

Education tax credits plan analyzed

By RUSSELL SHAW
(Second of three articles)

WASHINGTON — (NC) — As discussion and debate heat up on the subject of tax credits for the education expenses of parents who send their children to nonpublic schools, one basic question often goes unasked and unanswered.

The question is, "What are tax credits?"

The tax credit bills now pending in Congress vary in details but all follow the same general outline. It goes like this.

A tax credit is a sum of money that a taxpayer subtracts from his income tax — in this case, his federal income tax.

It does not involve a grant because the government does not give the taxpayer anything. He simply reduces his tax by a specified amount.

It is also different from a deduction, which is a sum subtracted from the amount

on which tax is paid rather than from the tax itself. Unlike a deduction it is worth its full "face value." That is, a \$500 credit would permit a taxpayer to reduce his tax by \$500.

THE LEGISLATION now before Congress would permit a taxpayer to subtract one-half of tuition costs, up to a set amount per child, involved in sending his children to nonpublic schools which are in conformity with the civil rights laws.

Taxpayers whose adjusted gross income exceeded a certain figure (usually, \$25,000) would have their credit reduced gradually in proportion to their earnings over that sum.

Taxpayers whose total income tax was less than the theoretically allowable credit would get a credit equal only to their tax liability. That is, while they would pay no tax, they would also not receive a "refund" for the balance of the credit.

Here is a typical example of how the tax

credit plan would work. A family has an adjusted gross income of \$10,000 and two children in nonpublic schools. The tuition cost for each child is \$400 — a total of \$800 in tuition.

The family would be allowed a tax credit of \$200 for the first child (one half of tuition) and \$200 for the second child (one half of tuition). Thus the total tax credit would be \$400. The family would be allowed to subtract this sum — \$400 — from its federal income tax.

WHILE the idea of a federal tax credit for educational expenses is new, observers note that there is nothing new at all about the basic concept of a "credit."

Most taxpayers already receive at least one "credit" — for the amount of money withheld under the withholding system. In totting up his tax each year, the taxpayer simply subtracts the sum withheld from the

amount due. (Of course, if the amount withheld exceeds the total tax, the taxpayer gets a refund — which would not be the case with educational tax credits.)

Supporters of tax credits stress that the plan would help the nonpublic school parent in the area where he needs help — the wallet. Said Rep. James A. Burke of Massachusetts in introducing one such bill last April:

"It will save money for all American taxpayers, at all levels of government . . . It will particularly aid those families — some 2 million families — who are carrying a dual burden for the education of their children.

"These families are paying taxes for support of the public schools and at the same time paying tuition to send their children to private nonprofit schools. We should recognize their unique claim for tax relief."

(Next: Constitutionality, cost, and the poor.)

Unrestricted abortions hit by Nixon again

PHILADELPHIA — (NC) — For the third time within two months President Nixon has given his support to pro-life forces by publicly declaring his objection to unrestricted abortion policies.

The latest declaration by Nixon was in a telegram to the third annual National Right to Life Committee convention here. Nixon's telegram was addressed to Juan J. Ryan, president of the National Right to Life Committee.

Nixon said: "I have said many times that in my judgment un-restricted abortion policies would demean human life, and I welcome this opportunity to convey to you my warm good wishes for a successful session."

Ryan praised Nixon's message, calling it "a tribute to the work of pro-life groups throughout the country, and to the efforts of individual Americans of every race, religious persuasion and personal philosophy who are committed to supporting the rights of the unborn child."

EARLY in May, Nixon made two statements objecting to policies of unrestricted abortion. The first came when he declined to support such a recommendation by his own Commission on Population Growth and the American Future. The second was in a letter to Cardinal Terence Cooke of New York in which Nixon endorsed repeal of New York state's liberal abortion law.

Nixon was roundly criticized by pro-abortion groups for making the second statement only a few days before the New York state Legislature had to vote whether or not to repeal the law. The law was repealed but Gov. Nelson Rockefeller vetoed the repeal as he had promised.

Msgr. James McHugh, director of the Family Life Division of the United States Catholic Conference, attended the meeting here. He said Nixon's latest message was a source of great encouragement to the pro-life representatives attending the meeting.

"The right to life groups have fully realized that the president had already taken a strong position on behalf of the unborn child, but his direct address to them by telegram was an indication that he was aware of their efforts," Msgr. McHugh said.



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SUMMER IS HERE

Yours is the day, and yours the night; you fashioned the moon and the sun. You fixed all the limits of the land; summer and winter you made . . . O Lord. (Psalm 73: 16-17, 18)



Paul VI starts on tenth year of his reign

By LAURENCE MULLIN
Religious News Service
Staff Writer

On June 21, 1963, Cardinal Giovanni Battista Montini of Milan, Italy, became Pope Paul VI, the 261st successor of St. Peter as Bishop of Rome, and spiritual leader of the world's 600,000,000 Catholics. The coronation took place nine days later on June 30.

In one of his first public addresses as Supreme Pontiff, he declared his intention of fulfilling the wishes of his predecessor, Pope John XXIII, "to let a little air" in the Church, by faithfully pursuing Pope John's policy of "aggiornamento" or updating of the Church to make it truly responsive to the needs and aspirations of men everywhere in the nuclear age.

Though beset by those who are fearful of changes in the Church and those who demand ever more sweeping changes, Pope Paul — as critics and supporters alike agree — has endeavored, in his own way, to continue and make durable what Pope John began.

(continued on page 4)

Push migrant 'New Town' plans

By MITCH ABDALLAH
Voice News Editor

PALM BEACH — The first seeds for the creation of a new community, a Rural New Town whose basic purpose is to stabilize the life of the migrant farmworker, have been planted here.

Four planning committees of the Agricultural Cooperative, of South Florida are currently meeting to develop a community "for permanently eliminating poverty for a substantial number of agricultural workers," said James Stephens, the cooperative's director.

Located west of West Palm Beach, the Rural New Town project will be developed on a 250-acre tract of land off State Road 80 and is envisioned to accommodate "600 families or a population of 2,800."

Both the planning funds and the land for the proposed town are being donated by the Archdiocese of Miami.

One committee is doing a study on the

needs of recreational, housing and industrial facilities. Another committee is considering employment opportunities for New Town residents, shopping centers, day care centers and community maintenance.

THE THIRD GROUP of planners is involved in the educational aspects of the proposed community. Included in this is a preschool and headstart program, tutorial assistance and adult education. The latter will possibly give adults the opportunity of obtaining a high school diploma and offer courses in home living skills.

Under consideration by the fourth committee, community services, are prepaid health insurance with group rates, recreational and cultural activities.

"The cooperative is a nonprofit corporation of about 60 rural Palm Beach County families formed about a year ago," said Stephens. "It is governed by a six-member board of directors elected to represent various geographical areas." Father John

McMahon, Rural Life Bureau director of the Archdiocese of Miami, and Edwin Tucker, Archdiocesan director of Community Services, represent the Archdiocese on the board.

There is a team of advisors and consultants assisting each committee in its planning. Hopefully, said Stephens, the reports from each group will be completed by January of next year. Shortly after the reports, tentative plans call for the erection of four small neighborhoods, accommodating 150 residents who will be housed in town houses, garden apartments and single homes.

AN IMPORTANT aspect of the Rural New Town is that "the people have a choice to select their own destiny. They have a large voice in planning their community and selecting their government," said the executive director.

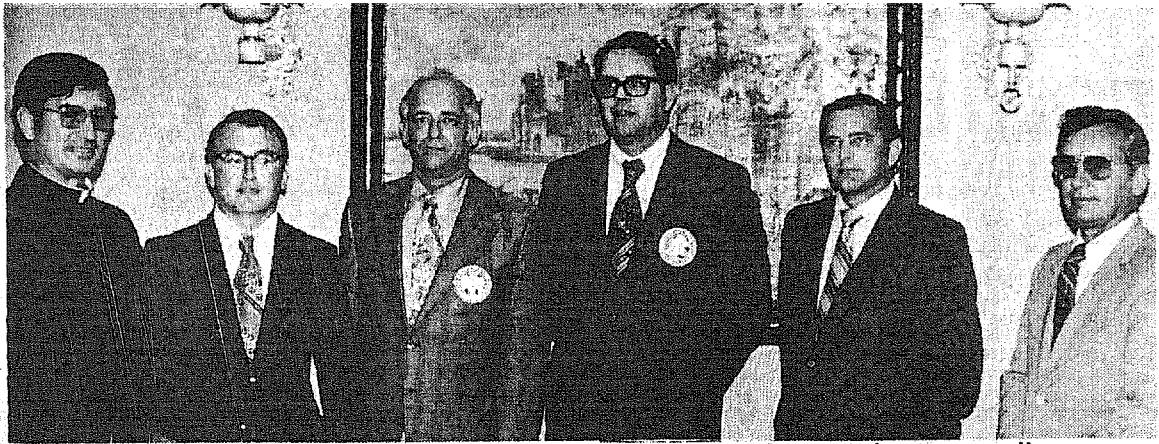
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THE VOICE, P.O. Box 1059, Miami, Fla. 33138



MIAMI SERRA Club chaplain, Auxiliary Bishop Rene H. Gracida, left, welcomes newly elected officers.

At right are John McConnell, treasurer; Ed Brownell, second vice-president; Thomas Schulte, president; William Byrd, first vice president; and Roger A. Dick, secretary.

Msgr. Walsh to address convention of Serrans

Serra Club chaplain of Palm Beach County, Msgr. James J. Walsh, will be one of the featured speakers at the Serra International Convention which will be held in St. Paul, Minn., June 26-28.

He will be attending the convention with three Serra Club delegations from the Archdiocese of Miami.

Bishop Rene Gracida, auxiliary to Archbishop Coleman F. Carroll, will head the delegations.

Principal speakers at the meeting will include Coadjutor Archbishop Leo Byrne of St. Paul and Minneapolis; Romeo Maione, executive director, Canadian Catholic Organization for Development and Peace; Msgr. Colin MacDonald, executive director of the American Bishops' Ad Hoc Committee for the Implementation of the Study for Priestly Ministry, and Dr. Frank Sheed, publisher and Theologian.

'Life' group formed in Palm Beach area

WEST PALM BEACH — Concerned citizens in Palm Beach County have organized a Right-To-Life Committee with Mrs. Robert Maraist as chairman.

Guest speaker during the first meeting of the group held at St. Mary Hospital were Miami Right-To-Life Committee members, Dr. Richard Applebaum and Coral Gables attorney, Robert Brake.

STATING that "legalized abortion is murder sanctioned by society," Dr. Applebaum, a pediatrician and member of the Florida Right-To-Life Committee, emphasized that life begins at the time of conception. He showed a series of slides to illustrate his remarks.

During his talk he revealed that in New York many aborted babies had to be issued birth certificates because they were moving and breathing and had a discernible heartbeat at the time of abortion.

Brake, founder of the Council of Adoptable Children in Miami, spoke to the more than 150 persons present on the legal aspects of abortion.

HE urged adoption of babies as an alternative to abortion and pointed out that liberalized abortion laws have already resulted in a shortage

of the number of babies available for adoption in the U.S. and added that a "black market" is now flourishing with regard to adoption of infants.

North Palm Beach pediatrician, Dr. Robert Maraist also urged "compassion" for unborn children and questioned that there could be any "justification" for murdering an unborn child.

In South Florida, the Dade County Right-To-Life Committee already has established several active local chapters.

Religious studies group to graduate

The first nine graduates of the annual Religious Studies Graduate Program inaugurated in 1969 by the Archdiocese of Miami and Barry College will be the recipients of Master of Arts degrees in religious studies on July 28 at the college.

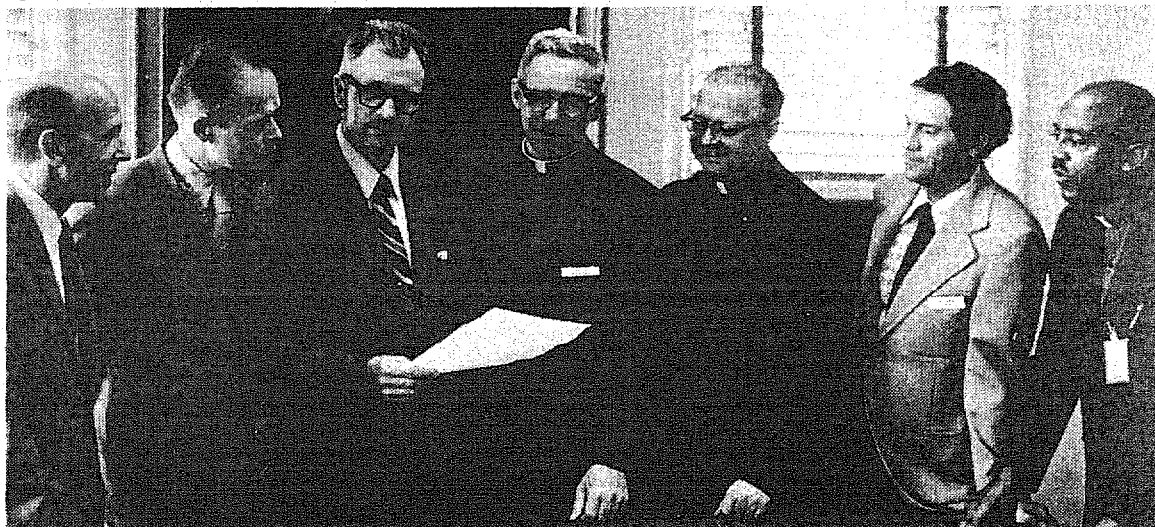
Seventy-nine persons are enrolled in the fourth annual sessions of the program, which offers elective seminars conducted by outstanding professors, including members of the Barry College Department of Theology and of the Archdiocesan Religious Education Dept. The sessions opened June 12 and continue through July 21 at St. John Vianney Minor Seminary.

DURING the summer program, first-year students will study with Brother Avelino Fernandez, F.S.C., Provincial of the Antilles Province of the Christian Brothers and former Spanish

coordinator in the Archdiocese of Miami Religious Education Dept.; Father Matthew Fox, O.P. who was awarded a Doctorate in Sacred Theology at the Institute Catholic de Paris and is presently an associate professor at Emmanuel College, Boston; and Father Aldo Tos.

In the second and third year divisions lecturers will include Dr. Donald Gray, chairman, Religious Studies Department, Manhattan College; Father Robert Boisvert who earned a Doctorate in Sacred Theology at the Pontifical University of St. Thomas Aquinas and is director of the Department for Continuing Education of the Clergy in the Diocese of Manchester; Father Urban Voll, O.P., a member of the faculty at the Archdiocesan Major

(continued on page 3')



HOSPITAL CHAPLAINS, all members of the S. Florida Chaplains Assn., were recently guests for luncheon at Gesu rectory. Father Thomas Griffin, S.J., center, is association president. At left are Rev. George Clementson, Presbyterian; Rev.

Harry Holland, Baptist; and Rev. George Canzoneri, Baptist, vice-president. At right are Father Edward Moan, O.M.I., Hollywood; Rev. Hal Denhart, Fort Lauderdale; and Rev. Stanley Vivens.

Priest to address Broward Serrans

FORT LAUDERDALE — "Today's Vocation" will be the topic of Father Martin Devereaux, assistant pastor, St. Coleman Church, Pompano Beach, when he speaks to members of the Broward Serra Club during luncheon on Monday, June 26, at the Galt Ocean Mile Hotel.

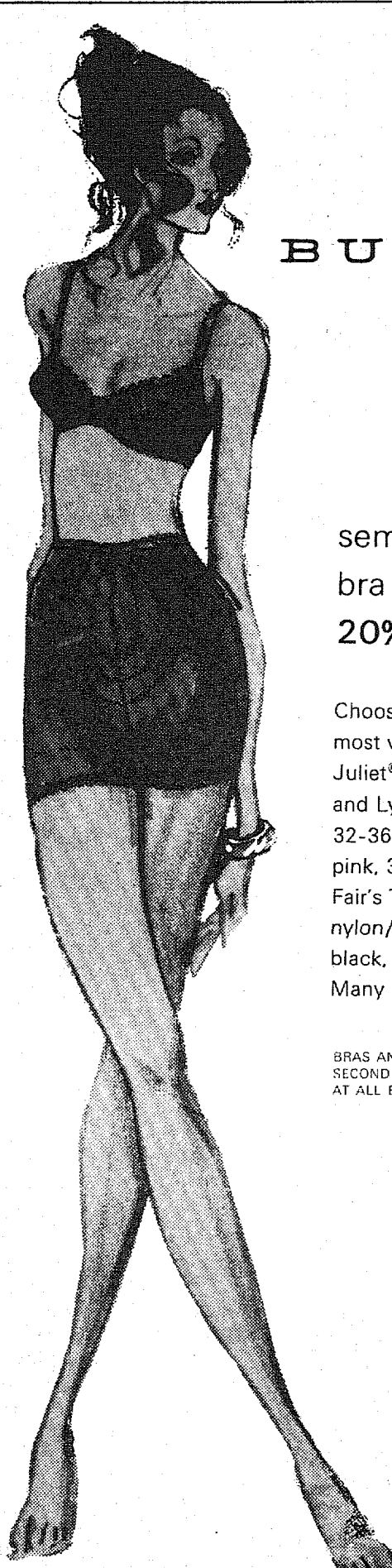
The monthly meeting will begin at 12:15 p.m.

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Presidential candidates give stand on abortion



PRESIDENTIAL hopeful, Sen. George McGovern, was confronted with the abortion issue by Mrs. Lucille Buffalino, president of the Celebrate Life Committee, left, during the taping of "The 51st State," news program on New York's WNET-TV, but took no stand on New York's abortion legislation. The front-runner for the Democratic Presidential nomination, faced a panel of six critics.

By **JAMES BREIG**
ALBANY, N.Y. — (NC) — A survey of presidential hopefuls shows one major candidate — President Nixon — explicitly opposing abortion and several others saying it is not a national issue.

Senator George McGovern of South Dakota told the Evangelist, the diocesan newspaper here, that he believes "that legislation should be left to the states."

In a letter to The Evangelist, McGovern said:

"My personal view is that abortion is a private matter to be faced by a pregnant woman and her physician, within the context of her own religious and moral convictions. I do not feel that I have the right to impose this view on the people of any state, and therefore I would oppose any federal statute on abortion."

THE SENATOR went on to note that he opposes abortion "as a means of population control." McGovern is endorsed by the National Association for the

Repeal of Abortion Laws.

President Nixon, undoubtedly the Republican nominee for another term, has repeatedly asserted his personal opposition to abortion.

During the debate in New York State legislature on repeal of the current abortion law, he wrote to congratulate Cardinal Terence Cooke of New York City, for his opposition to abortion. Nixon also rejected the abortion-on-demand proposals of the Presidential Commission on Population Growth and the American Future.

WHILE the president ordered military hospitals to conform to the law of the state they are in regarding abortions, he has not banned abortion in these hospitals.

Senator Hubert Humphrey of Minnesota has stated that "my position on this issue is simply this: Legislation must be decided by the individual states. I do not favor national legislation on abortion."

A spokesman for the Senator said that he does not

support abortion-on-demand and feels the Supreme Court will ultimately decide the controversy.

Other than this statement, Senator Humphrey has made no comment.

A spokesman for Senator Edmund Muskie of Maine said that he had "commitments" which made it "impossible for him to respond" to queries from the Evangelist.

Governor George Wallace of Alabama told NC News that abortion "is not a question nationally."

He noted that "frankly, I am against just legalizing abortion across the board."

The Governor did not say what he meant by "across the board."

Among minor candidates who may be considered for the vice presidency, both Mayor John Lindsay of New York City and Shirley Chisholm, congresswoman from New York, favor abortion law repeal. Both have been endorsed by the National Association for the Repeal of Abortion Laws.

Sees Viet war end due to 'weariness'

By **MANUEL MIRA**

MADRID — (NC) — A Spanish missionary in Vietnam, a veteran of 32 years in both North and South, said the war there "will end out of weariness."

Dominican Father Tomas Labayan, 62, also said "there is no question that communists impose their rule by terror."

In comments on his arrival here, Father Labayan gave this picture of the war:

Western propaganda have given "a mistaken idea of the true strength and will to fight" of the North Vietnamese and the Viet Cong.

The wave of drug addiction among American soldiers "was planned and pushed by communist agents, including women."

Charges of abuse by American soldiers against civilians have been exaggerated.

There is no reason, "in truth, to speak of persecution of Catholics in North Vietnam. The proof lies in the fact that there are missionaries active in that area. . . . But, Catholics have a difficult time because they must get special permits for every religious service."

