollando con gran acierto el R.P. José I. Hualde, Capellán de la Casa de la Libertad.

Una gran preocupación ha demostrado el Señor Arzobispo de Miami, Monseñor Coleman F. Carroll, con la noticia de que el gobierno de La Habana había suspendido el puente aéreo para los refugiados cubanos, quienes han quedado, en esa forma, inhabilitados para salir de su país.

El Señor Arzobispo describió el hecho como "desafortunado" y pidió al Departamento de Estado de los Estados Unidos instar al gobierno de Fidel Castro a cumplir su compromiso hecho en 1965.

"Resulta desafortunado, dice el Señor Arzobispo, que el gobierno de Cuba haya puesto fin al puente aéreo en estos momentos y, si los informes son correctos, solo vaya a permitir la salida de un millar de personas solamente.

"Es importante, creo, que todos nosotros pidamos el cumplimiento del convenio entre el gobierno de Castro y el de los Estados Unidos", afirmó.

Más adelante manifestó el Arzobispo, que "este acuerdo estableció que todos aquellos que desearan venir de Cuba a este país e indicaron sus deseos antes de la fecha límite de 1965, tenían la seguridad por parte de ambos países de que sus propósitos serían cumplidos".

El Arzobispo Carroll recuerda en su declaración que "todavía hay millares de estas personas que permanecen lista de espera".

"Estas personas entregaron todos sus bienes al régimen de Castro en 1965, y desde entonces han estado sujetos a muchos contratiempos. Y lo hicieron por la seguridad que les dieron ambas partes del acuerdo", añadió el Prelado.

"La decisión de discontinuar el puente aéreo, parece ser firme. Pero el Departamento de Estado debe hacer vigorosos esfuerzos con las autoridades correspondientes, para hacer que el gobierno de Castro cumpla su compromiso", concluyó diciendo el Señor Arzobispo.

Monseñor Boza Refuta a un Obispo de Chile

CARACAS, Venezuela — (NC) — Un obispo exiliado cubano ha refutado unas declaraciones hechas por otro obispo, en el sentido de que la Iglesia en Cuba sufre represión hoy porque ella tomó un camino antirrevolucionario hace diez años.

"Eso es un gran desconocimiento de la historia", escribió Monseñor Eduardo Boza Masvidal en una respuesta a Monseñor Fernando Ariztia, Obispo Auxiliar de Santiago de Chile. La respuesta del Obispo Cubano fué publicada en un medio informativo de exiliados de esta capital.

El también culpa a Monseñor Cesare Zacchi, a cargo de los asuntos del Vaticano en La Habana, de inclinarse y defender al gobierno de Fidel Castro en Cuba.

De acuerdo con el Obispo Boza Masvidal, la historia muestra que en los años cincuenta la Iglesia de Cuba "daba soporte moral a la revolución, porque deseaba —un movimiento de libertad y de justicia social".

Monseñor Boza expuso

los siguientes puntos:

"La revolución fué hecha por cristianos. Había varios sacerdotes que contribuyeron con ellos durante la campaña de la Sierra Maestra".

"Después de la victoria,



MONSEÑOR BOZA MASVIDAL

los cristianos continuaron tomando una participación activa en la revolución. Muchos líderes de organizaciones católicas tenían importantes posiciones en varios ministerios, en la Federación Estudiantil Universitaria y en la Confederación de Trabaja-

dores de Cuba.

"Cuando la reforma agraria fue lanzada, todos estos líderes la apoyaron y el Arzobispo Enrique Pérez Serantes de Santiago de Cuba pidió la cooperación de todo el pueblo a la mencionada reforma".

"Tal fué la cooperación, que Fidel Castro tuvo que manifestar que nunca el había visto a una iglesia más revolucionaria que la de Cuba".

"Los Obispos han reiterado actualmente que ellos respaldan todo los esfuerzos positivos de la revolución, mientras que también denuncian las injusticias y la opresión," agregó el prelado cubano exiliado.

Las afirmaciones que hizo el Obispo chileno Ariztia fueron publicadas en la revista chilena "Mundo 71", después de haber visitado Cuba durante dos semanas.

"La tragedia es que la revolución llegó antes que el Concilio Vaticano Segundo y

la Iglesia en Cuba fueron tomadas por sorpresa, con todo el apoyo de los ricos y el poder".

Más adelante agregó el obispo chileno, que tan pronto como la Iglesia se convirtió en enemigo de la revolución ser un cristiano en Cuba

significa hoy una persona de inferior clase.