Vietnamization "was the right policy and at the start is produced results. . . . The (South Vietnamese) army is well equipped."

Generally the North has a more industrious and better trained population. Southerners are less active and more given to leisure than hard work.

Father Labayan said he spent 17 years in the North and then migrated to the South in 1945 after the communists raided his mission on the Red River. "Three of my co-workers were killed, and we were imprisoned for six months," he added.

HIS OPINION that the war will end because of weariness, he said, comes from the heavy losses of the Northerners — some 700,000 casualties. "Now they are sending 14 and 15-year-old kids to the front."

The South has also suffered greatly and its generals and politicians "are really tired of the war. They would end it at any price."

The missionary, who came here to open an Oriental art exhibit and raise funds for Vietnam relief, said South Vietnamese President Nguyen Van Thieu, "who happens to be a good Catholic, has blocked peace efforts by his refusal to deal with the communists and his opposition to any coalition government."

The Viet Cong seeks representation in the South Vietnamese government as a condition of stopping its military activities.

Asked what he thought of the divided nation after 32 years of sharing its history, Father Labayan blamed the French for what has happened there.

The 1954 fall of Dien-bien-phu, a French fortress, led to the division between North and South Vietnam.

For Oct. 1-7

'Respect Life Week' slated

WASHINGTON — (NC) — "Respect Life Week" — a program of education and prayer for the dignity of life — will be observed Oct. 1-7.

The observance was suggested by a committee of the National Conference of Bishops last Spring. The suggestion was part of a statement opposing the abortion recommendations of the Presidential Commission on Population Growth and the American Future.

THE WEEK will focus on the dignity of life and the threats to life in contemporary society.

The committee, headed by Cardinal Terence Cooke of New York, has suggested an outline of topics to be covered during the national observance. They include the rights

of the unborn child, the aged, poverty, youth problems, peace, and the family.

The committee has also asked each bishop to appoint a diocesan coordinator to promote local activities during the week. This coordinator will serve as a link between his diocese and the United States Catholic Conference in Washington.

"Respect Life Week" will begin with parish liturgies and sermons Sunday, October 1, and will continue with educational programs throughout the week.

The programs will include information on the need for legal protection of the unborn child and the alternatives available to the woman with a difficult pregnancy. The role of youth in building society and the problems of alienation and drug abuse will also be discussed.

Warns Demos on perils to unborn and the aged

ST. LOUIS — (NC) — A spokesman for the U.S. bishops warned the Democratic Platform Committee that "the fundamental dignity of the human person, particularly before he is born and toward the end of his days, is under assault."

Bishop Raymond Gallagher repeated the Church's opposition to abortion and said it opposes "any law or public policy — state or federal — that deprives the weakest members of our society of their basic rights."

In a 17-page statement the Lafayette, Ind., bishop, speaking as chairman of the U.S. Catholic Conference Committee on Social Development, discussed the economy, health care, welfare reform, urban and rural problems, the environment

and population, and human dignity.

Bishop Gallagher said that in population policy "some will raise the question of who is an 'effective citizen' and thus 'entitled' to life — or entitled to exercise his full sexuality and, indeed, his full humanity."

"The balance between the activity of government agencies and the free and voluntary decisions of families is a delicate one, but it must be maintained in all matters affecting population and family planning," Bishop Gallagher explained.

GOVERNMENT cannot "adopt the posture of merely providing maximum freedom for each person to determine how fertility goals will be met." In cases of basic conflicts of rights — such as abortion — Bishop Gallagher

suggested the government "provide legal protection for the rights of all concerned."

In preparing any population policy or providing family planning assistance, the bishop listed objectives. They are:

- "Preserve adequate freedom for the individual couple to bear and support the number of children they desire." Government must provide freedom from coercion in population matters, he said.

- "Government should plan for sufficient resources to service the population and its projected increase."

- Solutions to current problems should be measured in respect to their long-range harm no matter how great their short-range effectiveness.

- A distinct difference

must remain between welfare assistance and birth control information to protect the privacy and freedom of the poor.

- Government should allocate funds for research on "the family life cycle and the effect of social trends on the family. . . . There should also be funding for demographic research and for the scientific work that will lead to the development of safe and morally acceptable methods of birth control."

- Abortion should be excluded as a method of population control.

Bishop Gallagher also criticized proposals that would halt technological advances as a means of solving the problems of the environment. "The need," he said, "is for a more equitable distribution of goods and

services — not for production of less."

The bishop opposed "assaults on human dignity," including racial discrimination and said that the right to "life, liberty and the pursuit of happiness" means that all Americans have a right to:

- Protection from the racial, religious, ethnic, and sex discrimination saying "that every exertion be made by the society to eliminate the historical problem of prejudice."

- Participate fully in political processes.

- Housing "commensurate with the needs of his family."

- Opportunity for "gainful, humane employment."

- Adequate social security including "liberal programs of health insurance, old age, survivors,

disability and unemployment insurance, workmen's compensation, guaranteed family income, and vocational rehabilitation."

Bishop Gallagher said he would make a similar statement to the Republican Platform Committee.

Religious studies group to graduate

(continued from page 2)

Seminary of St. Vincent de Paul, Boynton Beach; and Sister Mary Mullins, O.P., Associate Vicar for Religious in the Archdiocese of Miami and a member of the Theology Dept. at Barry College.

The faculty also includes other professors from the Seminary of St. Vincent de Paul and Barry College and members of the Archdiocesan Religious Education Dept.

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Pope Paul's reign: nine precedent-breaking years

(continued from page 1)

THE RECORD of his nine years' reign shows he has made concrete moves toward decentralization of the Church's government and "internationalized" the Roman Curia — the Church's central administrative arm in Rome; he has brought about a significant thawing of relations between the Vatican and East-bloc Communist countries; he has fostered ecumenical and interreligious relations with other Churches; he has furthered liturgical renewal; he has labored untiringly for world peace; he has pleaded time and again on behalf of the voiceless millions in the developing countries.

Under Pope Paul, the Second Vatican Council in 1965 issued a historic denunciation of anti-Semitism. "What happened to Christ in his Passion," the Council said, "cannot be attributed to all Jews, without distinction, then alive, nor to the Jews today . . . The Church deplores hatred, persecution, displays of anti-Semitism, directed against Jews at any time or by anyone."

His precedent-shattering travels ended a long-standing tradition that the Pope is "a prisoner of the Vatican." He was the first Pope ever to visit the Holy Land since St. Peter, the first to cross the Atlantic, to visit the United States, the United Nations, South America, Africa, and the Far East.

At the same time, Pope Paul has held firm on certain traditional Catholic doctrines. On July 29, 1968, he issued the encyclical, "Humanae Vitae" ("Of Human Life"), reaffirming Church teaching that all methods of artificial

contraception were contrary to divine law.

HIS ENCYCLICAL on "Priestly Celibacy," dated June 24, 1967, restated the traditional Latin Church doctrine and practice that call for an unmarried priesthood.

The Pontiff's stand on these issues has given rise to questions and challenges to papal authority. And here again, Pope Paul has stood fast on the doctrine of papal infallibility, as defined by the first Vatican Council and reaffirmed by Vatican II. He has frequently expressed concern over "extreme" progressive movements, which threaten "to erode dogma and authority within the Church."

Nonetheless, when, on Nov. 21, 1964, the third session of Vatican II promulgated the "Dogmatic Constitution on the Church," Pope Paul told the assembled bishops that he intended to associate them more closely with himself in the work of the whole Church.

This led to the creation of the Synod of Bishops. The meeting of the Synod in 1967 represented the first papal effort in modern times to seek the consultation of bishops gathered in a collegial assembly outside an ecumenical council. A second Synod met in 1969 and a third assembly in 1971.

Pope Paul also undertook to reorganize the Roman Curia by including diocesan bishops in its various departments and by appointing many non-Italian prelates to high posts traditionally held by Italians, "so that the offices and central agencies of the Catholic Church will exhibit a truly universal character."

Meanwhile, Pope Paul

was looking out the windows of the Vatican at the Soviet Union and its satellite nations in Eastern Europe.

In his first encyclical, "Ecclesiam Susam" (His Church), dated Aug. 6, 1964, he said he had no intention of excluding Communists from dialogue with the Church.

HIS ACTIONS did not belie his words. He authorized and established on April 8, 1965, a new Vatican Secretariat for Non-Believers, one of the major purposes of which was to study and initiate relations with Communists and others on the subject of atheism.

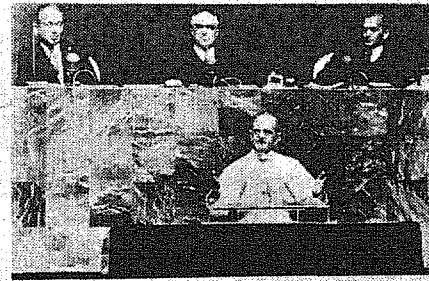
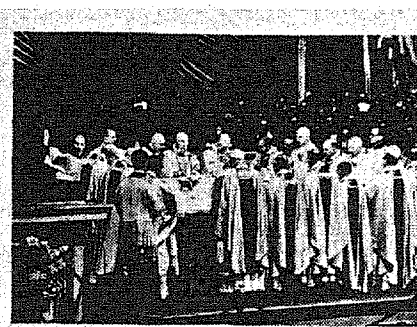
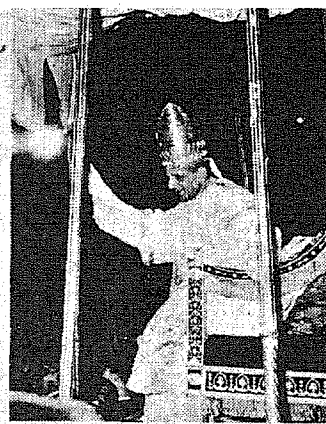
Four sets of diplomatic conversations over a two-year period were concluded June 25, 1966, with the signing by Vatican and Yugoslav representatives of an agreement designed to regularize Church-State relations. And in March, 1971, President Tito of Yugoslavia, in his official capacity as head of state, paid a visit to Pope Paul, cementing full diplomatic relations.

A block in Hungarian-Vatican relations was removed last September when Pope Paul prevailed upon Cardinal Joseph Mindszenty to leave his self-imposed long asylum in the American Embassy in Budapest and come to Rome "for the good of the Church."

And negotiations for "normalization" of Church-State relations have been underway with officials of Poland and Czechoslovakia.

A "dialogue" with the Soviet Union, which once described the Vatican as the "servile instrument of imperialism," began last March with an official visit to Moscow by Archbishop Agostino Casaroli, secretary

(continued on page 22)



PAUL VI

On June 21, 1963, Cardinal Giovanni Battista Montini of Milan, Italy, became Pope Paul VI.

meeting in Istanbul.

Lower right — Like his predecessor, Pope John XXIII, Pope Paul helped to end the long-standing tradition that the Pope is "prisoner of the Vatican."

Upper left — Pope Paul waves to the crowd as he is carried on a portable throne to his coronation.

Upper right — Pope Paul reigned over three of the four sessions of the Second Vatican Council.

Middle left — At the United Nations in October 1965, the Pontiff delivers his famous "no more war, never again war" address to the U.N. General Assembly.

Middle right — Pope Paul and Ecumenical Patriarch Athenagoras pray together during their historic

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Stores planning 'tough' deal for the shoplifters

By TAMMY TANAKA
(Second of 3 Articles)

NEW YORK — (RNS) — Shoplifting is not funny. It is not an innocent prank. Shoplifting is stealing — and if you're caught you will be immediately arrested.

This is the message that retailers across the nation are trying to get across to their customers.

"We've tried everything else, and it didn't work," said Howard Hamowitz of the National Retail Merchants Association (NRMA), who is coordinating a nationwide educational campaign to stop shoplifting that involves business firms, religious groups, schools, government and the media.

HE SAID "stores are now taking off their kid gloves — they're being forced to. When stores across the nation are losing more than \$8 million a day to shoplifters, they can't go on with mere threats. Shoplifters who are caught are simply being arrested."

"At the same time, we're trying to educate the public," Mr. Hamowitz said. "We're trying to tell them they're turning into criminals — that lifting a chocolate bar or a raincoat from a store is essentially no different than stealing money from a bank. Shoplifting is simply stealing."

He said that during the past year there has been a 50 to 60 per cent increase in arrests across the nation for shoplifting. FBI records show more than 230,000 arrests were made in the U.S. for shoplifting in 1970. However, retailers estimate that at least 800,000 shoplifters were caught but not arrested.

"We are talking about people, not criminals," Mr. Hamowitz told me. "Shoplifting is done by average people like you or me who don't realize they are becoming criminals."

"The chance of their getting caught today is so much greater than it was a few years ago," he said, "they must stop and think about the possible shame and other repercussions that would result from an arrest."

AS ONE indication of the hard line taken by stores, this news item was reported recently by the Associated Press in West Plains, Mo.:

"A 17-year-old youth paid \$5 fine on charges of petty theft in police court here. He pleaded guilty to the theft of an ink cartridge from a department store. Value of the cartridge — 35 cents."

Mr. Hamowitz said some 150 educational campaigns to end shoplifting have been started since 1968 in communities across the U.S. One early sign of its success is that for the first time in a decade, retailers have reported a slight decrease in "shrinkage" caused by shoplifting in those communities where such campaigns have been launched.

The campaigns call for the cooperation of businesses, schools, fraternal and social groups, churches and synagogues, and the media, to saturate the total community with this message: "Shoplifting isn't cool; it's a crime."

Mr. Hamowitz said, "We believe that when the message is constantly repeated in different ways from all sides — from radio and TV and newspapers, in posters, discussions at school and at home, in sermons at churches and synagogues — it does have

an impact on the people's attitudes about shoplifting."

Posters and a pamphlet called "Teenagers Beware: Shoplifting is Stealing," are among aids available from the National Retail Merchants Association, Book Order Department, 100 West 31 Street, New York, N.Y. 10001.

AVAILABLE for rent is a film called "Caught," filmed on location in a retail store. It shows what happens to a teen-age girl who slyly shoplifts something when she believes nobody is looking.

"If we have to keep prosecuting shoplifters, it's going to mean we're going to ruin a lot of lives," Mr. Hamowitz said. "We're not out to do that. We don't want to hurt anyone. All we want is for people to stop stealing from us."

"So what we're saying is — please stop and think about what you're doing. Show respect for what is ours. And help us to educate others and change their attitudes if they think shoplifting is not a crime."

Mr. Hamowitz, a department store manager for many years before he became manager of the NRMA's operations service group, denied that the average shoplifter is a shameless person who has no misgivings about what he or she has done.

"Most people are pretty embarrassed when they're brought in with the goods on

them," he said. "They feel like the world has come to an end."

I'VE HAD men and women sitting there crying and saying, 'I'm sorry, I didn't mean to do it.' They give all kinds of excuses. They'll say anything — their uncle has cancer, their mother's dying — anything to take the blame off them."

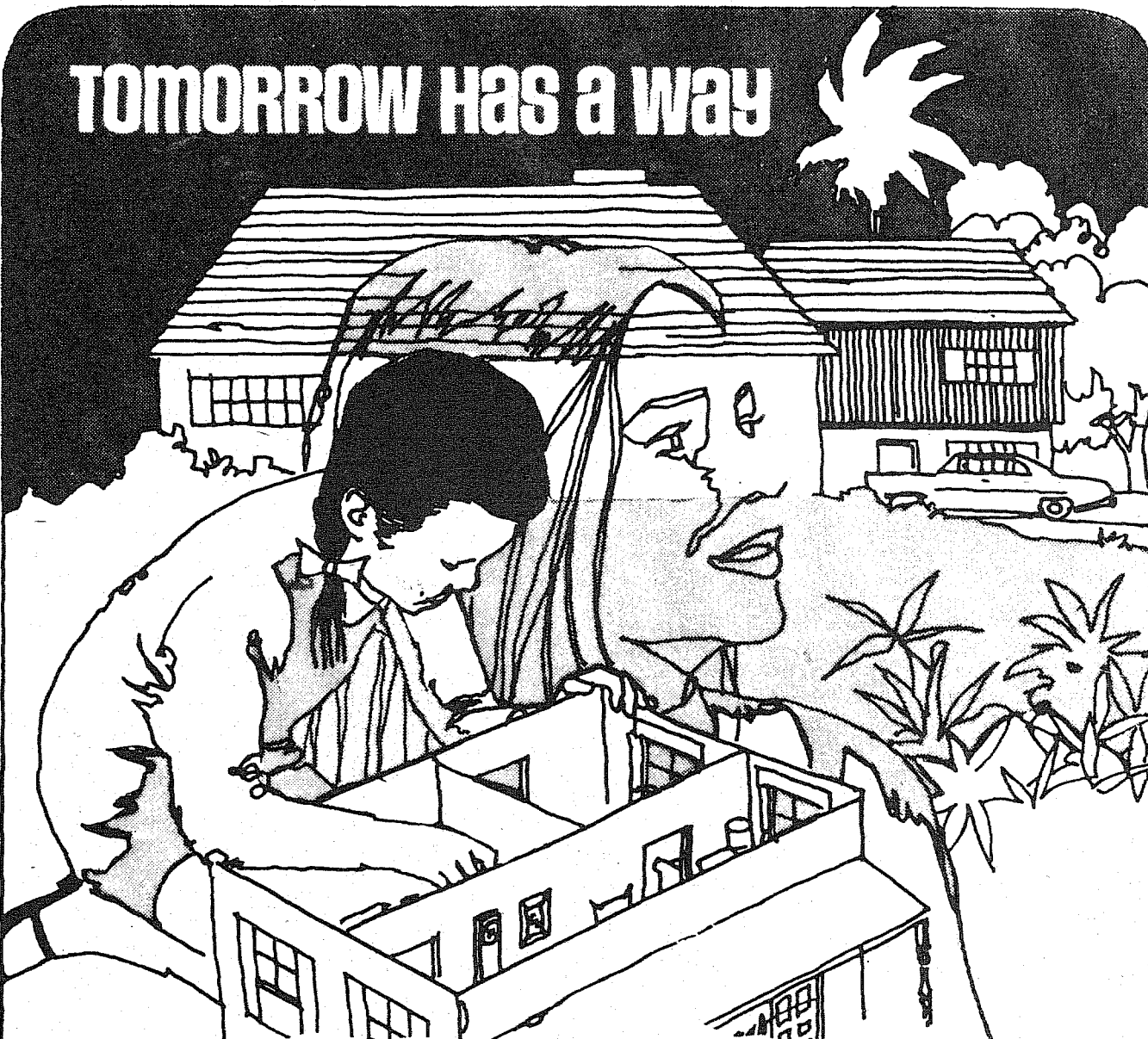
Mr. Hamowitz said there are more people that participate in the act of shoplifting — which is a crime — than in any other crime in the U.S.

Talking specifically about the problem of teenage shoplifting, Mr. Hamowitz places great emphasis on the role of parents — both in setting the example of honesty, and in detecting signs that their child may be shoplifting.

Under the latter category, the booklet, "Teenagers Beware: Shoplifting is Stealing" — contains a checklist for parents. Among pointers are the following:

- Know how much money their children have and how they spend it.
- Know what their son or daughter brings into the house. If it isn't his or hers, check on where it came from. Don't accept a pat answer.
- Supervise any "clothes swapping."
- Be alert to a daughter who repeatedly goes shopping with an extra-large handbag or shopping bag. These are common tools of a shoplifter.

EDUCATION



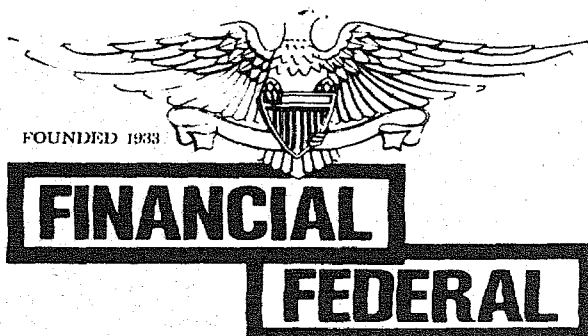
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Editorials

Good wishes to Paul VI at start of 10th year

Pope Paul VI this week begins the 10th year of his pontificate. He was elected pope on June 21, 1963, and his coronation took place in St. Peter's square on June 30, 1963.

Historians will possibly mark this as one of the most difficult periods of modern Church history but also it has been a time of growth and development under Pope Paul's leadership.

It was under his guidance that the historic Vatican Council II was brought to completion. Since that time a period of quiet evolution and transition has been taking place within the Church as the Council's directives, approved by the Pope, have been put into action.

As the 261st successor of St. Peter, the Pope has a boundless territory with millions of people whose spiritual welfare and peaceful lives he must strive to serve to the best of his ability.

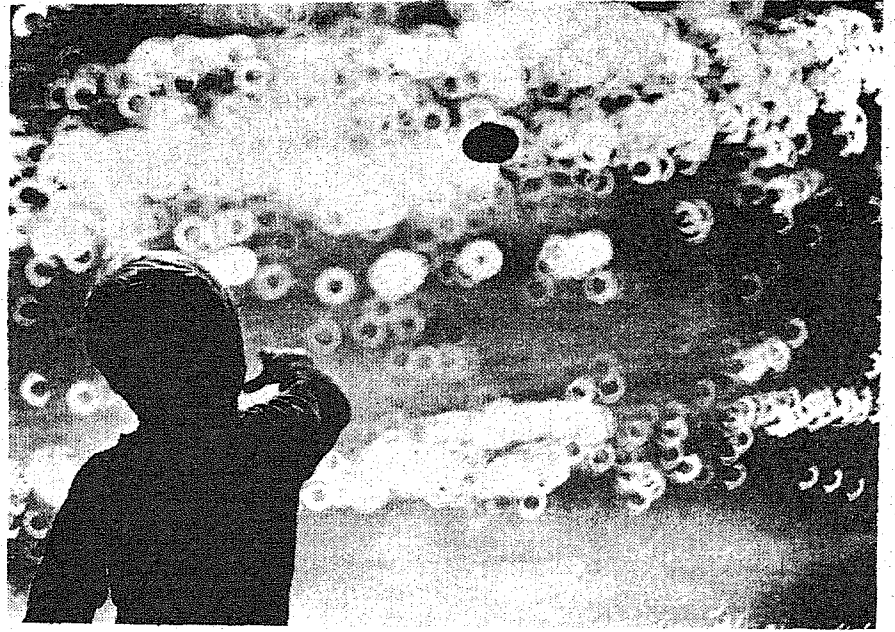
AT GREAT personal danger, Pope Paul VI has taken his plea for peace and

renewed faith to distant parts of the earth. He has traveled to India, to the Holy Land, to New York and the United Nations; to Africa, Latin America, the Philippines and to the World Council of Churches at Geneva.

Earlier this year, Pope Paul referred to what he called "perhaps the most disconcerting phenomenon of our time: the arms race . . . The realization of peace in justice demands — and attempts are already being made through courageous and wise initiatives — that the opposite road, progressive disarmament, be followed."

The recent trips of President Richard Nixon to Peking and Moscow may mark the opening of an era of peace which Pope Paul has for so long strived.

As we add our words of congratulations to Pope Paul on his ninth anniversary we salute also his positive and hopeful view of the Church in the present hour.



PEACE AND TRANQUILITY are reflected in the shimmering lights of a bright summer day as this youngster throws a stone toward a nearby pond. It is a place a million miles from the horrors of war — a place of hope. And perhaps during the past weeks, as leaders of the world's great powers met, the first hopes may have been cast toward a lasting peace — a peace that this young man and billions like him may live to enjoy.

Charge 'equal rights' dent women's rights

SPRINGFIELD, Ill. — (NC) — The Equal Rights Amendment, mandating legal equality for women, actually hinders women's rights, an official of the National Council of Catholic Women (NCCW) testified here.

"It is precisely because of a concern for women's rights that the national council opposes the Equal Rights Amendment," said Lucyle Florian, national chairman of NCCW's organization services commission.

"It agrees with eminent constitutional authorities that the amendment will take away far more important rights than it will ever give."

THE AMENDMENT — which says equality of rights under law "shall not be denied or abridged by the United States or by any state on account of sex — was given final congressional approval in March after half a century of lobbying by women's rights groups. Nineteen state legislatures have currently ratified the amendment — exactly half the number needed before the measure can become law.

Mrs. Florian cited several legal experts in her recent testimony before the judicial committee of the Illinois House of Representatives. The Illinois Legislature has not yet voted whether to accept the amendment.

Professor Paul Freund of the Harvard University Law School has predicted the Equal Rights Amendment "will open up a Pandora's box of legal complications," the NCCW official said.

"Every statutory and common law provision dealing with the manifold relations of women in society would be forced to run the gauntlet of attack on constitutional grounds," Mrs. Florian said, quoting Freund.

"THE PURPOSE and effect of the amendment will be to destroy forever the right of Congress and of the 50 states to pass any law that differentiates in any way between males and females."

Mrs. Florian also cited a 1971 Yale Law Journal article which predicted that the amendment means women will have to register for the draft and be eligible for combat duty; and that criminal and labor laws protective of women will probably be struck down by the nation's courts.

She added that NCCW testimony before the U.S. Senate judiciary subcommittee in 1970 had described the amendment as "a threat to the nature of woman which individuates her from man in God's plan for His creation."

Noting that "there has been no change in the National Council of Catholic Women's position," Mrs. Florian urged "that the amendment not be ratified by the Illinois Legislature."

In a related incident, NCCW president Rita Burke of Carbondale, Pa., denied that she supports, with qualifications, the Equal Rights Amendment, as reported in recent news stories.

Claiming that she was "quoted out of context," Mrs. Burke said she is personally opposed to the amendment "because of its effect on family support laws, elimination of protective legislation, etc. . . ."

Mrs. Burke added, however, that NCCW "definitely supports equal pay for equal work, opportunities for higher education, equal employment opportunity, day care, and legislation recognizing the equal dignity of women as a human person created by God."

Pontiff presides over 'cabinet-level' meeting

VATICAN CITY — (NC) — Pope Paul VI presided over a "cabinet-level" meeting of Vatican cardinals June 13 to hear reports on the first five-year trial period of the reform of the Roman Curia, the Church's top administrative offices.

The three-hour meeting was attended by all the cardinals who head the top offices of the Curia. Each cardinal read an evaluation report on his office and its activities during the past five years.

Pope Paul's apostolic constitution Regimini Ecclesiae Universae, published Aug. 15, 1967, laid down general guidelines for the reform and modernization of the Roman Curia, particularly with reference to the directives issued by the Second Vatican Council.

OVER THE past five years, the papal secretary of state, Cardinal Jean Villot, has held periodic meetings of all cardinals who head Vatican offices — somewhat equivalent to a U.S. cabinet meeting but without the presence of the president.

The June 13 meeting was the first to be presided over by Pope Paul.

One prelate attending the meeting said that the Pope took a dominant and active role throughout.

The Vatican daily, L'Osservatore Romano, reported that "each cardinal reported on the work of his office, underlining the consequences following the apostolic constitution, especially the most important pastoral orientation of the Curia's work in close cooperation with bishops"

conferences and individual bishops . . . At the same time there were brought to light possible areas for further improvement and various suggestions as to how this could be done."

L'Osservatore Romano reported that the Pope praised the cardinals for the work already accomplished in reforming the curia and for the faithfulness shown to the Second Vatican Council, and that he also stressed that the process of reform is not over or completed.

"YOU MUST ASK yourselves continually," the Pope told the cardinals: "Are we being faithful? Do we give honor to (the Council)? Well, observing . . . this meeting, one can respond affirmatively."

The Pope said that "the Council must have an effect on the life of the present Church and on its life in the future. It is therefore a great consolation to see that the organization which is the Curia — the cardinals and their aides — gives glory to God and gives to the Church the drive, firmness, continuity, logic and hope that it needs to carry out its mission and to obey the divine call."

In the concluding part of his remarks, Pope Paul stressed that there is still much to be done. There are numerous problems, he said, which have become clear as a result of the cardinals' meetings that must be considered with greatest care.

'Adopt-a-baby' is urged as way to curb abortion

ATLANTIC CITY, N.J. — (NC) — Mrs. Eunice Kennedy Shriver proposed a campaign to fight abortion by recruiting one million persons willing to adopt "unwanted" babies.

"One million for Life" would be clear evidence to every mother-to-be that her child — even if undesired by her — is wanted by a family willing and able to raise it as its own," Mrs. Shriver told delegates to the first annual convention of Birthright-USA here.

Mrs. Shriver urged Birthright to register couples wishing to participate in the campaign, and the 150 delegates agreed to present the proposal to local Birthright groups.

Mrs. Denise Coccione, Birthright executive director, said the organization would act on the proposal later.

"One Million for Life" would be an answer to claims that abortion is the only solution to the problem of an unplanned pregnancy, Mrs. Shriver said.

"I WANT TO TELL the thousands of women facing an unplanned pregnancy that there is indeed another choice — a choice of life over death, of love over fear. I want to assure them most earnestly that the life they are bearing is not unwanted."

Mrs. Shriver said that throughout the

nation the number of babies available for adoption "is dwindling drastically" and babies are "desperately wanted by thousands of Americans who cannot have children of their own."

She warned the delegates that those who join the campaign must be willing to adopt handicapped babies and babies of another race. "But if we believe in life," she said, "we cannot draw the line of color or intellect or fitness. We must be on the side of life all the way."

IF THE campaign succeeds, Mrs. Shriver said, the "unwanted baby" argument will have been answered and abortion advocates will have only the argument "that life can be taken for the simple convenience of others."

"Life has been cheap to us, since Vietnam has been our nation's master and I fear this brutal attitude applies to many matters here at home," she said. "That inhumanity must stop."

She spoke of an anti-war song using the words of her brother, Robert Kennedy, about children killed in Vietnam.

"We cannot sing this song just for the dead of war," she said. "Those who oppose us cannot have it both ways — to abhor death in Southeast Asia while rejecting the case for life in Manhattan."

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Prophets of doom sing an old tune

The Truth of the Matter

By MSGR. JAMES J. WALSH

Because we are so close to the events of our times, we are inclined to think that what is happening in the Church today, for instance, has never happened before.

It's true, as Alvin Toffler points out in "Future Shock," the pace of living has accelerated in our generation more rapidly than ever before with the result that we are stepping into a new and different era. But even so, those blessed with a knowledge of Church history, are aware that what we think is unique in our times has already been recorded in the annals of Christ's ancient Church.

For example, a well-known constitutional lawyer in Pennsylvania, William B. Ball, recently stated in a graduation address that the problems facing the Church today are very much like those of 100 years ago.

HIS THOUGHTS are worth pondering. "I think that today it is very useful to reflect on those times of a century back," he said. "We find the Church as a whole (according to the most reliable reports) in its death throes; we find the new secular faith triumphant in Europe, with science sure to answer man's every problem; we find the state emerging as the wise parent of all men, omnipotent, omniscient, and freed at last from the moral impositions of religion."

Sounds like last week's religion section in Time, doesn't it? Mr. Ball went on to say: "I trust that you see the parallel with 1872; once again, the cry that the Church is falling apart; once again, secularism largely triumphant, with a revived belief that science will answer man's every problem; and now, the state augmented in its powers beyond anything dreamt of a century ago, and an increasingly rigid separation of religion from public affairs."

There's some reason to think, however, in studying youth movements, such as the renewed interest in Jesus and other trends, that a great many young people are not accepting science as a god. They have seen it act more like a demon, a monster, a frankenstein, in seeking solutions to man's problems.

At any rate, history remains the great teacher, especially for the faint of heart, who

keep forgetting that the Church could not be found anywhere on earth today, if the Holy Spirit was not its support and guarantee. How true it is to say that the Church survives despite us.

Somewhat related to this are the interesting and respected comments on the Church by Jaroslav Pelikan, a Lutheran church historian at Yale. It is understandable that he makes a strong point in favor of the Protestant Reformation and says that we are Johnny-come-lately in the matter of reform, and that Catholic refusal at that time to accept criticisms of the reformers of the 16th century delayed much needed change.

HOWEVER, he laments the "regrettable speed" of some of our recent reforms within the Church. His comments, as a scholarly and fair historian, are worth noting.

According to a news report some time ago, he stated that Protestantism has been

able to indulge in fads, so to speak, on the assumption that the continuity of the Church was going on. Protestantism could play games because mother was at home taking care of things. Who's going to see to it a hundred years from now that the Nicene Creed is recited?

He added, "There has to be a living, continuing institutional structure. Where is that? Certainly not in Protestantism. But it has been in Catholicism."

Obviously reflecting the broad thrust of the Vatican Council's decree on Ecumenism, Dr. Pelikan said: "The Church is a worldwide community, and the pope is the pope of all Catholics — not just Catholic writers or teachers — but also of those who can't read, and also of someone like myself, who is still a member of the People of God."

As a historian, sensitive to the enduring problems of the centuries, he feels that the declaration of Vatican II on the Jews has resulted in a "bigger step than all the 2,000 preceding years toward some recognition of



MSGR. JAMES J. WALSH

the Jews — of the permanent place of God's covenant with Israel. Too bad it had to come after the holocaust."

He praised highly the Church's progress in liturgy and its relationship with society and the community of men in general.

These comments are especially interesting and thought provoking when one considers that before the Protestant scholars were invited to Rome by Pope John as observers at the Council, it was comparatively rare to hear them express such sincere concern for the "mother Church" and to feel that criticism and praise were equally well received.

History, old and current, has so much to teach us.

Abortion exploits women, declares female physician

By

GLORIA V. HEFFERNAN, M.D.

(The following is reprinted, courtesy of the Chicago Tribune. Dr. Heffernan is the mother of five children and a resident of Chicago's North suburbs.)

After centuries of being treated as objects, women are being presented, the final mechanical insult as a constitutional right.

The strange compulsion for abortion is in reality the ultimate exploitation of women by immature men: technocrats, generally, imbued with a myopic sense of social awareness and unable to interpret or control their own sexuality.

The playboys of the Western world and the authoritarian "adolescents" of the Socialist world sacrifice their women in order to preserve their dream of libidinal freedom.

It is the woman who must go to surgery

over and over again to insure this dream. The whimpering male refused to take responsibility for his sexual behavior.

It is no surprise that Playboy Foundation money is now competing with Rockefeller Foundation money to promote the concept of permissive abortion. The rich man's solution has become the puerile male's solution and the last vestige of responsibility and commitment has disappeared.

IT IS THE WOMAN who has been deliberately misled by the male-dominated medical profession into thinking that abortion is merely contraception slightly postponed. The serious physical and psychic consequences of this self-serving deception are muted despite a wealth of medical literature from the United States and foreign countries.

It is a national disgrace that the American College of Obstetrics and Gynecology is not in the forefront of the fight against permissive abortion. The depth of this deception is brought out in two recent articles. Dr. Richard L. Burt in editorial comment in *Obstetrics & Gynecology*, April, 1971, terms permissive abortion "the Fifth Horseman" riding with famine, death, pestilence, and plague.

Adverse reactions were reported from Scandinavian and Eastern European countries with a long experience in legal abortion. These include hemorrhage, infection, prematurity in subsequent pregnancies, sterility, perforation, and the psychic sequels of guilt and depression.

THIS ALARM is echoed in another article in the British journal *Lancet*, Dec. 1, 1971, in which Dr. J. A. Stallworthy decries the conspiracy of silence about the side effects of abortion.

A minimal adherence to the concept of informed consent is ignored by most abortion referral services and pro-abortion professors of obstetrics and gynecology. This frightening failure of the medical profession is most apparent in the continued use of the "salting out" method of abortion by American physi-

cians in the face of the condemnation of this procedure by the Japanese medical profession.

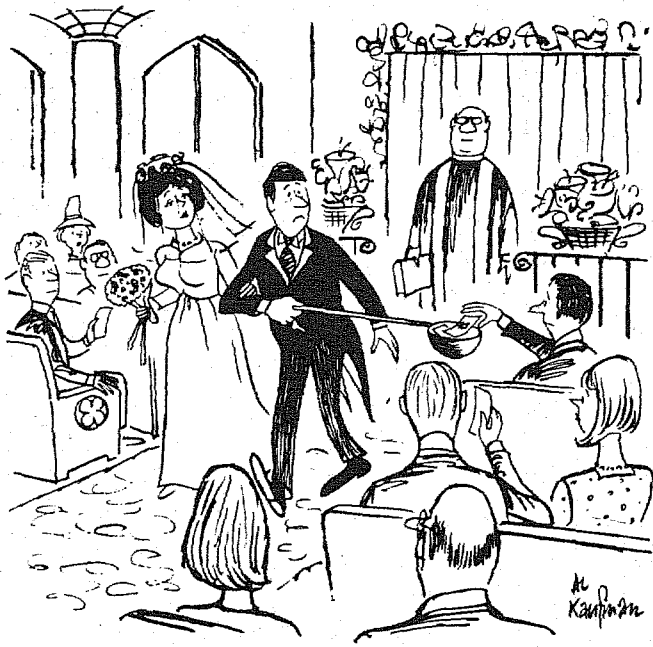
The recent report by Christopher Tietze in *Family Planning Perspective*, October, 1971, of a 22.4 per cent serious complication rate using this procedure documents the American tragedy — a needless mortality and morbidity that incriminates the American Medical Association and the American College of Obstetrics and Gynecology in corporate malpractice for not banning this procedure.

THE GREATEST tragedy, however, lies in the fact that doctors have renounced their ethics to become social technicians rationalizing their position with dreary cliches and denying their own science to make it fit vague sociological imperatives. The traditional responsibility in obstetrics for two patients has been denied by the abortionists when the whole thrust of scientific medical practice has been to bring the healing arts to the child in the uterus, just as it does to any patient.

We find the medical technicians claiming the organs and bodies of the aborted children for human experimentation; some of them still alive. What horrible echoes are these from the recent past.

What can we expect from a society that can rationalize away the most fundamental of human values — the value of life? What is to become of a medical profession that substitutes self-serving cliches for its ethics? What is to become of women who would ask the courts to institutionalize death as a legitimate tool for solving personal problems? Such a society is doomed to an unending spiral of violence if women do not change it.

Women must deny violence a legitimate place in our society by rejecting the first violence — abortion. The women of this society must say to puerile men that the game is over. You can no longer exploit our bodies either in your centerfold or in your hospitals.



It is news when a nation makes an act of contrition

By FATHER JOHN B. SHEERIN

When a government makes an act of contrition, that is news. The Japanese government recently made an inspiring and surprising act of contrition when it expressed its sorrow for the massacre of Christians and Jews at the Tel Aviv airport. The three terrorist culprits were Japanese. As a token of sorrow, the government donated one and one-half million dollars for the victims of the attack.

On June 6, a memorial service for the victims was held at the Fifth Avenue Synagogue in New York City. It was sponsored by the Conference of the Presidents of Jewish Organizations. Rev. David Hunter, vice president of the National Council of Churches, spoke for the Protestants. I spoke as Catholic representative and was followed by a Rabbi, an American ambassador, an Israeli representative and by Herman Badillo, Congressman from the Bronx, speaking on behalf of the Puerto Rican victims.

THE MOST impressive moment of the service, was the Japanese Consul-General's address. It was a fervent act of contrition for the brutal crimes of the Japanese terrorists, a simple, heartfelt expression of atonement for the sins of his countrymen.

Seldom, if ever, has there been such a dramatically ecumenical gathering. Here was a Japanese government official making a confession of national responsibility in the

presence of a congregation of 500 Jews for an offense committed against Christian pilgrims to the Holy Land as well as against Jewish travelers.

Why have the Japanese made this extraordinary response to the massacre committed by the terrorists? My impression is that the American and other governments consider a crime committed by one of their nations abroad a personal offense for which the government is in no way responsible.

This is not true of the Japanese. They live in a communal society and the Japanese tradition is that a crime committed by a member of a family reflects on the whole family, and the guilt of a Japanese who commits a crime outside Japan is shared by the whole nation.

Moreover, the Japanese are particularly sensitive about their image abroad. They realize that many Americans think of Japanese in terms of the sneak attack on Pearl Harbor or as the villains in the brutal treatment of American prisoners in World War II. They know that the conviction of Japanese war criminals after 1945 was an international censure and they are anxious to rehabilitate their reputation in the immediate future. They are struggling for world markets and a bad public image will be a serious handicap in their bid for trade.

THIS IS NOT TO SAY that their contrition for the

massacre by the Japanese terrorists was purely pragmatic and self-serving. One could not listen to the Japanese official in the Fifth Avenue Synagogue without realizing that this act of contrition was coming straight from his heart and the conscience of his people.

The United States will, I sincerely hope, make a fervent act of contrition for its crimes in Vietnam. We will undoubtedly see a vast American post-war program to rebuild the country, care for the wounded, help the millions of refugees. Would that its contrition were as instant as the response of the Japanese to the Tel Aviv atrocity. At the moment there does not seem to be very much national anguish over our war crimes and even less shame.