Monseñor Eduardo Boza Masvidal habiando del enviado del Vaticano, Arzobispo Zacchi, manifestó que

"el cierra sus ojos a los numerosos crímenes y errores que continuamente pasan en Cuba, como la reciente ejecución de 10 jóvenes. El régimen castrista, dice Monseñor Boza, tiene el "derecho" de liquidar a todos sus adversarios".

"La Iglesia en Cuba, dice Boza Masvidal, vio que la revolución no estaba tomando el camino de libertad y justicia, mientras que si estaba oprimiendo y destruyendo los derechos del pueblo.

ORACION DE LOS FIELES

CELEBRANTE: Cristo vino al mundo a salvar a los pecadores. Démosle gracias a Dios por la misericordia que nos ha demostrado a nosotros y que nos pide demostraremos a todos los hombres al presentarle nuestras súplicas.

LECTOR: Nuestra respuesta hoy será: Señor, ten piedad.

1. Que la Iglesia pueda manifestar siempre la misericordia del Señor a todos aquellos que han abandonado el camino de Cristo, oremos al Señor.

2. Por todas las autoridades, que ellas no olviden que tienen poder y que se les ha dado para el servicio de los demás, oremos al Señor.

3. Por que terminen los daños a nuestros recursos naturales y la contaminación atmosférica, oremos al Señor.

4. Por los jóvenes que han abandonado sus hogares, por sus madres y por sus padres, oremos al Señor.

5. Que los pobres y aquellos que viven en regiones subdesarrolladas en el mundo, puedan recibir los medios y la instrucción para mejorar sus vidas, oremos al Señor.

6. Por todos nosotros, que podamos aceptar el simple hecho que nosotros somos amados más allá del entendimiento y que nuestro Padre Celestial nos espera para darnos la bienvenida a nuestro hogar eterno. Oremos al Señor.

CELEBRANTE: Padre, todo misericordia, nosotros necesitamos de tu amor y misericordia. Iluminanos y guíanos para que nosotros podamos escoger ser una persona bondadosa como Tu quieres que cada uno de nosotros seamos. Se lo pedimos a través de Cristo Nuestro Señor.

PUEBLO: AMEN.

Fue Creado "Un Solo Corazón" Para Ayudar a Damnificados

CIUDAD DEL VATICANO — (NA) — El Vaticano ha hecho algunas aclaraciones sobre el Consejo Pontificio "Cor Unum" (un solo corazón) según dice, a consecuencia de la preocupación de ciertos órganos de prensa. La entidad fue creada por el Papa recientemente con la finalidad de socorrer a las víctimas de catástrofes u otras grandes dificultades.

Señala un comunicado de la Sala de Prensa del Vaticano que "Cor Unum" ha sido fundada con el objeto de concentrar el personal, coordinar y hacer más eficaz la ayuda de los católicos a las personas que padecen necesidad, especialmente en el Tercer Mundo.

Pero, aclara, que cada uno de los organismos de ayuda existentes en la Iglesia "reservará la propia autonomía, tanto en las estructuras como en el funcionamiento, y lo mismo puede decirse de su carácter peculiar y la administración de sus recursos".

En relación a los temores manifestados por algunos sobre la centralización de la asistencia en "Cor Unum", el comunicado dice: "El Consejo será lo que decidan sus miembros: ellos serán los encargados de darle fiso-

nomía, un estilo, unos estatutos y un espíritu".

"Sobre la influencia política de dicho Consejo, — manifiesta más adelante el documento de la Sala de Prensa del Vaticano — los que han hablado de la misma tienen libertad para hacerlo, para entrever intereses o segundos fines, en un esfuerzo de coordinación iniciado de este modo. Una sospecha semejante podría recaer igualmente sobre la actividad de cualquier organismo internacional".

Agrega que el hecho de que el Consejo quiera contar con el parecer de los miembros llamados a formarla — representantes de algunos dicasterios, del episcopado de todos los continentes, de los organismos asistenciales de varias naciones — constituye una garantía de objetividad, de imparcialidad y universalismo, que ninguna organización particular puede pretender nunca.

El comunicado termina diciendo que "Cor Unum" desea, más allá de la simple armonización de los organismos asistenciales, ser un lugar de encuentro, una fuente de estímulo para todos aquellos que en la Iglesia están unidos en la labor de caridad y solidaridad del Pueblo de Dios.