All nations might take a cue from Japan. Neither Air France nor the French Government admitted any responsibility for the failure to search the planes on which the terrorists traveled. Likewise, the Italian Government was quite blase about the incident. The terrorists' plane came from Rome, its point of departure, and the Italian Government felt no need to shoulder any responsibility for negligence at an Italian airport.

The Japanese alone demonstrated a sorrowful compassion for the victims of the crime and the world will not soon forget their magnanimity.

Around the Archdiocese

Young pupils must have immunizations

Children entering kindergarten or first grade in Florida's public, private, or parochial schools this Fall are required by law to have physical examinations and immunizations.

The new requirement was passed into law during the 1971 session of the Florida legislature.

SEVEN public clinics in Dade County where children may be examined and receive immunization are open weekdays from 9 a.m. to 5 p.m. except Wednesdays when they open at noon and close at 8 p.m.

They are located as follows:

Downtown clinic, 1350 NW 14 St.

Miami Beach Health Center, 615 Collins Ave., Miami Beach.

Model Cities unit, 1320 NW 62 St.

North Miami Health

Center, 14101 NW Eighth Ave. Perrine Health Center, 17801 Homestead Ave.

South Miami Health Center, 5798 SW 68th St.

Virrick Park Health Center, 3230 Hibiscus St.

Cuban Refugee Center, 600 Biscayne Blvd.

According to Thomas F. Lynch, Superintendent of Schools in the Archdiocese of Miami, children will not be accepted in kindergarten or first grades of Archdiocesan schools unless they have proof of health examination and immunization records.

He urged parents to provide for these examinations as soon as possible so that children will not lose any days of school when classes commence on Aug. 28.

In other counties of South Florida, parents are urged to contact their local health departments for times that clinics are open.

Palm Beach County

A card party, hosted by the St. Clare Women's Guild, North Palm Beach, is scheduled for Wednesday, June 28, from 8 to 11 p.m. at the parish hall.

Broward County

St. Charles Borromeo Catholic Women's Club, Hallandale, will sponsor a dessert card party, Tuesday, June 27, at 8 p.m. in the parish center, Hallandale Beach Blvd. and NW Sixth Ave.

Nativity Guild, Hollywood, is sponsoring a rummage sale, Monday through Wednesday, June 26-28, at the Nativity maintenance garage. Items may be brought there from 10 a.m. to 4 p.m., Monday through Friday.

Newly-decorated gift shop opens

WEST PALM BEACH — A newly decorated and refurbished gift shop was dedicated Tuesday during brief ceremonies at St. Mary Hospital.

Under the direction and planning of the hospital's women's auxiliary the shop will feature new and unique merchandise. It has been completely recarpeted.



NEW SUPERIOR general of the Sisters of St. Joseph of St. Augustine is Sister Thomas Joseph, S.S.J., shown center with Sister Margaret Victor, Sister Florence Bryan, left; and Sister St. Charles and Sister Marie Therese.

Named assistant to college head

CORAL GABLES — Miss Gloria del Monte, a member of St. Hugh parish, Coconut Grove, has been named administrative assistant to the president of Barry College.

A daughter of Mr. and Mrs. Armelio del Monte, she formerly attended Academia San Jose, San Juan, P.R. She was graduated this year with honors from Barry College, where she majored in Office Administration. She served the dean of the graduate division as student assistant for the past three years.

According to Sister M. Dorothy, O.P., president, the appointment was effective on June 1.

Third order will meet on June 25

The Third Order of St. Francis will meet at 3 p.m., Sunday, June 25, in St. Francis Hospital chapel, Allison Island, Miami Beach.

Father Daniel Ford will conduct the meeting during which nominations of officers will be made.

St. Joseph Sisters, Fla., pick new superior general

ST. AUGUSTINE — Sister Thomas Joseph, S.S.J., has been elected Superior General of the Sisters of St. Joseph of St. Augustine, who are active in a variety of apostolate throughout the State of Florida.

She succeeds Sister Louis Edwin, S.S.J., who has served as superior general of the community since 1962, and was formerly president of St. Joseph College, Stuart. From 1962 to 1970 the new superior was principal of Bishop Kenny High School.

ASSISTING Sister Thomas Joseph as councilors are Sister St. Charles, a councilor in the previous administration; Sister Marie Therese, president of the Archdiocese of Miami

Sisters' Council and assistant principal, Immaculata-LaSalle High School; Sister Margaret Victor, principal, St. Therese School, Coral Gables; and Sister Florence Bryan, dean of academic affairs, St. Joseph College.

Since June 7, elected delegates of the congregation have been conducting business sessions.

In the Archdiocese of Miami the Sisters staff parochial schools in Miami, Coral Gables, Lake Worth, West Hollywood, Stuart, West Palm Beach and North Palm Beach; Mercy Hospital, Miami; Immaculata-LaSalle High School, Miami; and St. Vincent Hall for Unwed Mothers, Miami.

Naples women form auxiliary

NAPLES — A women's auxiliary has been organized to assist the Collier County Catholic Service Bureau with Mrs. Henry V. Opitz of St. Ann parish as first president.

Other officers are Mrs. Edward A. Kennedy, Jr., and Mrs. H. Graves White, vice presidents; Mrs. Leo Malley, treasurer; and Miss Josephine Bocchino, secretary.

Named chairmen of standing committees were Mrs. Hewlett Cameron and Mrs. Bea Lieb, staff aides; Dr. and Mrs. Virgil Ponzoli and Mr. and Mrs. Donald Domkowski, annual benefit; Mrs. Samuel Patrick, clothes closet; and Mrs. Byron Evard, transportation.

Auxiliary members are seeking donations of blankets, cribs, etc., for day-care centers in Collier County. Anyone wishing to donate useable items is urged to contact Mrs. Opitz at 642-4256.

Sister to conduct education institute

Sister Marie Infanta, O.S.P., an Assistant Superintendent of Archdiocese of Miami Schools in the kindergarten division, will conduct a three-week institute in Early Childhood Education this summer at Xavier University, New Orleans.

Some 100 persons are expected to be registered in the program, which is a credit course for graduate and undergraduate students.

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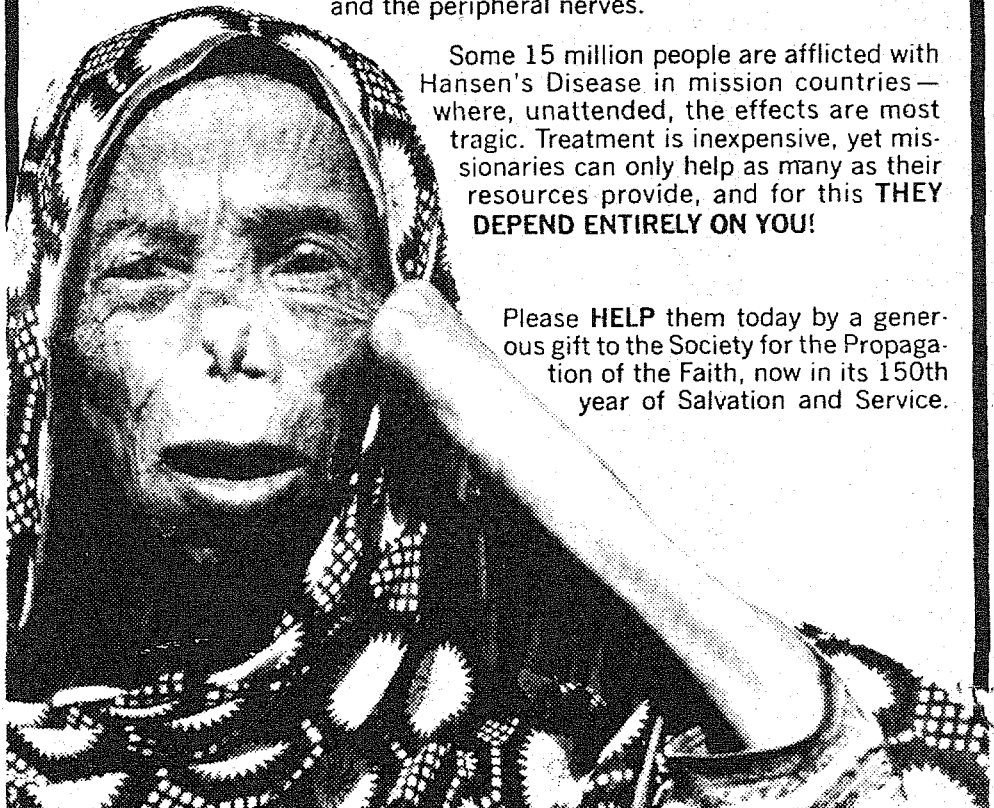
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Critic says Church of United States is in state of collapse

By FATHER ANDREW M. GREELEY

In the years after World War II, European Catholics discovered that there was a Church in the United States. Immediately there came a steady stream of European visitors who spent a month, two months, half a year, on American shores and returned to the Old World as "experts," whose books and articles were read avidly not only by Europeans but by American Catholics almost pathetically eager to understand themselves.

Apparently the fashion of commenting on the American Church has begun again. One Batista Mondin — who seems to be one of the snoops the Vatican sends periodically to check up on the American Church — has recently published an article in "L'Osservatore della Domenica" allowing as how

The Church — 1972

the American Church is being shaken by a tremendous earthquake and is on the verge of collapse.

AMONG the other observations of Father Mondin was that criticism of the Church in the United States was going on "with a masochistic furor that has few precedents in the history not only of the Church but also of any society."

Well, I suppose we must give Father Mondin some points for that elegantly phrased observation, though what he describes is not exactly a new phenomenon. Some 15 years ago, and long before he became a fan of liturgical gestures, Father Edward Duff coined the phrase "Mass masochism" to describe the self-criticism in the American Church.

Father Mondin's observation is certainly correct, but it is not exactly a new insight.

But as he laments priests' deserting the ministry, nuns' abandoning the convent, theologians, looking for secular jobs, and parochial schools' closing down, Father Mondin offers some observations on the reasons for the "collapse" of the American Church (even though he thinks that there is a "silent majority" that will guarantee the survival of the Church).

Those reasons are: excessive criticisms in the wake of the Vatican council, infiltration of secularism into Roman Catholic thought, and ethnic inferiority complexes.

THERE MAY BE something to be said for each of the three explanations, though exactly when criticism becomes excessive seems to be problematic and whether criticism causes trouble or that the people and policies being criticized generate criticism is perhaps more problematic. To blame critics for trouble is merely to revive the ancient custom of lopping off the heads of messengers who brought bad news.

One looks in vain in Father Mondin's explanations for even the slightest suggestion that the leadership of the American Church may have failed to assess the crisis in which the Church is caught and has blundered catastrophically in response to the crisis.

When United Airlines is in trouble, the old president is fired and a new one brought in; when Pan American Airways loses vast sums of money, a new leader is sought; when Lyndon Johnson lost the confidence of the country in 1968, he for all practical purposes resigned from the presidency; when a pro football team loses, the coach is fired.

Indeed, in every organization the leader must bear the burden of responsibility when things go wrong.

But not in the Church. It is not the leaders who are responsible for the troubles; it is the irresponsible members of the rank and file who engage in "excessive criticism."

Sure.

If Father Mondin's article does represent some new awareness in the Vatican of the troubles of the American Church and that now the Vatican is seriously interested in doing something about them, it might take a good, long, hard look at some of the episcopal and archepiscopal appointments it has made in the last 10 years. It might just for the moment consider the possibility that many of these appointments were organizational disasters.



Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they?

St. Matthew 6:26

Chicken Little and the Church

By DALE FRANCIS

When Chicken Little announced the sky was falling, he caused considerable consternation in the barnyard. It turned out it was only a leaf that had swooped down from a tree but Chicken Little really believed it was a part of the sky and he managed to convince others that things looked bad before the real truth was understood.

Dire predictions have a kind of an appeal. Most people like to think the worst is about to happen. For one thing, you expect the worst then when you get something not quite that bad you feel good about it. Pollyanna, always saying everything was going to turn out for the best, was bound to disappoint now and then.

THE OTHER DAY an Italian theologian, Father Battista Mondin, said the Catholic Church in the United States is a mess and that it will be annihilated in 20 years unless it changes its ways.

No doubt about it. You stand around in the United States examining what is happening in the Catholic Church and you are going to be hit in the head by some falling leaves. But that doesn't mean the sky is falling.

Most of those of us who serve as commentators on the Catholic scene rushed to assure the Catholic public of this. Bishop Joseph L. Bernardin, general secretary of the National Conference of Bishops, issued a statement that assured the Catholic people the impending annihilation of the Church in the United States was greatly exaggerated.

What all the refutations said about things not being as bad off as the Italian theologian thought amounted to truth. There are problems in the Church in the United States, just as there are problems in the Church everywhere. But there is no danger of the Church's being annihilated in the United States and there is no danger of Malachi Martin's equally dire prediction that the Church would disappear as a recognizable organization by the year 2,000 coming true, either.

BUT IT SEEMS to me that while the Catholic people must be reassured — as Bishop Bernardin said such

prophesies can be self-fulfilling — it is well to examine what the prognosticators of gloom are talking about.

Malachi Martin, a former Jesuit theologian, explained what he meant by his prediction in the preface of his book, Three Popes and a Cardinal. He said, "Well before the year 2,000, there will no longer be a religious institution recognizable as the Roman Catholic and Apostolic Church of today."

Later he explained what he meant. He said it was not that the membership of the Church would be reduced, "Rather it is that there will be, instead of the Church we know, a series of independent 'churches,' . . . There will be no central authority for teaching and jurisdiction. There will be a general — but virtually nominal — similarity among all groups. But there will be no centralized control, no uniformity in teaching, no universality in practice of worship, prayer, sacrifice and priesthood. . . ."

He goes on to say these would be groups with their own life-styles claiming "no descentence from the original group of men Jesus formed, his Twelve apostles and the other disciples. Nor will they feel any need for such descentence. Apostolic succession, as a mark of accepted authenticity, is out."

NOW YOU CAN BELIEVE that Malachi Martin is wrong in his prediction, as I do, but what you cannot ignore is that he is speaking about something of reality in the Church today.

It is ironical but in an age in which we are drawn closer together than ever before by transportation and communication, there is a greater tendency to insist upon a separation from the universality of the Church.

It is an observable fact that there are already those in the Church who confront the authority of the magisterium of the Church. It is an observable fact that there are those who adapt innovations in liturgy without the approval of authority in the Church.

If we are to believe those portions of Father Carl Armbruster's theological report on the priesthood that have been leaked to some parts of

the press, then we will soon be given a report that denies the validity of Apostolic succession.

In short, while we can dispute Malachi Martin's contention that the Church as we know it today will disappear before the end of the century, we can not dispute the fact that elements leading towards his prediction already exist.

In the same way, we can dispute the prediction of the annihilation of the Church in the United States but we can not dispute that when Father Mondin says there is great criticism of the Church and a move towards a secularization of the mission of the Church, he is talking about something that really exists.

IT IS GOOD, therefore, to counter panic in the Church when dire predictions are made. But it is good, too, to be aware that those who make the dire predictions are not making such predictions out of a vacuum but are talking of present and real tendencies.

Some of this chaotic situation comes from the fact we are in a time of change. This is not a change limited to the Church but to the whole society. Some of what is seen as dangerous is legitimate dialogue in the Church.

But finally, if the predictions are not to come true, there must be a response to some of the challenges to the Church. There really is a tendency to downgrade the Pope today and there is a vital necessity for holding to this center of unity. There are challenges to traditional doctrine, challenges that are far greater than just new insights but some that would undermine the very foundations of the faith.

There is no need for panic but there is a need for some calm affirmations of things that we believe. We must hold to the unity in the Church, we must commit ourselves to the leadership of the successor of Peter and the successors of the Apostles, we must proclaim our acceptance of the magisterium of the Church.

The answer to all the challenges of the day, I believe, rests in the faithfulness of the people but if the predictions are not to come true, the people must stand in solidarity in the proclamation of their firm allegiance to the Church.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint

Charges of Brazil tortures renewed

By HELIO DAMANTE
SAO PAULO, Brazil — (NC) — The bishops in southern Brazil have reminded the military government that the nation's Constitution guarantees prisoners against torture.

The bishops cited proof of instances of permanent injury and death due to torture.

"It is illegal to force suspects to make confessions, reveal secrets and incriminate third parties," said bishops attending the meeting of the southern region of the Brazilian Bishops' Conference at Brodosqui, west of here.

"IT IS ALSO illegal to employ methods of moral,

Expelled priest

returns to Peru

LIMA, Peru — (NC) — A French priest deported from Peru for political agitation has returned here after being cleared of the charge.

Father Eugene Bourdon Brun said on arriving from Paris: "I was unjustly accused of agitation, but the official investigation established how groundless this was."

He and two others, Spanish Father Jose Luis Gomez and Brazilian sociologist Adalberto Garces Lopez, were expelled last February. At the time several Catholic organizations protested the expulsion.

Official of Knights of St. George dies

PITTSBURGH — Funeral services were held in St. Martin Church, Monday, for Joseph J. Porta, a member of the Supreme Advisory Committee of the Catholic Knights of St. George.

Supreme Secretary from 1943 to 1970, Porta was 69 years of age at the time of his death. He had been recording secretary of the Catholic Central Union of America and has also served terms as treasurer and president of the Catholic Central Union of Pennsylvania.

psychological and physical torture, all the more so when such methods result in mutilations, permanent injury and even death, as has happened."

The bishops, who head 26 dioceses with some 18 million Catholics, said such practices are in violation of the Constitution, which states that "authorities are enjoined to respect the personal integrity of those detained or imprisoned."

Since the military tightened their rule on Brazil in 1968, allegedly to check communist subversion, the Brazilian bishops have denounced repeated violations of human rights. As early as February 1969 they urged a return to constitutional democracy. A year later the Pontifical Commission for World Justice and Peace

urged an end to torture in Brazil.

THE government of President Emilio G. Medici has refused to allow an investigation of the charges, saying documented cases of torture were isolated local instances rather than a national policy.

Brazilian refugees abroad claim hundreds of political prisoners have been tortured to extract confessions.

The bishops of the southern region restated the

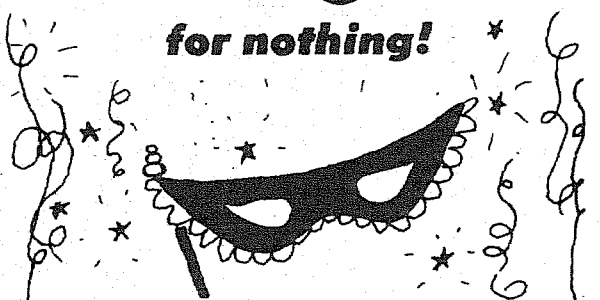
need to return to constitutional rule instead of the current regime's government-by-decree.

The bishops said the government has the "grave obligation" to offer reparation to those unjustly jailed or punished. While the prelates admit that authorities might be maintained by patriotism, the churchmen called on them to "carefully weigh" the facts established in their document.

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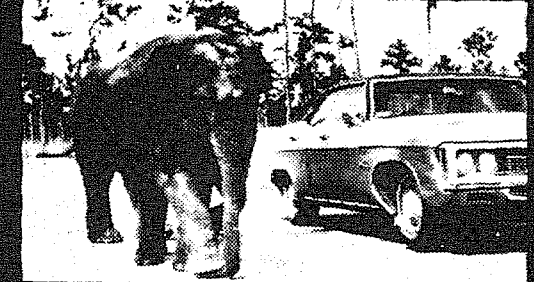
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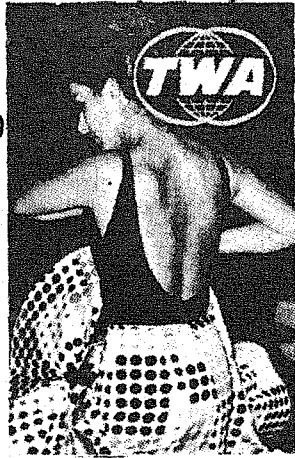
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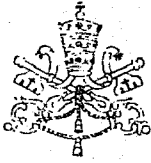


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Pope
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(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals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

Church constantly strives to bring all mankind to Christ

You should also see to the renewal, in keeping with the Council's norms, of the instruments and methods of missionary pastoral work. Toward this end you should make use of all the possibilities which are offered by the mass media in disseminating the missionary ideal. It is comforting that we can look to the future of your missionary endeavors with optimism. In his Encyclical *Maximum Illud*, Pope Benedict XV pointed out the remarkable fact that the faithful have an innate inclination to give generously to the Church's missionary projects. We might ask to what extent is this inclination affected by the heroism of missionaries, their adventurous spirit or simply the natural sociability of man. But the Second Vatican Council tells us in precise theological language that the Holy Spirit instills into the hearts of the faithful the same missionary spirit which motivated Christ Himself. This characteristic of universality which graces the People of God is a gift from the Lord Himself. Because of it, the Catholic Church strives energetically and constantly to bring all humanity with all of its riches back to Christ its Head in the unity of His Spirit.

Speaking to missionary works officials. May 19, 1972.

The growing importance of advertising seems to be an accepted fact in our modern society. The press, which wishes to remain independent, tends to open its columns more and more to advertising. It obtains most of its income and often its means of survival from this source. This is a fact which must be viewed realistically and it does not free us from rendering moral judgment on the substance of the content nor the method of directing publicity. What is at stake is the deep interest of man and the society you intend to serve. Advertising, it is clear, greatly stimulates the purchase of manufactured goods or services. This enables industry to increase production. In this respect advertising contributes considerably to trade and to raising certain living standards. Consumers appreciate and workers benefit from this. But in the legitimate exercise of advertising there are ways of acting in the public good. Even when it is a question of earning money that is useful or necessary for a noble purpose our conscience can inquire if freedom of judgment and choice are being respected. Are the arguments misleading? Do they exploit man's least noble tendencies, even inciting him to evil? Is advertising presented in keeping with morals? Are the goods recommended really of some value or are they harmful and dangerous? In short, in this field, more, perhaps, than in other sectors, what is required is praiseworthy courage. It is necessary to be able to unite technical competence with true concern for service to society.

Speaking to advertising representatives. May 15, 1972.

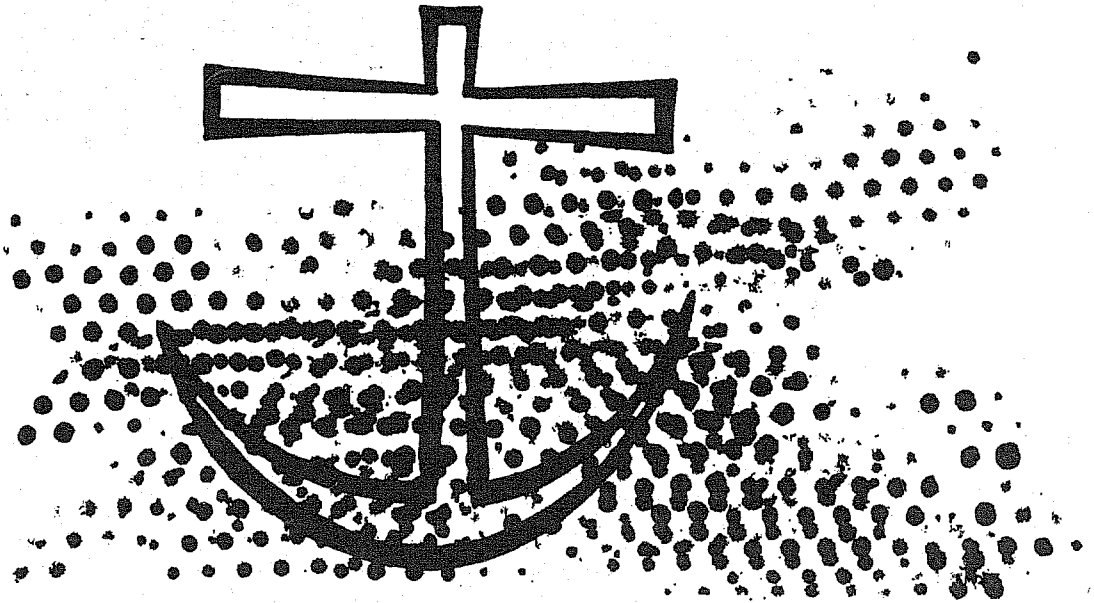
We must all remember that the consistent, constant and courageous attitude of the apostolate is always threatened by any forms of weakness in our complex human existence. The Christian is required to be strong and courageous. He needs to be frank and free as is expected of a follower of Christ. But there always exists, even among the most committed, an incurable frailty. This frailty often causes our personality to slip, almost unnoticed, into a state of overwhelming self-consciousness about the opinion of others. As this concern gains the upper hand over our own self control, we must remember our vulnerability to disregarding the external appeal of the Church and the internal appeal of our conscience to serve the Christian commitment. We proclaim we are free but often because of fear of what people will say, we are far from being so.

Speaking to general audience. May 24, 1972.

You have wisely turned to the study of Sacred Scripture and theology in your search for a deeper understanding of religious life. But if such study is to be effective and complete it needs the power and spirit of prayer. For prayer places us in a communion with Christ that binds together into a living unity all that we have learned. You are to be praised for undertaking your study in an environment of prayer. We hope the experience will be a source of strength, not only for you, but also for your communities at home and all those whom you serve in Christ.

Speaking to Sisters attending religious renewal program. May 24, 1972.

You and Your Faith



From Sunday's Gospel

Jesus said to His apostles: "Do not let men intimidate you. Nothing is concealed that will not be revealed, and nothing hidden that will not become known. What I tell you in darkness, speak in the light. What you hear in private, proclaim from the housetops."

"Whoever acknowledges me before men I will acknowledge before my Father in Heaven. Whoever disowns me before men I will disown before my Father."

Matthew 10: 26-33

'Il papa sta bene' — Pope's fine

By JAMES C. O'NEILL

VATICAN CITY — (NC) — "Il Papa sta bene" — "the Pope's fine."

That is the way the Vatican press spokesman answers the recurring questions on the Pope's health — with something approaching gentle resignation.

Federico Alessandrini's answer is gentle because the state of health of any major leader, including the Pope, is a genuine matter of public interest.

And his answer is resigned because no matter how often the question is answered affirmatively, it is bound to be asked again within a week or so.

In fact, the daily preoccupation with the pope's health among some newsmen in Rome almost borders on the morbid.

"I hear he is not well at all." "They said he looked terrible last week."

Those are real quotes from newsmen suffering from recurrent spells of papal health jitters. Almost anything can trigger a new spasm.

FOR INSTANCE, last Holy Week Pope Paul VI took part in an almost daily round of public ceremonies, including two events on Good Friday, afternoon and night.

By the time he finished the Way of the Cross on the Palatine Hill late in the evening, Pope Paul did look and sound tired. All kinds of rumors popped up.

But at his early morning Easter Mass at a small parish church on Rome's outskirts, the Pope appeared fresh and vigorous, despite the fact that he had presided over the Easter vigil ceremonies at St. Peter's Basilica the night before.

But sometimes in news reporting, bad news gets more attention than good news.

Dr. Eugene Carson Blake, the American secretary general of the World Council of Churches, recently said in New York after visiting with Pope Paul early in June that "he looked better than I had been led to expect."

THE OBVIOUS questions leap to mind: What did he expect? And why?

Concern for the Pope's health, however, cannot realistically be dismissed as sheer morbidity or sensation-seeking.

Pope Paul will celebrate his 75th birthday Sept. 26, and the ninth anniversary of his election as Pope on June 21. Four years ago he underwent successfully a prostate operation from which he has recovered fully, according to his doctors. Nevertheless, given his age and the burden of problems he carries in his lonesome role as Vicar of Christ on earth, it is perfectly reasonable to ask: how is the Pope feeling these days?

Moreover, Pope Paul has never really enjoyed what could be called vigorous good health.

From his school days on, through the long years he worked in the Vatican secretariat of state, Giovanni Battista Montini always seemed frail. One high Vatican prelate recalls that when he visited Montini when he was archbishop of Milan, he was warned not to make too many long-range plans because the archbishop might not be around too long.

Well, in one way they were right. Cardinal Montini came to Rome as Pope after being in Milan for only nine years. Even then, his health was a subject of debate. And not even his globe-girdling trips have been enough to shake the pessimism.

THE PROBLEMS of papal-health-watching are many. Pope Paul for instance, according to his doctors, tires after strenuous public events but has marvelous recuperative

powers. He showed this time and again on his 10-day trip to Asia in 1970.

His voice is often raspy when he begins a public address, only to become strong and vibrant as he warms up to his speech. His capacity to become totally absorbed in the spiritual meaning of what he is doing is confused with weariness and his devotion mistaken for physical weakness.

Those who are in contact with him in the daily life of the Vatican report that Pope Paul today is very active and constantly in touch with what is going on.

Certainly his public audience schedules since the beginning of the summer months argue that he is far from being sick. The Pope has been granting audiences frequently in three or four Vatican audience halls or rooms in the same day and then facing the full workload of administering the Church in the afternoons and evenings.

As the Pope readies to go to his summer home at Castelgandolfo later in the summer, the Vatican press office continues to report: "Il Papa sta bene."

The only serious attempt to predict the state of Pope Paul's health in recent years broke just before the Pope flew to the Far East in 1970. The late Cardinal Eugene Tisserant, then dean of the college of cardinals, evidently angered by the Pope's decision eliminating all cardinals over 80 from the right of electing a new Pope, publicly suggested the Pope was far from well.

The cardinal, speaking to French newsmen, suggested the Pope was thinking of resigning at the age of 75. He said the Pope appeared ill to him during an audience and suggested that he might not live to 75. Pope Paul this past February presided at the funeral of Cardinal Tisserant in St. Peter's Basilica.

New door for basilica

VATICAN CITY — (NC) — A new bronze door, called the "Door of Prayer," is being installed at one of the entrances of St. Peter's Basilica.

The door, the first to be added since the "Door of Death" sculptured by the famous Italian artist Giacomo Manzù, was hung in 1965, is the work of another Italian sculptor, Lello Scorselli.

The two-panel bronze door will replace a wooden door at the far left end of the basilica, which used to be known as the Door of St. Martha. This entrance is used during major ceremonies by cardinals, members of the diplomatic corps accredited to the Vatican and other important visitors to reach reserved seats near the main altar.

Pope Paul will preside at the installation June 28, during the annual ceremonies in St. Peter's on the vigil of the Feast of Sts. Peter and Paul. The door is the gift of the Office of the Basilica of St. Peter's — the organization charged with the housekeeping and maintenance of the immense church. The gift marks Pope Paul's 50th anniversary in the priesthood. He was ordained May 26, 1920.

The door is decorated with modern representations illustrating four of the Church's prayers: the Our Father, the Benedictus (the canticle of Zachary), the Magnificat (the prayer of Our Lady), and the Nunc Dimittis (the prayer of Simeon) — all of which appear in St. Luke's Gospel.

On the center of the door are three lines of a prayer written by Pope Paul and a reproduction of his coat-of-arms.

All the world is a stage

By JOAN HEIDER

"All the world is a stage . . ." The fact that this line of Shakespeare's works has stood the test of time and become a famous line could tell us something of its importance to life.

"All the world," not just the cities, the rural areas, the ghettos, or the foreign lands, is our working stage. We are responsible for setting it. We assemble the props in whatever way we individually feel we can work the best. In keeping with our talents, occupations, age, environment, and those we are leading, we choose suitable props. It is not necessary that every prop be exactly the same in every place and in all situations.

AFTER we have prepared the stage, we come to it as we are. Not all actors have the same outward appearance or the same role to play. Some may wear regal clothes and have the role of kings and queens. Others may be wearing print cotton clothes and have the role of servants.

Who has which role is not important. What is significant is that each has a role and performs it. This is the only way a production can be staged.

This is also the only way our life-production of leading others through life can be accomplished. It does not really matter who has which talents. What matters is that each offers the talents he has. The variety is

needed to make the process of life possible.

The parable of the talents in the gospel tells us how Christ intended our talents to be used. The one who had one talent and hid it out of fear of losing it was reprimanded. Those who used theirs experienced the pleasant, joyful reward of having their talents multiplied.

THE EASIEST method for most of us is to hide what we have. We hide it out of fear of its not being worthwhile. We hide it in fear of being asked for some repeated service at some other time. We hide it in fear of being recognized for what we have instead of for who we are. In the whole process we are holding back in helping others live life more meaningfully.

The "how" and the "much" in the "how much" we give is what counts. If we give in accord with what we have received, we are doing the expected. We are at least doing our fair share. If we give less than we have received, we are spongers. If we give nothing, we are thieves. We all were given something to give in return for what we receive.

The world is our stage — any part of the world we wish to choose. We are the performers — no matter who we are and how we perform. Our task is to perform in such a way that those who watch us will be led to Jesus through our performance.



"All the world is a stage . . ." The role we choose to enact is determined by the "how" and "how much" we give of the talents we have received. Our task is to perform in such a way that those who watch us will be led to Jesus through our performance.

Aspen and the family

The Brady Bunch — Bunching up or branching out?

By JAMES BREIG

(Summertime is vacation time, a time for families to relax, together. But getting the whole family to agree how, when and where to spend summer vacation can be another thing, as "The Brady Bunch" point out in this dialogue. They conclude that wherever it is, the important thing is that the family be together.)

Carol: Now, let's get together and decide where we are going. Vacation comes once a year and we ought to plan for it.

Mike: Good idea. Listen, everybody put their suggestion for where to visit in this box and we'll pick them one by one and discuss them.

Peter: Sounds good to me, Dad.

Mike: O.K. Here's the first one — Yellowstone National Park.

Marcia: Are you kidding? They have bears there and I'm not going.

Peter: Oh, yeah, well I like it. Camping, seeing the natural wonders. You can take a flying leap if you don't like it. And the Grand Canyon will be just the place for you to jump.

Carol: All right, calm down. What's the next one?

Mike: Williamsburg, Virginia.

Carol: That's a good one.

Mike: Carol, you must be kidding. All that old stuff. It'll make me feel like I'm looking in a mirror. Did you see the gray hair I found over here?

Peter: Dad's right, Mom. It's out. What's next?

Mike: New York City. This is perfect.

All kinds of sights and shows.

Carol: Not me. I know all the rumors about that town.

Marcia: Yeah, you could get bugged.

Peter: That's mugged. Pick another.

Mike: Disneyland. I wonder who put that one in?

Marcia: Gee, I don't know.

Peter: Forget it. I'm not going anywhere you have to wear another set of ears.

Carol: This is great. So far we've had four choices and no one likes them except the person who made the suggestion in the first place.

Mike: Let's ask Alice to cast the deciding vote.

Alice: Someone mention my name?

Carol: Alice, of the following which would you visit? — New York, Williamsburg, Disneyland or Yellowstone.

Alice: Aspen.

Mike: What?

Carol: Aspen wasn't on the list.

Alice: I know, but that's where I want to go. I love skiing.

Peter: Well, now what do we do? Five people and five places.

Marcia: We'll never go anywhere at this rate.

Peter: I know. Why don't we each go where we want to go. We'll all split up. I can go camping to Yellowstone. Dad can go to New York, Mom to Williamsburg and Alice to Aspen.

Marcia: And me?

Peter: Under armed guard you can go to Disneyland.

Carol: Sounds good, Peter.

Mike: Sure. Think of all the fun you'll have.

Peter: Sure. We can — I mean, I can follow the trails and see the sights. And take pictures to show all of you.

Alice: No, I'm showing my slides first.

Marcia: What about my movies?

Carol: Don't forget the photos Dad and me take.

Peter: Sure, I'd love to look at pictures.

Marcia: You do not. You always leave the room.

Mike: Tell me, Peter, exactly how will this work?

Peter: Well, we'll — I mean, I'll arrive and . . .

Carol: Yes.

Mike: O.K., so I don't know how to arrange things. But you can do that.

Marcia: I don't think I want to go alone. Who gets any fun out of going on a ride alone? There's no one to hold onto. And whose candy could I steal?

Alice: Me too. What fun is it to ski alone? What if I fall? I never do, but it's a possibility.

Peter: Maybe my idea wasn't so hot. A vacation should be taken with others. Pictures are no good. Being someplace with someone — that's the best part. Fighting over who will sit by the window in the car and who will go for ice at the motel.

Carol: Then we're going somewhere together?

Peter: I guess so.

Marcia: But where?

Mike: Let's put all our ballots in the box and select one. That's where we'll go.

Carol: O.K., I'll pick it out . . . Oh, look, everybody. This is where we're going.

Face to face

By FATHER JOSEPH M. CHAMPLIN

On Monday evening of Holy Week we used for the first time in our parish a new confessional room, or room of reconciliation. Although not completely finished or furnished, it was operational enough for us to administer the sacrament of penance in that area during those traditionally busy days before Easter.

The reactions of several hundred persons over the next month who closed and opened its decorated door immediately confirmed my belief that proper atmosphere does make a difference, that the kind of place in which one confesses can influence the way we confess.

The idea is relatively simple: take a suitable, free area of the church and convert it into a warm, attractive room which permits penitents to confess either kneeling or sitting in secrecy behind a screen and yet offers the option of a "face to face" confession.

FORTUNATELY for us we had near one of the building entrances a little used office quite ideal for our purpose. The next step (and a wise one) was to engage the services of a liturgical artist. Mr. Robert Rambusch and Mr. Willy Malarcher from the well-known New York firm visited Fulton, listened to our ideas, checked the potential room and prepared drawings for implementation by local suppliers or craftsmen.

Conceiving, planning and designing took the time; actual construction proved relatively swift, simple and inexpensive. We painted the walls, carpeted the floor, built a handsome screen, ordered furniture, purchased an oriental rug, and prepared parishioners.

A large 5' x 5' wooden grate juts about halfway across the room and divides it into two areas. Strategic use of floor lamps creates a bright and light section on the priest's side of the screen and a darker, protected space on the penitent's portion.

The sinner (we all are, but in confession one openly and specifically acknowledges the fact) then may kneel rather comfortably and speak to the priest through the partition or sit down in the chair provided next to the kneeler.

THIS ARRANGEMENT provides the penitent with privacy and yet enables him or

her to see the priest through the screen's one inch square openings. Confession, in this situation, means telling our failures not to a voice or a wall but to a person whose features are clearly visible.

Nevertheless, the sinner knows anonymity is preserved both because of the darkness surrounding the penitent's section and the obvious fact that the confessor sits facing the wall with his back to the partition.

Those unable to kneel with ease (e.g., pregnant women, persons advanced in age, individuals with lengthy confessions) who wish to confess in the more customary, anonymous manner have a chair for their convenience on the penitent's side.

Our room, however, offers a third alternative. The oriental rug, a chair and floor lamps beckon those so disposed to walk past the screen and sit across a small table from the priest. Since its inception, a surprisingly large number of people have chosen this "face to face" method for their confession of sins.

I heard confessions on that Monday evening in the room of reconciliation uninterruptedly for over an hour following the common penance service. Those who came were almost entirely high school students and all but one opted for this last possibility.

ON LATER occasions we found every type of parishioner making use of the innovative room — the young and the old, men and women, married and single. Once again, the wish of so many in that mixed group (perhaps 50% over a month period) to sit down directly across from the priest and confess in this manner was an unexpected, even if happy development.

We have not scientifically sought feedback or carefully analyzed comments at this moment, but scattered impressions appear universally positive. I heard a teenage girl exclaim how open the room made her want to be; an individual in the late forties remarked that he came because there was an opportunity to sit down and talk with the priest for confession; a grateful middle-age woman admitted that, if it were not for this room of reconciliation, she would never have summoned sufficient courage to make her peace with God after many years away from the sacrament of penance.

'If the stars should tumble from the sky'

By MARJORIE MILLER

What is different about the couple who have just fallen in love? What do you notice right away about them? What gives you a clue that there's something very special going on between them?

The French have a word for it (the French always do!). They call it *egoisme a deux* (egoism of the pair). And it shows itself in a variety of ways. A song of some years back demonstrates one way, as the singer, choked with emotion, warbled:

**"If the stars should tumble from the sky,
If the sea should suddenly run dry,
If you love me — really love me
Let it happen, I don't care."**

That's one way *egoisme a deux* works. Another way is for the song to have been written: "The stars wouldn't dare tumble from the sky, the sea wouldn't dare run dry, because you love me, etc. etc. etc."

Egoisme a deux means total concentration on each other — to the exclusion of almost everybody else. Of course, it doesn't always stay that way — it can't. Eventually as love grows and matures, it reaches out from the couple to include others — children, relatives, neighbors. But there are some very valuable lessons to learn about this stage of love called *egoisme a deux*. And when a couple ceases to remember what it was like at this time, how they were to each other, then something very precious is lost.