El Sacrificio de Cuba Para Salvar a América

Por MANOLO REYES

Los pueblos Americanos deben estar concientes que en el corazón del Continente hay miles de seres humanos, valientes y honrados, luchando por la libertad de su patria y la erradicación del comunismo ateo.

Esos Cubanos, en las condiciones más adversas, sin recursos y terror crecientes, cumplen a cabalidad con su deber sin importarles para nada que en cualquier momento puedan morir. Para ellos la vida no tiene apego ninguno y mientras puedan respirar estarán luchando contra quienes vendieron su patria y la han entregado a una pseudo-doctrina foránea al Continente.

Son hombres que en la batalla desigual que están librando, a la vez que defienden el espíritu inconquistable de los pueblos Americanos, están sufriendo, luchando y muriendo porque el comunismo sea expulsado de Cuba, del Hemisferio y porque la libertad reine sin cortapisas en Cuba y en todo el Continente Americano.

Por eso cada hombre Americano debe detenerse a meditar dos veces cuando se ve en los Cubanos demostraciones y anticomunistas que hoy están en una inmensa cárcel llamada Cuba.

El sacrificio que allí sufren estos nuevos cruzados de la libertad, merece también en pensamiento nuevo, un pensamiento más agresivo por parte de las naciones bordeadas por el Atlántico y el Pacífico.

En Cuba, sin duda, se libra hoy la batalla de América. Si Cuba cayera definitivamente en manos de los comunistas, si las voces anticomunistas que marcan la resistencia contra el mal en este Continente, fueran acalladas por la violencia o por la diplomacia encubierta, si todo vestigio de rebeldía contra los rojos desapareciera en América, se estaría cometiendo el pecado más grave de esa humanidad. Se estaría traicionando la

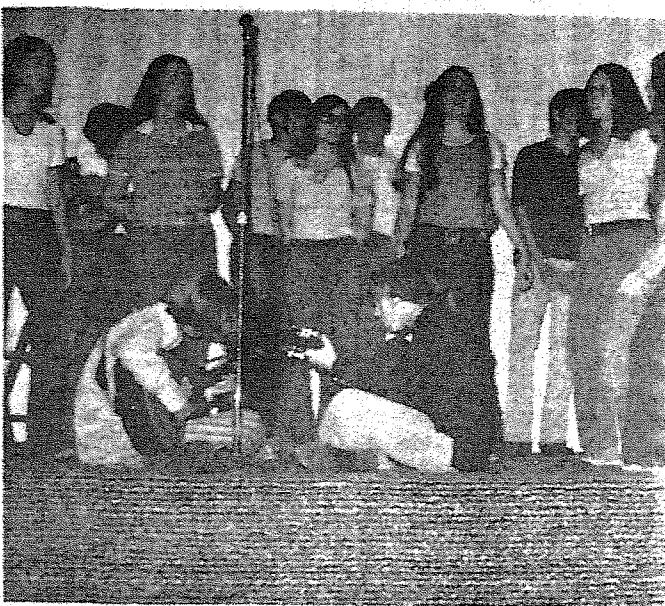
sangre de Bolívar, Sucre, San Martín, O'Higgins, Martí, Washington, Lincoln, Jefferson y tantísimos prohombres que con su ejemplo, sus predicaciones y sus preciosas vidas, lucharon por la libertad por la dignidad y el decoro humanos de este gran Continente nuevo, hoy blanco de los comunistas y que aquellos patriotas nos legaron con un conglomerado de naciones jóvenes pero libres.

Por eso el hombre Americano debe tomar pasos más decisivos en el caso del comunismo en Cuba, por humanidad hacia un pueblo que no nació para ser esclavo.

Y hasta por instinto de conservación porque cayendo Cuba caerá toda la libertad en América.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
 Corpus Christi, 3230 NW 7 Ave., 10:30 a.m. y 5:30 p.m.
 SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.
 St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
 St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
 Gesù, 118 NE 2 St., 6 p.m.
 St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m.
 St. Hugh, Royal Rd y Main Hwy, Coconut Grove, 12 m.
 St. Robert, Bellarmine 3405 NW 27 Ave., 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
 St. Timothy 5400 SW 27 Ave.,



Aspecto parcial de la fiesta juvenil de la parroquia de St. Kevin, ubicada en el 4120 S.W. 125 Ave., donde un grupo de muchachos y muchachas presentaron un animado programa musical.