It is not only a communication of words that is important during this marvelous stage of love. It is also a communication of gestures. There is such a perfect reading of the face — a reading of the emotions.

HOW MANY TIMES have lovers said: "I know what she is going to say even before she says it." Then there is an almost uncanny awareness of each other's emotions, and an awareness of shifts, however subtle, in these emotions. So the person who may be tense, or anxious, or bored, does not have to say it in so many words for his loved one to ask, "what's wrong?"

Rarely does a marriage continue at this stage of communication. There may be the same reading of the face and of the emotions, but the responses may be a little bit different. A wife about to tell the same story for the fifteenth time may be met by her husband saying, "I know what she is going to say again even before she says it." Or because our emotions tend to repeat themselves, a tense husband may find his wife saying unsympathetically, "What's wrong now?" And though these are just variations of what may have been said during courtship, they are miles apart in the quality of the communication.

What was so effortless — communicating — during engagement might really require a great deal of effort during marriage. This is not meant to be a depressing thought. It is saying that what might have been selfish, idealistic, and limited in the *egoisme a deux* has to be stripped away for love to grow and mature. But what was so valuable in communications and rapport during *egoisme a deux* needs to be remembered, resurrected, and nurtured.

A PERSON doesn't make himself known to another just once — and then nothing needs to be said anymore. A person doesn't need to deeply listen to another just once — and then think that he or she has heard everything that's necessary to know. A relationship is what you make it every day of your life.

It may be too simple to even mention, but the first step in communications for married couples is to want to continue understanding each other. And that is not as simple as it sounds.

The second point also sounds deceptively simple. This is to recognize differences — differences in temperaments, in values, in personalities, in handling conflict, in rearing children; natural differences between people; psychological differences between sexes.

The third point can often get overlooked. This is to try to understand the importance of the past — before the two of you ever met. This goes back to childhood, to adolescence, to relations with parents and brothers and sisters, to all the hurts and laughs and good times and bruises along the way. Your

marriage-mate was not a person sprung from nowhere the day you met him or her. We all have our histories — and they take a lifetime to tell.

The fourth point is to realize how a living religious faith can transform marital life and elevate communications to a new level. The celebrated Swiss physician-psychologist, Dr. Paul Tournier, addresses this point when he writes that a couple "may discuss philosophical and religious questions, theological and ecclesiastical. But express their innermost convictions, their own experiences, their own doubts, their own

feelings, their own relationship to God — this is quite another matter! It is the highest tie binding a couple together and yet it is rare."

"Happy are the couples," Tournier continues, "who do recognize and understand that their happiness is a gift of God, who can kneel together to express their thanks not only for the love which he has put in their hearts, the children he has given them, or all of life's joys, but also for the progress in their marriage which he brings about through that hard school of mutual understanding."



"What is different about the couple who have just fallen in love? The answer is *'egoisme a deux'* — total concentration on each other.

The family that vacations together...

By MARY CARSON

We have our own brand of vacation fun. It's a little cottage, built up on stilts to prevent it from being washed away by high tides. It stands in the middle of a marshland, on the edge of a salt water creek and is accessible only by boat. There are no trees, no cars, no roads, no phone.

There's no electricity either, so there are no televisions, no radios, no lights, except for kerosene or gas lanterns. There's a well, but its water can be used only for washing. If you heat it, it turns a muddy green. Drinking and cooking water must be brought from home.

For four generations it's been known as "the shack." Despite the connotation of its name, it has been a haven for our family since my father was young. In fact, he built it with his father over 50 years ago from materials salvaged by beachcombing.

THE HOUSE stands all alone on an island covered by meadows of salt hay. If we haven't had an unusually high tide, the meadows are pretty solid, good for long walks, bird nest hunting, kite flying and unobstructed views of sunsets.

When the tide gets over the meadows, the kids can wade for hours in water that never goes above their knees.

And after such a high tide, it becomes squishy goop that the kids love to walk in, and watch it ooze between their toes.

We just manage to get a full week free from business obligations to take our vacation. The kids love it so much, I'm beginning to think they have salt water in their veins.

The effort to get the children all packed, and enough food assembled to hold our gang for a week was comparable to getting an army ready for maneuvers. Since there are no stores, nothing can be forgotten.

The easiest solution was to make each child responsible for packing his own clothing while I gather the food. I should have checked on what they packed. One of them arrived with two bathing suits — no underwear, pajamas, dungarees or T-shirts. He had no intention of doing anything but swimming, so the bathing suits were all he needed.

THE REFRIGERATOR is a small one, operating on bottled gas, so I brought enough canned goods and powdered milk to last us for a month. In two days, the food was running low. Salt air does something to teenage boys' appetites... if anything more can be done to teenage boys' appetites.

My husband commuted every other day to the mainland, replenishing the supply of milk, bread, eggs and diapers for the baby. I hadn't planned on her having an intestinal virus.

The greatest difficulty was that it took the kids several days to settle down. At first everything had to be done, all the time, all

day long. They went full tilt, swimming, water skiing, clamming, rowing, fishing, from morning till night. Then they were so overtired, they got giddy... and trying to get five giddy girls to sleep at the same time in one bunk-room is an impossibility.

The vacation required constant planning. Even though we brought all drinking and cooking water. Rather than trying to bring enough clothing for the week, I decided I'd wash every day by hand. (It didn't restore my primitive instincts; it just made me appreciate my washer at home.)

Each morning we filled the big old wash tub from the well, let it warm in the sun, and did the laundry. But when the tide was high the spout of the well was covered; when the tide was low, the well stopped running. One of our neighbors from home drove down the causeway which runs through the meadowland. She knew which shack was ours... it was the one with the miles of laundry hanging out on the line.

It's a lot of work... but I love it. Our kids have learned a love and respect for nature, a reverence for peace, quiet and solitude. There is a stillness at night, interrupted only by an occasional calling of a bird... and the lapping of waves at the dock.

Sunday afternoon came too soon. We were home, scrubbed, dressed and in church for the last Mass. "Thank you, God". I prayed, "for the shack."

SUMMER

**KNOW
YOUR
FAITH**

SERIES

Prayer Of The Faithful

Twelfth Sunday Of The Year
June 25, 1972

CELEBRANT: Jesus explains to His disciples that in every life there is a time to fear and a time not to fear. In our petitions, may we seek from God this correct sense of values, so that our lives may be filled with both confidence in God and respect for His justice.

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

COMMENTATOR: For all those in authority in Church and State that they may have a reverential fear of God in the discharge of their duties, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For families whose peace has been disturbed by a lack of love and respect, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For young people who face the future with apprehension in our tense world that they may look for strength in Christ's saving message, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those who have lost faith in God and lost the sense of sin, that they may be able to step up from fear and sorrow to love and peace, let us pray:

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the sick and dying, for the bereaved and the aged, that their hearts may be lifted up by the promises of Christ, let us pray:

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father, we are not ashamed to admit that fear enters into our minds and hearts on many occasions. Grant that we may understand clearly that a filial fear of your justice is spiritually healthy and does not contradict the child-like confidence in your love and mercy, as you expect of us. We ask you this through Christ, your Son. Amen.

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John the Baptist feast-day Saturday

By JOHN J. WARD
Tomorrow, Saturday, June 24, will be observed by the Church as the feast-day of the birth of St. John the Baptist.

He is considered the last and the greatest prophet of the Old Testament and the link connecting the Old Testament with the New.

St. John was the son of the Holy Priest Zachary and St. Elizabeth and was chosen by God to be the herald of the world's Redeemer. His was the voice to announce to men the Eternal Word and to prepare for His coming.

AT AN EARLY AGE, St. John was inspired by the Holy Ghost to retire into the desert. He was clothed in a

garment of rough camel's hair, bound about with a leather girdle. His only food was "locusts and wild honey."

In silence and in prayer, he chastened his own soul. Later, when crowds broke in upon his solitude, he warned them to flee from the wrath to come and gave them the baptism of penance while they confessed their sins. He said:

"I baptize you with water, but there shall come One mightier than I, the latchet of whose shoes I am not worthy to loose. He shall baptize you with the Holy Ghost..."

John had been preaching and baptizing when one day Jesus came from Galilee to the Jordan to be baptized by him. John said:

"Behold the Lamb of God, behold Him Who taketh away the sin of the world."

Pope says Catholics expect priests to fill obligations of their ministry

VATICAN CITY — (NC) — Today's Catholics expect their priests to fulfill the obligations of their ministry, Pope Paul VI said during an impromptu address to a group of priests from the Chicago archdiocese.

After delivering a prepared text in English to 23 silver jubilarians of the 1947 ordination class from

Chicago's Mundelein Seminary, the Pope spoke extemporaneously in Italian.

THERE are two certainties about the priesthood today, the Pope was quoted as saying, the fact that there is a ministerial priesthood and the fact that people expect the obligations of that ministry to be fulfilled.

The Pope also asked the

jubilarians to be an example to young priests and to help them in their own understanding of the priesthood.

In his prepared text at the audience, the Pope congratulated the jubilarians for their many years of service and for having "made it possible for Jesus Christ to live through faith and love in many hearts and in many communities."

The Pope continued: "Who can put into words what the loving presence of Christ has meant for the many men and women whom you have served?"

"Who can calculate the spiritual treasures of wisdom and love, of goodness and peace with which the lives of so many have been enriched through your ministry?"

Panel to update Eastern-rite code

VATICAN CITY — (NC) — Pope Paul VI has established a commission to update the laws governing the Catholic Eastern-rite churches, a project suggested by the First Vatican Council over a century ago.

The new pontifical Commission for the Revision of the Code of Eastern-rite Canon Law will study the status of the Eastern-rite code since Pope Pius XI began its revision 43 years ago and entirely update it in the light of the Second Vatican Council.

Over two-thirds of the 2,666 laws were updated and promulgated under Pope Pius XII between the years 1949 and 1957.

THESE LAWS dealt with the most important aspects of the Eastern-rite churches (those in union with the Pope): marriage, legal procedures, the Religious life, temporal holdings and the bishops.

In the beginning of 1959, the remaining laws were ready for promulgation. Pope

John XXIII spoke of publication "in the near future," but Vatican II intervened.

During the Second Vatican Council a commission was established to revise the laws governing the Latin-rite of the Catholic church in the light of the findings of the council.

This same task will now be pursued by the new Eastern-rite commission, bit with the assigned goal in mind to produce a code of laws preserving the autonomy and juridical structure of the Catholic Eastern-rite churches, according to a fact sheet distributed by the Vatican.

THE NEW commission, the fact sheet said, "will dissipate fears and impressions manifested among people of the Eastern rites that the new Latin-rite code was to serve as the basis for the future Eastern-rite code."

Vatican II's Decree on the Eastern-rite Catholic Churches, the fact sheet said, "had in mind a juridical

Pentecostal movement 'abuses' are criticized

By MANUEL ARCE TRIAS
SAN JUAN, Puerto Rico — (NC) — The bishops of Puerto Rico issued a warning on Pentecostal movement "abuses," but said Catholics must not condemn the whole group.

The warning drew heavily on a report by Bishop Alexander Zaleski of Lansing, Mich., chairman of the U.S. bishops' doctrinal commission.

The Puerto Rican bishops noted that Bishop Zaleski's report said that "the charismatic renewal movement 'should not be prohibited, but it should be permitted to develop, although certain precautions should be taken.'"

"We feel this attitude is a prudent one," the Puerto Rican bishops commented,

although they said they are not accepting the report as a whole "because circumstances are different over there than here."

THE BISHOPS of San Juan, Arecibo, Caguas and Ponce — who head some 2.6 million Catholics in this small Caribbean island — recalled their public condemnations of abuses by some Pentecostal groups, such as claims of healing the sick and resurrecting the dead.

They also warned against "certain statements made through a false sense of ecumenism and even attributed to priests, that all religions are equally true even if different denominations hold openly contradictory doctrines."

"Again, not a few of the faithful are puzzled by the so-called speaking in tongues."

The bishops were critical of some rituals of Pentecostal groups purporting to take the place of sacraments.

"How could a watered-down version of the sacrament of baptism be administered, as if it were a purely external and empty rite, and yet claim to give an absolute guarantee of salvation?" the bishops asked.

"These and other claims fall of their own weight when a precise explanation is sought," the bishops stated, adding that even "Catholic Pentecostals of good faith and solid spiritual formation condemn such abuses."

The statement, a six-page release given to the press here, stressed that the bishops were not condemning the Pentecostal movement as a whole.

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Pieta repairs may be finished by Christmas

VATICAN CITY — (NC) — Vatican Museum officials said they hope that restoration work on Michelangelo's masterpiece, "The Pieta," will be completed by Christ-


mas. The statue was damaged in its chapel in St. Peter's Basilica in May by a hammer-wielding Hungarian emigrant who is still under medical study in Rome. The statue was damaged badly about the head and face. One arm was smashed at the elbow.

According to museum director Redig de Campos, the restoration work being carried on by experts in the employ of the Vatican Museums is continuing "carefully without haste."

He said it is hoped the complete project of restoration will be finished by Christmas.

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Six Cuban young men to be ordained in Gesu



Barrios Cruz Garcia Maza Mollinedo Suarez

Six natives of Cuba will be ordained to the priesthood for the Society of Jesus during sacred rites of ordination at noon, Saturday, June 24 in Gesu Church.

Bishop Roque Adames of Santiago de los Caballeros, Dominican Republic, will confer the Sacrament of Holy Orders on the Rev. Mr. Eduardo Barrios, the Rev. Mr. Jose Cruz, the Rev. Mr. Alberto Garcia, the Rev. Mr. Manuel Maza, the Rev. Mr. Roberto Mollinedo and the

Rev. Mr. Pedro Suarez, all of whom will be assigned to serve in the Antilles Province of the Jesuit order.

THE newly-ordained priests will concelebrate their first Solemn Mass after ordination at 1 p.m., Sunday, June 25, in Gesu Church.

Born in Bayamo, Oriente, Cuba, the Rev. Mr. Barrios attended schools in Cuba and in 1962 entered the Society of Jesus at the Novitiate in Los Teques, Venezuela. Following studies at the Catholic

University of Caracas and at Fordham University, Bronx, N.Y., he was from 1967 to 1969 a member of the faculty at Belen School in Miami. He took theological studies at the Pontifical Gregorian University Rome.

ONE OF 13 children, the Rev. Mr. Cruz studied in Dominican Republic, Venezuela, Miami and Chicago. He has been a member of the faculty at Loyola University, Chicago, where he earned a doctorate in counseling

psychology. Two of his sisters are nuns stationed in Nicaragua and Venezuela.

The Rev. Mr. Maza also entered the Society of Jesus in 1962 at Los Teques, Venezuela. He studied philosophy at Fordham University and later was graduated in the theology from Louvain University, joining the faculty at Belen School in Miami.

The Rev. Mr. Garcia studied at Havana schools and entered the Society of Jesus

in 1961 at Los Teques. He took philosophy studies at Shrub Oak, N.Y., and studied theology at Loyola University.

A NATIVE of Camaguey, the Rev. Mr. Mollinedo studied in Cuba's elementary schools and graduated from San Ignacio High School, Caracas. He entered the Jesuit order at Salamanca, Spain, and in 1965 went to Ecuador to study philosophy. Regis College, Ontario, Canada, awarded him a degree in

theology.

The Rev. Mr. Suarez studied at local schools in Havana and attended the now defunct Villanueva University. He entered the Jesuit order at Los Teques and took philosophy and theology studies at Fordham University and Loyola University. He has a Master of Science degree awarded him by the University of Miami and has been a high school teacher in the Dominican Republic and at Belen School, Miami.

Are students enrolled in South Florida's parochial schools receiving educational services provided for them from the Title I program of the 1965 Elementary and Secondary Education Act?

"Definitely yes," said Archdiocese of Miami Superintendent of Schools Thomas F. Lynch, who revealed that eligible pupils in 23 schools in Dade, Broward, and Palm Beach Counties are benefitting from provisions of the Title I program.

His remarks followed the publication of the June issue of American Education, published by the U.S. Office of Education, in which it was pointed out that large numbers of nonpublic school children are not receiving some of the educational services provided for them in a federal education law.

ALTHOUGH some educationally deprived nonpublic school children are legally entitled to participate in these and other programs, the magazine noted, "more often than not certain roadblocks appear."

Emphasizing that Title I services the child not the school, the law requires that the local educational agency (LEA) must provide special educational services for educationally deprived children enrolled in private schools.

Although the law cites several examples of ways these services may be rendered, nowhere is a particular method prescribed or mandated.

To determine the eligibility of Title I participants from nonpublic schools, the role of these children in attendance areas must be assessed and attendance areas are selected on the basis of large concentrations of children from low-income families.

PURPOSE in selecting an attendance area is to identify the target population eligible to receive Title I services. To be eligible children must live within the designated area and must be educationally deprived, according to criteria established by the State or local educational agency.

"The planning, operation and evaluations of the program must be a cooperative enterprise between nonpublic and public schools," Lynch said, pointing out that last year's meetings on the Title I programs in Dade County were all held at the Archdiocesan Department of Education offices.

He added that nonpublic school officials must be alert and conscious of the provisions of Title I before they enter into discussions of such programs. All funds, he explained, are handled entirely by public school officials.

"**WE HAVE** received complete cooperation from public school officials on the Title I program in Dade County," stated Sister Marie Infanta, O.S.P., an assistant superintendent of Archdiocesan schools.

According to Lynch, students in eight of 30 Archdiocesan schools in Dade County participated in the program last year, while in Broward County pupils in nine of 15 Archdiocesan schools benefitted.

In Palm Beach County, he said, youngsters in six of 11 Archdiocesan schools participate in the program.

Last year's program in Dade County provided reading instruction given by public school teachers who traveled to the parochial schools to teach in grades one through three.

Next year's program in Broward County where students are transported to centers will be expanded to include grades six to eight, Lynch said.

Also included in the services are remedial mathematics, guidance and counseling services, and in some cases health examinations and necessary food services. In areas where teachers are not available to go to the schools of the pupils, transportation is provided for the students to learning centers.

Lib opposed by women's convention

CLEVELAND — (NC) — The "equal rights for women" amendment to the Constitution, as well as women's lib groups in general, were opposed at the convention of the Cleveland diocesan council of the National Council of Catholic Women.

The basis for the disapproval voiced in a convention resolution was results of a survey of 1,000 officers and members of the council's 223 affiliate organizations.

According to the survey, 90 percent of the respondents did not feel that women's lib groups spoke for them and 77

percent felt that women are not "discriminated against in this diocese."

ORDINATION of women to the priesthood was opposed by 85 percent, and 75 percent opposed their ordination as deacons. Disapproval of women as ushers ran 56 percent.

Says Archdiocese pupils benefit by U.S. program

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DIAL B FOR BLACKMAIL. Anthony Perkins and Marlene Jobert are lovers being blackmailed in the shocker, "Ten Days' Wonder," a Levitt-Pickman release.

Audience gets shocks in this suspense film

Ten Days' Wonder (Levitt-Pickman) — The main attraction of a mystery film is the intellectual exercise it provides in trying to solve a crime before the movie reveals its perpetrator.

This kind of abstract reasoning affords relaxing divertissement for minds weary with problems and cares of the real world.

The suspense movie, on the other hand, works on the imagination of the spectator who anticipates some terrible event that is about to happen. Its appeal is to the basic emotion of fear and the relief that results in knowing that, after all, it is only a game.

SUSPENSE films depend more upon mood and tempo than upon plot to achieve their desired effect. They control every reaction of their audience and paying customers gladly accept this form of manipulation.

Claude Chabrol, a French director often compared to Hitchcock, has obviously relished the opportunity "Ten Days' Wonder" gave him in directing his audience.

Based on an Ellery Queen novel, the work starts out as a mystery but rapidly becomes centered on the expectation of some dreadful revelation (which when it comes is indeed a shocker).

The plot sets up a situation in which Anthony Perkins suspects that he has committed murder during several recent blackouts. He begs Michel Piccoli, a former sympathetic teacher, to help him by spending his holidays at Perkins' country estate.

Through Piccoli's eyes we observe the family circle that resides there: Orson Welles as the indulgent stepfather whose brooding countenance does not allow us to take him for what he seems; lovely Marlene Jobert as his young wife who we soon learn, is having an affair with her foster-son; and the sinister figures of Welles' brother and their ancient mother.

THE FILM'S mystery, Bronson as a half-Injun

Chato's Land (United Artists) Charles Bronson, who has the best 50-year-old physique in Hollywood, plays a stoical half-breed Indian goaded into killing a sheriff.