Grupo de Jóvenes Promueve El Sentido de la Comunidad

En la Parroquia de San Kevin se llevó a cabo recientemente un programa musical de canciones latinas y americanas.

El programa fue presentado por un grupo de 20 muchachos y muchachas preocupados por la Iglesia de Cristo, y deseosos de hacer algo en concreto por Ella.

Al programa asistieron los padres de los jóvenes, sintiéndose ellos también responsables en la actividad de sus hijos. Igualmente estuvo presente gran parte de la comunidad parroquial.

Con este esfuerzo, los jóvenes están tratando de

promover la unidad y el sentido de comunidad en la parroquia.

PROXIMAMENTE los muchachos presentarán la obra de Jean-Paul Sartre, "A puerta cerrada", para continuar fomentando la cultura en la parroquia y desarrollar cada vez más el espíritu de cooperación que les mueve.

En los comentarios de los asistentes al programa musical, resonó con insistencia la necesidad de CONTINUAR con esta LABOR, de promoverla en otras parroquias, imitando el espíritu de unión y fraternidad de estos jóvenes.



Cuando uno de los sacerdotes de St. Kevin ayudaba al grupo juvenil en la presentación del animado programa.

Notas Eclesiales

Realizan Estudio en Favor del Celibato

CIUDAD DEL VATICANO — (NA) — Un extenso estudio histórico sobre el sacerdocio y el celibato, que concluye en que estos no deben ser separados será remitido muy pronto, a pedido expreso del Papa, a los delegados que participarán en el Sinodo Mundial de Obispos.

El Ministerio Sacerdotal es uno de los dos temas que serán discutidos en el Sinodo que se inaugurará aquí el 30 de setiembre próximo. El otro tema es la Justicia en el Mundo.

El estudio comprende una serie de artículos escritos por expertos, basados en fuentes bíblicas, históricas y teológicas. El trabajo, titulado "El Sacerdocio y el Celibato", fue publicado en formato de libro en la Universidad Católica de Lovaina, Bélgica.

Una fuente del Vaticano dijo que el Papa admira

mucho el estudio y desea que sea enviado a todos los delegados al Sinodo como material de información. Originalmente fue publicado en francés, pero ya ha sido traducido al italiano y castellano.

A petición del Papa Paulo VI un grupo de monjas de habla inglesa está traduciendo el trabajo al inglés y muy pronto será completado.

Editado por el profesor Joseph Coppens, de 74 años de edad, el libro considera el sacerdocio desde el Antiguo Testamento hasta las declaraciones del Concilio Vaticano Segundo y los escritos del actual Pontífice.

Se incluyen las primeras nociones cristianas del sacerdocio, los escritos espirituales del cardenal Desirée Mercier, filósofo belga y ecumenista que murió en 1929; las encíclicas de los papas Pío XI, Pío XII y los discursos y escritos de Juan XXIII.

Se Opone Arzobispo de Managua al control Natal

El Arzobispo de Managua, Monseñor Miguel Obando y Bravo, lanzó un duro ataque al gobierno de Nicaragua por patrocinar una campaña para el control de la natalidad.

La más alta autoridad eclesiástica del país dijo que el gobierno hace mal en tratar de limitar la familia, cuando su principal misión es mejorar las condiciones sociales para que toda prole nacida en Nicaragua pueda tener igualdad de condiciones y oportunidades.

Afirmó el Arzobispo que toda decisión de limitación del número de hijos corresponde exclusivamente al padre de familia.

El gobierno de Nicaragua, dijo, actúa en forma ingenua y desconsiderada al afrontar el problema del aumento de población ofreciendo a quien los quiera montones de contraceptivos.

Actualmente, el gobierno de Nicaragua, por medio del Ministerio de Salubridad sostiene clínicas para el control natal en cooperación con la Agencia Internacional de Desarrollo del gobierno norteamericano.

Exhorta el Papa a la Unidad de Católicos y Anglicanos

El Papa Paulo VI exhortó a la "unidad perfecta" entre católicos y anglicanos, calificando al arzobispo de Canterbury y Primado de la Iglesia de Inglaterra como "nuestro amado hermano en Cristo."

El Santo Padre se refirió a la próxima reunión proyectada en Windsor (Gran Bretaña) por la Comisión Conjunta Católico-Anglicana, establecida para estudiar la unidad entre las dos confesiones.