Jack Palance is the tough ex-Confederate officer who leads a posse out to track him down.

Once the posse traces Chato to his land, though, the breed uses its rugged terrain to gun the men down one by one.

Director Michael Winner began with an interesting concept about man's relationship to the land but lost sight of it and instead has followed a brutal path of bloody attrition.

James Whitmore and Simon Oakland are good as other members of the ill-fated posse. (A-III)

Set award night

Annual award night of Miami Council 1726, K. of C., will be held Tuesday, June 27, at the Polish-American Club, 1250 NW 22nd Ave.

A social hour will precede 7:30 p.m. dinner. Reservations must be made by calling 373-4176 or 757-5544.

however, is secondary to our grasping the relationship between characters, the decadent atmosphere that pervades the household, and the sense of impending disaster that mounts throughout the film.

Mystery fans will have little difficulty in sorting out the whodunit aspects of the film long before a black-mailer's phone call reveals the real nature of the cat and mouse game that is going on.

Chabrol is obviously more interested in having us examine the self-destructive forces at work within man and the limitations of a glib Freudian psychology in dealing with them.

Piccoli (through whom we witness all the action) is here the figure of the rationalist who sees beyond the myths man has fashioned to explain his existential predicament. As in all such melo-

dramas, reason triumphs and justice is done.

ALTHOUGH the film does not rank with Chabrol's earlier mystery thrillers, "La Femme Infidele" and "Le Boucher," in integrating its philosophical content within the form of a popular film genre, it is nonetheless a superbly done entertainment with some telling insight about human nature.

Most disappointing, however, is the film's rather aloof attitude towards its characters. What is missing here is the feeling of compassion on the part of the director. It is certainly not the fault of the actors (cast with doubt with an eye on the American market) who give their parts everything one could desire.

This reservation aside, Chabrol has given us another thoughtful entertainment for adults. A-3

John Wayne dry-gulched? It simply can't be true

The Cowboys (Warner Bros.) — To their startled delight one Saturday early in the new year, the matinee crowd found John Wayne alive and well at Radio City Music Hall. Alive and well, that is, on the great stage.

What they found on the screen by the time "The Cowboys" had unspooled, was quite another matter — John Wayne dead and buried somewhere in the wilds of Montana, shot down in cold blood by a scruffy villain.

The occurrence is of some note — Wayne, whether tough Marine, even tougher Green Beret, or, more characteristically, rugged rancher, has in films of recent memory often been shot but never killed. His death in "The Cowboys," a perversely traditional Western produced and directed by Mark Rydell, therefore, has a moment of force that will amount to culture shock in some quarters of film-going America. You just don't kill a living legend.

THERE IS much more to "The Cowboys," of course, than the on screen passing of the Duke. It unfolds, as mentioned, in a very traditional way, with Wayne immediately identified as a larger-than-life hero type.

He is Wil Anderson, owner of a big cattle spread up in the Big Sky country, where men are men, etc., but where his own hired hands have been bitten by gold fever and have run off.

Stuck with several thousand cattle to drive to the railhead at "Bal-doosh", Wayne goes so far as to admit to being 60 and unable to accomplish the job by himself. The only solution is to recruit the little town's schoolboys (they range in age from nine to 15 and tempt fate that way).

The resulting journey, with Wayne on the far side of a rather wide generation gap, the boys on the other and Roscoe Lee Browne and his well-supplied chuckwagon hovering somewhere in between, has all the markings of a charming novel but nonetheless traditionally structured Western.

INDEED, beginning with a scene right out of Hawks' "Red River" — in which Wayne gives the go-ahead and the 11 adolescent boys, rather than Ben Johnson, Monty Cliff, and Noah Beery, give

out with the Yipees — "The Cowboys" sometimes reads like an illuminated manuscript of past Hollywood classic Westerns.

On the trail, of course, the boys come of age in varying degrees and at varying rates of speed. They eat a lot of dust and take a lot of guff from Wayne, who drives them mercilessly until Brown, with gentle dignity and convincing eloquence, manages to bring them all close enough to win each other's grudging respect.

There are moments of comic relief for example, a close brush with a wagonload of comely travelin' gals under the wing of Colleen Dewhurst. And there are moments of deep solemnity, as when one of the boys is trampled to death. But always progress is made, on the trail as "Bal-doosh" comes within reach, and increasing maturity under pressure and Wayne's gradual softening (his own sons, we infer, had long since turned bad and paid for it with early deaths).

SUCH a course would have been entirely sufficient for the remainder of the film, with a final, astonishing ride into "Bal-doosh." But it is not really fair to speak of what we would like to see happen in a film, and we must instead deal with what actually does happen.

And what happens is the murder of Wayne by a band of

From killer to pacifist — all within one script

THE REVENGERS (National General) — This excessively violent, bloody Western starring William Holden never manages to make up its mind about what it wants to be or say, although director Daniel Mann does manage to exaggerate the worst deficiencies of the Wendell Mayes script.

Holden is a tough but gentle rancher whose family is slaughtered by renegade Indians one day while he is out hunting.

HIS LIFE from that bloody point on becomes a quest for revenge, and with the help of a second-string wild bunch (Ernest Borgnine, Woody Strode, Roger Hanin and some others) he kills off

rustlers led by pop-eyed, slaving Bruce Dern, a dirty killer if there ever was one.

AND WHAT happens after that is an even ruder turn. Collecting themselves, and with Browne at the helm, the boys unleash a gruesomely depicted series of reprisals against the rustlers. The narrative facts are bad enough in themselves, but they are made shocking by the way Rydell presents them.

The murders, especially of Dern, who is saved for last, plainly invite shouts of support from the audience, especially from youngsters who see their screen peers in full, bloody command.

THE violence by itself is perhaps not significantly more intense than what we have seen in a whole decade of Westerns whose denouements hinge on summary frontier justice. But the novel twist of using kids as the avenging angels places the violence in a harsh, uncomfortable context.

When the smoke finally clears (and those kids do drive the cattle through the streets of "Bal-doosh"), what is present in "The Cowboys" is an inadvertently adult film about children, one that should give all adults a moment or two of thought about the nature and validity of violence as we know and expect it in a film genre as American as apple pie. (A-III)

just about everyone to cross his path — except, of course, the one-eyed leader of the raid on his ranch.

When, after what are meant to be years of searching on screen and which indeed feel like years to those left squirming in their theater seats, Holden finally does come face to face with the killer of his kin, he suddenly gets the message of peace whispered by Irish spinster (!) Susan Hayward, who once nursed him through a near-fatal gun wound.

The reformed Holden turns and strides into the handiest sunset, and all that's missing is Porky Pig to tell us, "Th-th-th-that's all, folks!" (A-3).

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Film fare on TV

SUNDAY, JUNE 25

9 p.m. (ABC) — **That Man From Istanbul** (1965) — With Horst Bucholz and Sylvia Koscina. Just another of those run-of-the-mill spy spoofs, albeit with plenty of clever dialogue, clicky gimmickry, sophisticated sex play, and lots of plot twists (confusion?). The main trouble is that director-producer Anthony Isasi didn't know whether he wanted a straight hide-and-seek thriller or a mock epic — he gives us a little of both without establishing either. (A-III)

MONDAY, JUNE 26

9 p.m. (ABC) — **The Cavern** (1965) — War adventure film stars John Saxon, Brian Aherne, and Rosanna Schiaffino. Interesting but implausible plot has U.S. soldiers Saxon, Aherne and Miss Schiaffino and some others sharing a cavern to escape a WW II bombing in Italy. The survivors include an escaped GI POW, a German soldier, and an Italian soldier. All realize they must work together in order to survive — but can they trust one another???? (A-II)

TUESDAY, JUNE 27

8:30 p.m. (ABC) — **A Very Missing Person** — TV feature brings back Eve Arden as a flamboyant lady detective. (If Susan Hayward can be a high-powered lady lawyer on Friday night, then Eve can have her say on Saturday, but where do the gimmicks end?) Whilst tracing the whereabouts of a young lovely, Miss Arden finds herself smack in the midst of a murderous situation. Repeat.

THURSDAY, JUNE 29

9 p.m. (CBS) — **Tiger Makes Out** (1967) — Eli Wallach and Anne Jackson (Mr. & Mrs. in real life) star in an off-beat comedy based on an Off-Broadway play by Murray Schisgal. Wallach plays a slightly crazed, frustrated mailman whose zig-zag path crosses that of slightly crazed frustrated suburban housewife Miss Jackson. The result is urban blight and domestic chaos. Sophisticated adult entertainment. (A-III)

FRIDAY, JUNE 30

8:30 p.m. (NBC) — **The Loves Of Isadora** (1969), Part I — Spectacular and strangely poignant "biography" of Isadora Duncan, one of modern dance's most daring pioneers and free spirits. Emphasis is on the colorful (and ultimately tragic) career of the woman, with special focus on her vigorous and unorthodox romantic life. Vanessa Redgrave is in the title role, and her dancing is surprisingly graceful and appealing. Be prepared for some frank dialogue and visuals, although much has undoubtedly been trimmed for TV presentation. Part II will be shown Saturday, July 1, at 9 p.m. (A-III)

9 p.m. (CBS) — **Heat Of Anger** — TV film stars Susan Hayward as a fast-talking lady lawyer who teams up with James Stacey as a brash barrister, in defense of big-time builder Lee J. Cobb. The title states the case for the defense. Repeat.

SATURDAY, JULY 1

8:30 p.m. (ABC) — **Daring Game** (1967) — Bubbly underwater action-adventure feature starring Lloyd Bridges, Nico

Minardos, Joan Blackman, Lloyd & Co. don their rubber suits and flippers in an attempt to rescue a man held prisoner on a desert isle by a banana-Republic dictator. Pumped-up action, and fun for all. (A-I)

'Shorts' scheduled

When people speak of movies, they usually are referring to features. Yet the short film can be just as creative as its longer relative. In fact, some are much more creative because they must use greater skill in dealing with subjects under a strict time limit.

Newsy specials

7:30 p.m. (CBS) — **The Mexican Connection** — Hour-long news special focuses on the increase of drug traffic across the border between Mexico and the United States. In reporting on the estimated \$1 billion-a-year business in illicit drugs, the program surveys organized criminal activities ranging from the cultivation of marijuana and of opium poppies to the processing and shipment into the U.S. of the final products. Jay McMullen is reporter on the broadcast.

8:30 p.m. (CBS) — **An Essay On The Mafia** — In-depth examination of the secret crime society, featuring interviews and reports with two leading information gatherers and writers on the Mafia, Italian author Luigi Barzini and American journalist Nicholas Pileggi.

One of the major aspects of the program is to put into a proper perspective the actual membership of active Mafia members in the United States — the 5,000 estimated Mafiosi represent only 1/100 of one percent of the total U.S. population of Italian-Americans.

Because of this time factor (and also the minimum budgets involved), shorts have traditionally been the training ground for feature directors.

AN EXAMPLE of this is Roman Polanski, the Polish director who became popular after making Rosemary's Baby.

One of his early short films, **The Fat And The Lean** (1962), made in Paris and directly responsible for his opportunity to make his first feature, will be shown on the PBS program, "Film Odyssey" tonight (Friday), at 8 p.m. on WPBT Ch. 2.

Among the six shorts shown on this program is a truly remarkable science-fiction tale called **La Jete** (1963). Made by Chris Marker (who is equally well-known for his features), it is an intriguing mystery that will remain vivid in your memory long after you have seen it.

Cosmic Jazz: Edition Two

A live celestial jam session, "Cosmic Jazz: Edition Two," will be held tonight (Friday) and Saturday at 9:30, at the Museum of Science and Space Transit Planetarium.

The program is a unique montage of sights and sound coordinated with a star show. Each performance is different. The Robert Meyer Improvisational Ensemble will provide the music.



ATTEMPTING TO further her education, suburban housewife Anne Jackson is frustrated in her efforts by her husband in "The Tiger Makes Out," the CBS Thursday Night Movie, June 29, beginning at 9 p.m. on WTVJ, Ch. 4.

Film furnishes insight into culture of India

With the birth of the new state of Bangladesh, this Bengali film, "Two Daughters," takes on a new time-liness. A work by the much-acclaimed Indian director, Satyajit Ray, it is based on two short stories by Ray's teacher and Bangladesh's foremost philosopher-poet, Rabindranath Tagore.

The first story, **The Postmaster**, concerns the deep friendship of a young civil servant who takes a post in a remote village. The second,

The Conclusion, has an ironic, O'Henry-like twist to the old story of forced marriage and thwarted love.

THE FATE of this film, like that of so many other great movies that do not depend upon sex or violence for their appeal, has been to be unseen by the majority of viewers.

Two Daughters will be broadcast on the PBS network on Friday evening June 30, at 8 on WPBT Ch. 2.

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

FRIDAY, JUNE 23

1:40 p.m. (6) **The Match Maker** (Family)
4 p.m. (5) **Botany Bay** (Unobjectionable for adults and adolescents)
4 p.m. (10) **Fuller Brush Man** (Unobjectionable for adults and adolescents)
7:30 p.m. (6) **Decision Before Dawn** (Unobjectionable for adults and adolescents)
9 p.m. (4) **Man On A String** (Family)
11:30 p.m. (4 & 11) **Please Don't Eat The Daisies** (Unobjectionable for adults and adolescents)
11:30 p.m. (10) **The Curse Of The Cat People** (Unobjectionable for adults and adolescents)

SATURDAY, JUNE 24

10:30 a.m. (6) **Kid Flix — Capt. Carey, U.S.A.**
12 noon (6) **Shane** (Unobjectionable for adults and adolescents)
1 p.m. (4 & 11) **Children's Film Festival — John And Julie**
3 p.m. (10) **Submarine D-1** (Family)
4:30 p.m. (10) **Night Passage** (Family)
7:30 p.m. (12) **The Mighty Jungle** (No classification)

4:30 p.m. (6) **An Affair To Remember** (Unobjectionable for adults and adolescents)
7 p.m. (6) **Decision Before Dawn** (Unobjectionable for adults and adolescents)
9 p.m. (5) **The Russians Are Coming, (Family)**
9 p.m. (7) **Ferry To Hong Kong** (Unobjectionable for adults and adolescents)
9:30 p.m. (6) **Shane** (Unobjectionable for adults and adolescents)
11:15 p.m. (11) **Hilda Crane** (Unobjectionable in part for all)
OBJECTION: This film reflects and tends to justify the acceptability of divorce; it lacks sufficient moral balance to offset the rationalization of wrongdoing.
11:30 p.m. (4) **The Interns** (Unobjectionable for adults)

SUNDAY, JUNE 25

12:30 p.m. (4) **Bright Eyes** (No classification)
1:30 p.m. (5) **Sherlock Holmes and The Voice of Terror** (Unobjectionable for adults and adolescents); followed by **The Tempest** (Family)
1:30 p.m. (7) **Destry** (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dancing and situations.
2 p.m. (6) **Decision Before Dawn** (Unobjectionable for adults and adolescents)
2 p.m. (10) **Action In The North Atlantic** (Unobjectionable for adults and adolescents)
3 p.m. (12) **The Last Command** (Family)
4 p.m. (4) **Bamboo Saucer** (No classification)

4:30 p.m. (6) **An Affair To Remember** (Unobjectionable for adults and adolescents)

7 p.m. (6) **Decision Before Dawn** (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) **That Man From Istanbul** (Unobjectionable for adults)
11:45 p.m. (11) **The Sad Horse** (Family)

MONDAY, JUNE 26

1:40 p.m. (6) **Margie** (Family)
4 p.m. (5) **You Came Along** (Family)
4 p.m. (10) **Destination, Tokyo** (Family)
7:30 p.m. (6) **Snows Of Kilimanjaro** (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; tends to justify immoral actions.
9 p.m. (10 & 2)

9 p.m. (10 & 12) **The Cavern** (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) **The Venetian Affair** (Unobjectionable for adults)
11:30 p.m. (10) **Edge of Darkness** (Unobjectionable for adults and adolescents)

TUESDAY, JUNE 27

1:40 p.m. (6) **Margie** (Family)
4 p.m. (5) **Mara Of The Wilderness** (Family)
4 p.m. (10) **Love and Kisses** (Unobjectionable for adults and adolescents)
7 p.m. (7) **The Big Gamble** (Family)
7:30 p.m. (6) **Esther And The King** (Unobjectionable in part for all)
OBJECTION: Whatever Biblical values this film may pretend to possess are nullified by the deplorable fact that in its treatment the film resorts to excessive sensuality in dancing, costuming, and situations.
8 p.m. (4) **The Gazebo** (Unobjectionable for

WEDNESDAY, JUNE 28

1:40 p.m. (6) **Margie** (Family)
4 p.m. (5) **The Trap** (Family)
4 p.m. (10) **In This Our Life** (Unobjectionable in part for all)
OBJECTION: Suggestive implications; reflects the acceptability of divorce.
7:30 p.m. (6) **Snows Of Kilimanjaro** (See rating Monday, 7:30 p.m.)
9 p.m. (4) **Spy Killer** (No classification)
11:30 p.m. (4 & 11) **Crooks And Coronets** (No classification)

THURSDAY, JUNE 29

1:40 p.m. (6) **Margie** (Family)
4 p.m. (5) **Red Mountain** (Unobjectionable for adults and adolescents)
4 p.m. (10) **Fluffy** (Family)
7:30 p.m. (6) **Esther And The King** (See rating Tuesday, 7:30 p.m.)
9 p.m. (4 & 11) **The Tiger Makes Out** (Unobjectionable for adults)
11:30 p.m. (4 & 11) **Love Is Better Than Ever** (Unobjectionable for adults and adolescents)
11:30 p.m. (10) **Four's A Crowd** (Family)

FRIDAY, JUNE 30

1:40 p.m. (6) **Margie** (Family)
4 p.m. (5) **Hurricane Smith** (No classification)
4 p.m. (10) **Johnny Belinda** (Unobjectionable for adults and adolescents)
7:30 p.m. (6) **Yesterday, Today and Tomorrow** (Unobjectionable in part for all)
OBJECTION: Although this film is a comedy with satirical overtones, the amoral theme of its third episode is treated with unnecessary emphasis upon suggestive costuming and situations. Moreover, the context in which this episode is presented may be offensive to the religious sensitivity of the viewer.
8:30 p.m. (5 & 7) **The Loves Of Isadora, Part I** (No classification)
9 p.m. (4 & 11) **Heat Of Anger** (No classification)
11:30 p.m. (4 & 11) **Kenner** (Unobjectionable for adults and adolescents)
11:30 p.m. (10) **Captain Blood** (Family)

SATURDAY, JULY 1

10:30 a.m. (6) **Pony Express** (Unobjectionable for adults and adolescents)
12 noon (6) **Esther And The King** (See rating Thursday, 7:30 p.m.)

RELIGIOUS PROGRAMS

TV

Saturday
5:30 p.m.

THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Florentino Azcoita, S.J.

Sunday
7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.

CHURCH AND THE WORLD TODAY,
WCKT Ch. 7 — Insight film features "The
Highest Bidder," starring Howard Duff, Ida
Lupino, Don Grady, and Jack Albertson.

10:30 a.m.

THE TV MASS — Ch. 10 WFLG — Celebrant
Father James Flavin, O.M.I.

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Blackbird has spoken like the first bird
Praise for the singing, praise for the
morning,
Praise for them springing fresh from the
word.

Sweet the rains new fall
Sunlit from heaven
Like the first dew fall on the first grass
Praise for the sweetness of the wet
garden
Sprung in completeness where his feet
pass.

Mine is the sunlight, mine is the morning
Born of the one light Eden saw play
Praise with elation praise every morning
God's recreation of the new day.

((c) Irving Music, Inc.)

By THE DAMEANS

You have no doubt heard the phrase that it sometimes takes the simple to confound the wise. This certainly holds true musically, and in particular with the song, "Morning Has Broken" by Cat Stevens. This song is taken from his album "Teaser and the Firecat," and certainly provides an atmosphere of joyful praise of God's creation, but without fanfare, and elaboration.

The only instrumentation is a piano and a guitar. The arranger of "Morning Has Broken" seems to have captured in the instrumentation the reality of creation, that is, a simple common occurrence (simple guitar strumming) yet paradoxically, complex and orderly (the interludes of the classical piano with its subtle movements interwoven). The words provide a sensitive, poetic expression of one of the greatest experiences of life — the experience (and not merely observance) of God's creation.