La comisión fue creada después que el Arzobispo de Canterbury, doctor Michael Ramsey, visitó al Pontífice en 1966.

"Puesto que sabemos cuan importantes son, esas conversaciones constituyen el objeto de nuestra plegaria ferviente y en esta plegaria estamos unidos con nuestro amado hermano en Cristo, el Arzobispo de Canterbury", dijo el Papa.

"Os pedimos sumarnos a nosotros, rogando a Dios Nuestro Señor una unidad perfecta en Cristo", agregó ante la multitud congregada frente a su palacio apostólico de verano.

Su Santidad habló también extensamente sobre "el pueblo de Dios", refiriéndose a los laicos y exaltando su función en la Iglesia tras las

enseñanzas del Concilio Ecu- ménico Vaticano.

Sin embargo, el Papa consideró errónea la creencia según la cual una persona puede continuar sintiéndose cristiana fuera de la "iglesia jerárquica y visible."

"Quienes piensen que pueden seguir siendo cristianos abandonando las instituciones de la Iglesia jerárquica y visible, o quienes imaginan que pueden seguir siendo fieles a las enseñanzas de Cristo configurando por su cuenta una iglesia a su propio gusto, están fuera del camino y engañándose a sí mismos," advirtió Paulo VI.

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God-Day planned

NEW YORK — (NC) — Forty religious and patriotic groups have formed what they call "a holy alliance" to observe a national God-Day with prayer and marches Sept. 12.

Concerned Citizens for God and Country, the sponsoring coalition, said the idea was to revive belief in God through a special day completely dedicated to Him, to thank God for many blessings given "our great land of freedom," and to restore everything to God through faith and loyalty to country.

THE 40 groups include the Catholic War Veterans, Veterans of Foreign Wars, American Legion, Knights of Columbus, Jewish War Veterans, Conservative

Party, Freedom Foundation, Silent Majority Forum, Legion of Mary, Right to Life Committee, and other organizations.

God-Day observances were set to begin here Sunday with a Mass concelebrated by New York Auxiliary Bishop James E. McManus, a Redemptorist who was formerly the bishop of Ponce, Puerto Rico, followed by a parade led by a U.S. Army band, then a luncheon and rally.

The God-Day alliance said in its announcement that the idea for its proposed new holiday came from an anonymous cloistered nun who received it as "divine inspiration" and passed it along to the Knights of Columbus and the Catholic War Veterans.

People, hierarchy united, Pope says

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI cautioned at his weekly general audience against putting the cart before the horse, when it comes to how the Church is structured.

"Great doctrinal and practical importance is attributed to the precedence given by Lumen Gentium (the Vatican council's dogmatic constitution on the Church) to the second chapter on the People of God, over the third chapter on the Church's hierarchical constitution," the Pope observed.

HE said the fact that the council treated the People of God before treating the hierarchy has been interpreted by some "as if this entailed a substantial change from now on in the make-up of the Church itself."

"But it is not so..." the Pope said.

"The human reality common to all, which comprises the mystical and social body of the Church, is the final cause of the Church itself. The salvation of man-

kind, of the people, is put in the foreground, first in intention.

"BUT the efficient instrumental cause, that is the hierarchical mandate with the relevant begetting powers of the People of God conferred by Christ on the apostles, retains its indispensable efficiency. This is stated in the third chapter cited above. It is the first in execution."

Pope Paul mentioned an "aspect of false antagonism" between people and hierarchy, saying that instead the whole Church should be thought of — "faithful and bishops and Pope together, People of God."

Then he warned: "Whoever thinks he can, as his genius leads him, remain a Christian while deserting the institutional bounds of the visible and hierarchical Church, or imagines he is holding onto Christ's thought while modeling for himself a Church conceived according to his own liking, has run off the road and is deluding himself."

Professionalism said second

SAN ANTONIO, Tex. — (NC) — Priests should have professional competence in various fields but should not allow professionalism to interfere with their religious vocation, a Galveston-Houston diocesan official said here.

"While professional competence in secular aspects of a priest's life is essential if his individuality is to be safeguarded and his work made more effective, he must never be satisfied with being a skilled counselor who happens to also offer Mass or a school administrator who sometimes baptizes," commented Father John L. McCarthy, the diocese's social action director.

A PRIEST must be a man of faith, Father McCarthy said, adding that a priest

"must live a life centered in Jesus Christ, a life so strongly centered in Jesus Christ that his faith becomes a sign to others, a sign so strong that it becomes the cause of faith in others."

Father McCarthy, also pastor of St. Theresa's parish in Houston, addressed a district convention of Serra International, a lay organization which promotes religious vocations particularly for the priesthood. Serrans from Texas and Oklahoma and 11 bishops attended the meeting.

HE SAID priests, especially those assigned to parishes, must seek a balance between developing their individual professional competence and their social responsibility to serve the Church's community.

Hare Krishna kids

(CONTINUED FROM PAGE 3)

"Shame on you," said the woman with the hair curlers. Then she walked away.

At the end of the day, the kids with the tamborines went back to their temple in Opa Locka and ate vegetables.

The blind man packed up his radio and wooden chair and followed his dog home to another night of darkness.

That night, 837 people died of starvation in Calcutta.

The next morning, the kids were back in front of Burdines chanting Hare Krishna.

The blind man in cowboy boots was playing his radio. Burdines was featuring a special on hot pants.

But the 837 dead of starvation in Calcutta would never know of these things.

We shall all die; prophecies refugee

(CONTINUED FROM PAGE 3)

miles from Calcutta on the way to the airport.

Rains were interfering with efforts to build shelters for the refugees flowing into India from East Pakistan.

About 7 million are in India already. The cost for food and shelter in government camps is estimated at 52 cents per person a day.

Refugees from East Pakistan who had been living in the Sahara camp near the Dum Dum airport are now being moved out after protests from international airlines about the dangers of having them too close to the landing and take-off areas. Some have been moved to other provinces of India.

GIVEN the option of moving to Mana in Madhya Pradesh state or to Salt Lake City, near Calcutta, most chose Salt Lake, which was formerly a huge shallow lake for breeding fish.

The lake was drained after Marxist protests over the hoarding of land by fish breeders who tried to evade the prescribed limit of land they could hold by converting excess land into lakes for breeding fish.

After draining the lake, the government sold plots for housing, but because the land was mostly soft sand, extensive land reclamation

projects were necessary. Some houses had been built and Salt Lake City was beginning to take shape.

Now, with millions of East Pakistani refugees close to Calcutta — already considered a sinkhole of the world in terms of slums and poverty — the government located them at Salt Lake.

THERE, 22,000 refugees wait for their tenements to be completed — a tremendous task because the soil is mostly loose sand and the rains have filled up the drained lake. All approach roads to the section where the largest government camp is being built are under water.

Light bamboo and welded pipe structures are going up. The labor for the project has been recruited from willing refugees, who are paid between 45 and 55 cents a day.

Salt Lake will take a long time to become habitable. There are no dispensaries, no good roads, no sanitation. The camp is mile after mile of sand and reeds.

Bronchial pneumonia and gastroenteritis is creeping in among the naked children and taking a toll of infant and adult life each day.

DESPITE the generous expenditure of Indian government funds, arrangements for the refugees are inadequate. The two big problems are inefficiency and widespread

corruption. Despite the efforts of the Ministry of Rehabilitation, some contractors are seeking to profit from the construction projects. Tarpaulins worth only \$6 are sold to the government for \$12.

Amid misery and death,

however, the refugees live on. Some have started small businesses. With scales of bamboo, they have set up tiny shops along the roads and sell bits of firewood collected around Salt Lake City and rejected plywood from nearby factories.

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Cardinal says Viet war is a 'scandal'

(CONTINUED FROM PAGE 3)

since Pope Paul stood in the Assembly Hall of the United Nations and cried out: "War no more, war never, never again!" But still the thing goes on...

"ALL reasonable men have an understanding of the terrible predicament of those leaders on whose shoulders has been placed the heavy burden of first waging this war and now of bringing it to a close. And we have a deep sympathy for them as they face the peril of massive

destruction of ranks of those troops that remain, as their number and means of self-protection are reduced below the limit of adequate self-protection. We know that others cannot make their decisions for them; that they have their own consciences by which they must be guided.

"But we repeat: the war has become an evident evil that threatens to destroy all respect for authority and all moral values in a whole generation of young people. Its speedy ending brooks no needless delay.

"To Mary, Queen of Peace, we lift our voices in prayer, begging her to obtain for ourselves and particularly for our leaders the light, wisdom, strength and courage that is needed to excise what has become a cancerous growth in the vital parts of our nation."

Father McCarthy urged the Serrans to update ways of promoting vocations. He encouraged the group to seek priesthood candidates among mature men on college campuses.

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