A COUPLE of thoughts which this song calls to mind are the appreciation and preservation of nature and the continuity and oneness of creation. These thoughts arise from Cat Stevens' use of the words "first" and "new" throughout the song thus making creation experiences come alive. Another approach could emphasize the continuity of creation whereby the creation happenings experienced now in our evolving, changing world are the same as those experienced by the first peoples as they gazed upon a sunrise or a rainfall.

Monotony and boredom — these are constant gripes especially in our country we seem to always be searching for new excitement and fresh experiences. What usually happens to us is the phenomena of "after the first" whereby after we do something once it becomes easier and easier. Soon habit sets in and before we know it we have the classic case of the "blahs", the "ho-hum" or "what else is new."

A one-time refreshing, exciting event is relegated to an ordinary occurrence (a prime example is the moon-shot). This "after the first" syndrome is tragic when we no longer experience a morning evolving and breaking, a blackbird speaking, the tasting of the sweetness of a "rains new fall" or a wet garden.

We naturally appreciate and value things that belong to us personally and in the last verse Cat Stevens expresses that "mine is the sunlight, mine is the morning."

The final line probably sums up the song in content as well as in the feeling generated — "God's recreation of the new day." God's presence renewed each day in his creation and for us each day can be a "new day," a refreshing day with fresh experiences and new hope.

No wonder we are left with the feelings of joy and praise.
(C) 1972 NC Features)

THE NOW SET

Girl elected council president

For the first time in the history of Msgr. Pace High School, a girl has been elected as Student Council president. Marie Coniglio, St. James parish, is the first to hold the office at the co-ed school.

Other officers for next year include: Darrell Radson, vice president; George Fitzpatrick, secretary; and Michael Torres, treasurer. Marie served as president of this year's junior class.

'One on one' event scheduled

In Archdiocesan CYO and youth news...

The first event in the CYO Summer Sports Festival will take place Sunday in the Pace High School gym. The "One on One" tournament will be run in four separate divisions: boys' CYO, girls' CYO, boys' high school varsity, and young adults.

The second of the events will be a mixed volleyball tourney on Sunday, July 16. More details may be obtained by calling the CYO office, 757-6241.

Archdiocesan Executive Director Bob Preziosi recently received his Master of Education degree from Florida Atlantic University. He majored in Foundations with a concentration in educational psychology.

Any young people interested in volunteering their services for one of the candidates at either of the national conventions can do so by writ-

ing their name, address and phone number, along with the name of the candidate, on a post card and sending it to: "Volunteers," P.O. Box 2036, Ocean View Branch, Miami Beach, Fla.

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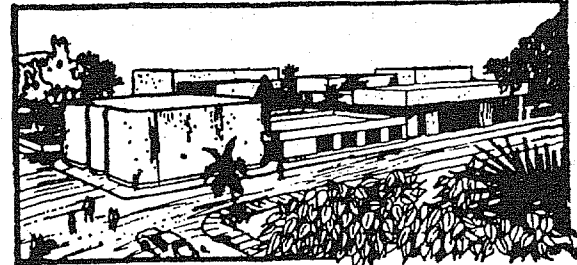


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By Mitch Abdallah

Pace coach high on discipline, unity

The new football coach at Msgr. Pace High School had just come into the fieldhouse after putting his squad through some torrid exercises out on the field.

A few minutes later, a squad member entered. Coach Jim Mertens asked him where he had been during practice. The young man answered that he had suffered an injury earlier in the month and that he was instructed not to go through physical exercises.

Pace's 6-3, 240-pound mentor was quick to explain that he expects every member of the squad to be on the field with the team, if not practicing, at least there watching. "If you want to be on the team, you're going to have to be there with the others," he said.

This may seem a bit cruel but Mertens is a firm believer in discipline and unity on a team. He knows how important these qualities are since he was with the Dolphins back in '69. "These are key factors in a good football team," he said.

COMING TO MIAMI on a 10th-round draft choice, he was later released by the Dolphins. Since that time Mertens, who "always wanted to work with kids," has held down positions with Hollywood Hills High and Miramar. This year he taught and coached at South Broward.

From Cumberland, Md., Mertens attended Fairmont State College, West Virginia Conference, where he played split end. During high school football, the Pace mentor held down the quarterback slot. He also played college basketball and first base in baseball. However he didn't play baseball in his senior year since he had signed a contract with Cincinnati. To keep in condition, he plays third base on a softball team in Hollywood, where he now resides with his wife and 10-month-old daughter.

AS A RESULT of coaching at a smaller school, we asked him if the selectivity of players lessened his chances of a successful season. He answered no. In fact he is very pleased with the circumstances under which he is working. The school is smaller but the students are disciplined and respect authority.

"These kids really want to work, they really want to do a good job," Mertens said. "I want them to work together, to stick together. I don't like to leave anybody along the wayside. The team that has pride in itself will hustle."

Mertens has two capable assistants in Mike Sullivan and Charles (Buba) Bryant. So there is still the task ahead for coaches and players to get to know each other. During spring training, this has been coach Mertens' goal. Consequently, he hasn't given too much thought to offense and defense strategies. He can't dictate strategy unless he knows what his players are capable of doing. But the squad very definitely is aware of what its new football mentor expects of it. Remember the incident of the injured member?

Silver spurs rodeo set for Kissimmee

KISSIMMEE — Twenty eight years and 50 rodeos later, the Silver Spurs Summer Rodeo will get underway, July 2-4 in its 12,000-seat, \$500,000 stadium area here.

During the three-day rodeo, many of the original 16 Silver Spur members will be honored, and performances by all three of the club's Quadrille teams will be highlighted.

This precision riding attraction is featured by a breath-taking figure 8 in which horses and riders miss each other by inches while at gallop in mid arena.

JUNIOR and intermediate quadrilles of youngsters, 14 years old and younger, most of them sons and daughters of former senior quadrille members, plus other recruits, have performed in the rodeos since 1956.

As usual, the two-hour show will be built around traditional rodeo events: saddle and bareback bronc riding, steer wrestling and calf roping — the events counted by the Rodeo Cowboys Association in determining national champion professional cowboys.

SPECIAL ACTS will include Bill Buschnom, Jr. with his high-spirited horse and rope tricks. Barrel racing for girls and dally roping will also be held.

The Silver Spurs Club was launched in 1941 and made its

first public appearance in the inaugural parade for Governor Spessard Holland in Tallahassee that same year.

The rodeo was started July 4, 1944, in temporary bleachers on a nearby cow pasture. Two rodeos have been held each year since 1951 in the "Cow Capital of Florida."

All seats are reserved and covered. Performances will be at 2:30 p.m. on Sunday and Tuesday, with an 8 p.m. time set on Monday.

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NEW HEAD FOOTBALL mentor at Msgr. Pace High School, Jim Mertens, as he talked to one of his players during spring workouts last month. Mertens was formerly assistant coach and taught at South Broward High. An ex-Dolphin, Mertens presently resides with his family in Hollywood.

College nursing group elects new officers

Junior Rosemary Stanco was recently elected president of the Student Nurses Association of Barry College, the "daughter organization" of the American Nurses Association.

Other officers include Cathy Kmetz, junior, vice president; Elizabeth Kind, sophomore, recording secretary; Kathy Grondin, sophomore, treasurer; Cindy Alfirvic, senior class representative; Cindy Strom, junior class representative; and Christine Rataczak, sophomore class representative.

The student association is responsible for the Blood Bank on the Barry campus, sponsors recruitment days for nursing students, and is active in the Heart Association Screening Program.

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Former Pace hurler with UM

A former Msgr. Pace High All-City outfielder and South Atlantic Conference All-Star pitcher, Don Cooke, recently signed a two-year athletic scholarship with the University of Miami Hurricanes. He will pitch for the Hurricanes.

A left-hander, fastball pitcher, Cooke was a member of the 1968 Pace Spartans who finished second in their class in state. After graduating from Pace, he signed a two-year scholarship with Miami-Dade Junior College North and was instrumental in helping the Falcons capture the state championship and finishing second nationally in 1971.

HE WAS honored as the Falcons' most valuable player in 1972 and was named to the Junior College All-Stars' state squad. His earned run average was .260. While at Dade-North this year, he pitched in 24 games. He was drafted by San Francisco in 1971 and Milwaukee in 1970.

Assistant Falcon baseball coach Tony Simone said Cooke "was too valuable as a relief pitcher to be used as a starter. Whenever he took the ball, he liked to just get out

there and throw. He liked the pressure situation. He was a fast hurler."

Cooke was also a pretty good hitter as a pitcher with a .250 batting average. He weighs only 175 pounds and stands at 5'9". During the summer, he is playing in a semi-pro league in Virginia in order to gain more competitive experience.

DURING his last year at Miami-Dade, Cooke pitched 19 games and in 23 innings he allowed 37 runs, 24 of them earned, permitted 61 hits, walked 47 batters and struck out 81. He was the top relief pitcher in his freshman year.

Another Pace graduate, Don Newhauser, and also a graduate of Broward Community College in 1967, was recently called up by the Boston Red Sox from its Louisville farm club. He was Boston's number two draft choice in '67 and the first BCC grad to make the major leagues.

A righthander, Newhauser will be used in relief. While at Louisville, the 24-year-old pitcher appeared in 18 games and compiled a 2-1 record with four saves.

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ORACION DE LOS FIELES

Decimo Segundo Domingo del Año
(25 de Junio)

CELEBRANTE: Jesús explicó a sus discípulos que en toda vida hay un momento para temer y un tiempo para no temer. En nuestras peticiones, busquemos de Dios este correcto sentido de los valores, para que nuestras vidas se llenen de confianza en Dios y de respeto por su justicia.

LECTOR: Nuestra respuesta será 'Señor, escucha nuestra oración'.

1. Por todos los que ostentan autoridad en la Iglesia y el Estado, para que sientan un reverente temor a Dios en el desempeño de sus funciones, oremos.

2. Por las familias que han perdido la paz por la falta de respeto y amor, oremos.

3. Por los jóvenes que encaran el futuro con aprensión en este tenso mundo, para que busquen fortaleza en el mensaje salvífico de Cristo, oremos.

4. Por los que han perdido la fe en Dios y el sentido del pecado para que puedan dar el paso del temor y la angustia al amor y la paz, oremos.

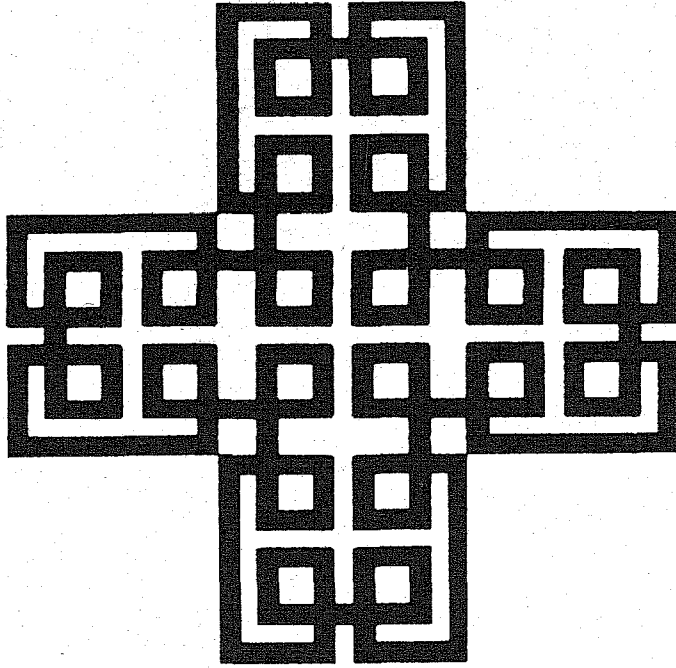
5. Por los enfermos y los agonizantes, por los abatidos y los ancianos, para que sus corazones se eleven con las promesas de Cristo, oremos.

CELEBRANTE: Padre Nuestro, no nos avergüenza admitir que el temor penetra en nuestras mentes y corazones en muchas ocasiones. Concede que comprendamos que un filial temor a tu justicia es espiritualmente saludable y no contradice la confianza en tu amor y merced, como tu esperas de nosotros. Te lo pedimos por Cristo, Tu Hijo.

PUEBLO: Amén.

El mundo no reconoce su pecado

Hoy es de mal gusto hablar del pecado.— Quizá se evita hablar de esto.— El mundo no tiene conciencia.— Si no aceptamos nuestro pecado no aceptaremos a Cristo.— Porque El vino a quitar el pecado del mundo.



Hoy es de mal gusto hablar del pecado, nombrar el pecado. Parece que se evitara hablar de esto como se esconde la llaga que afea. El mundo de hoy, el hombre de hoy pretende borrar la noción de pecado, la noción bíblica de la falta y éste es su mayor pecado. Y si no fuera arrogante e hipócrita tendría que reconocer que la gran mayoría de los males que padecemos son consecuencia de nuestros pecados.

Podríamos hacer un recuento de los padecimientos de la humanidad y a casi la totalidad le encontraríamos conexión con algún pecado individual o colectivo. Males individuales o males sociales: guerras, miserias, atropellos, alienaciones, injusticias, odios, arbitrariedades, alcoholismo, niñez abandonada, desórdenes familiares, matrimonios deshechos, prostitución, imperialismos, etc. etc., no acabaríamos nunca la enumeración, tienen su origen en la mentira, la hipocresía, la soberbia, el orgullo, la apostasía, las vanidades, los egoísmos, las envidias, los abusos, las concupiscencias, etc. etc.

Nos bastaría un poco de humildad, de sinceridad y tanto los males que sufrimos en nuestro ámbito particular como los de los otros y los de la comunidad podríamos relacionarnos con eso que tanto nos desagrada nombrar: el pecado. Allí tienen su origen, allí nacen soslayada o descaradamente. Y también podríamos constatar que los producidos por trastornos de la naturaleza son menos dañinos y son aminorables por la bondad, llámese sabiduría, ciencia, generosidad, amor, sacrificio.

No tenemos conciencia de nuestro pecado, el mundo no tiene conciencia de su pecado. La soberbia, aquella falta que el Génesis señala como la original y que es la fuente de todo desorden, aquel orgullo, aquella suficiencia que lleva al hombre a creerse un dios y a rechazar a Dios, y su dependencia de El, a reconocerlo como el Señor de la vida y la muerte, no le permite reconocer su pecado, tomar conciencia de él y lo que es definitivamente más grave, no le permite aceptar la idea de un Redentor, de un Salvador. No le permite experimentar la necesidad de Jesucristo, y sin Jesucristo el hombre no tiene salvación.

Como el hombre no se siente pecador y no reconoce que el pecado es la fuente de su desdicha, y Cristo es por esencia el que vino a salvarnos del pecado, no se le acepta, no se le comprende, se le rechaza, si acaso se le toma como taumaturgo pero no como redentor y por eso el hombre continúa sumido en su desgracia.

Si no aceptamos nuestro pecado no vamos a aceptar a Cristo, ¿Para qué? Si no hay pecado no es necesario un redentor, y Cristo es por sobre todo el Redentor, el que salva al hombre, al mundo de su falta. A eso vino: "He aquí el Cordero de Dios, el que quita el pecado del mundo" (S. Juan 1, 29). Esta fue la presentación que Juan Bautista, el último de los profetas bíblicos, a quien correspondió identificar al Dios encarnado anunciado por sus predecesores, le hizo al mundo de Cristo.

A eso vino Dios al mundo, por eso se encarnó para convencer al mundo de su pecado y redimirlo de él. "A convencer al mundo en lo referente al pecado, en lo referente a la justicia, en lo referente al juicio", dice San Juan (16, 18). Puesto que el pecado es lo que separa al hombre del Reino de su Padre en donde está su felicidad.

Y ese es el poder más grande de Cristo y esa su misión por excelencia y misión para al cual es imprescindible ser Dios. Y su mayor poder no se demostró y no se sigue demostrando al devolverle la vista a los ciegos, la salud a los enfermos, la vida a los muertos, sino en el poder de perdonar los pecados, de llevar al hombre a una conversión.

"Qué es más fácil decir, te perdono los pecados o levántate y anda", le responde Jesús a los fariseos cuando le presentan a un parálitico para que lo cure. Y lo curó diciéndole: "Hombre, tus pecados te quedan perdonados". Y el parálitico tuvo que aceptar que era pecador y que El podía perdonarle los pecados.

A los apóstoles y a muchos de los que luego han seguido a Jesús les ha costado trabajo entender que por sobre todo Cristo vino a quitar el pecado del mundo, que esa era su manera de sanar a la humanidad. Los hombres han querido verlo salvador al estilo humano, al estilo pecaminoso: contendor del poder de los romanos. Y los deseos de los hombres de todos los tiempos respecto a Cristo han sido muchas veces los iniciales de los apóstoles y de los judíos que le seguían: restaurador de un reino terrestre. Y cuántas desilusiones, cuántos rechazos y cuántas apostasías por esta causa.

Por eso los caminos de liberación que enseñó Cristo son bien distintos de los que imaginan la soberbia de los hombres. No son los caminos de la dominación, son los del amor, los de la sinceridad, los de la pobreza, los de la humildad. Son los caminos que nos llevan a vencer el pecado y a limpiarnos de él.

Esa es la enseñanza de Cristo, ese es su Evangelio, para eso se encarnó y murió y por eso resucitó, para eso perpetuó su permanencia real entre nosotros hasta el fin de los tiempos y esa es su fórmula para devolverle al hombre su felicidad. Pero solo en la medida en que reconozcamos nuestro pecado aceptaremos a Cristo y El podrá redimirnos y podrán combatirse los desórdenes que nos destruyen.

MARIA CARRIZOSA de UMANA

Peregrinan matanceros

La provincia de Matanzas comenzó a peregrinar a la Ermita de la Caridad. El miércoles visitaron a la Virgen los devotos del municipio de Bolondrón, esta noche (viernes) lo harán los de Máximo Gómez. La próxima semana, días 26, 28 y

30, Carlos Rojas, Municipio de Matanzas y San José de los Ramos. Durante todo el mes de julio seguirán peregrinando los municipios matanceros de acuerdo al programa que ofreceremos oportunamente. En agosto será la Romería Matancera, que unirá a los devotos de toda la provincia.

"Un San Juan en San Roberto"

Mañana sábado es la fiesta de San Juan. Oportunidad para celebrarla en el festival "Un San Juan en San Roberto" que se ofrecerá en la parroquia de San Roberto Bellarmino mañana sábado y el domingo. Con entretenimientos para grandes y

chicos y una cafetería 'pa chuparse los deos' con comidas típicas cubanas, españolas, puertorriqueñas. Lo recaudado, para sostener las obras de asistencia espiritual y social de esa amplia parroquia que dirige el Padre Luis Pérez.



El catecismo de la Misión de San Juan de Puerto Rico llegó al fin de un curso más y los niños expresaron en cantos y juegos lo que las Religiosas Marianitas de Ecuador les enseñaron sobre la fe y el amor durante todo el año. En la composición grafica, dos aspectos de la fiesta infantil. La misión está enclavada en un área del 'northwest' de Miami predominantemente latina. Numerosos niños, cubanos y puertorriqueños, participaron en el curso.



Protestan por festival en la calle 8

A nombre del Congreso de Juventudes Cubanas los señores Eurípides Riera, Pedro Wassermann y Julio Falcón protestan por la celebración del llamado festival Latinoamericano de Miami en la calle 8 y lo califican de 'afrenta a la dignidad del pueblo cubano y sus mártires' en carta que remiten a The Voice.

Dice la carta protesta que 'los organizadores del evento son personas desinteresadas del dolor de la patria cubana' y que 'no nos oponemos a que tal carnaval se celebre en cualquier otro lugar del Condado Dade, pero sí a que se use la Calle 8 y al noble pueblo cubano desterrado, que es mayoría absoluta allí, para producir un carnaval grotesco, burla infame para todos nuestros mártires.'

The Voice publicó la semana anterior tres gráficas del evento auspiciado por la Cámara de Comercio del Gran Miami y otras instituciones cívicas de Miami.

Un pequeño esfuerzo diario

Por MANOLO REYES

Un pequeño esfuerzo diario, uno solo, puede mejorar la vida espiritual del ser humano. Debemos decir que no expresamos estas palabras para que se las lleve el viento, para que caigan en saco roto, para que sean olvidadas y se vayan en la misma forma que llegaron.

Estos conceptos no se escriben hoy para ser olvidados de inmediato o quizás, mañana.

!NO! Estamos plenamente convencidos que cada cual puede superar su vida actual, tratando diariamente de hacer algo en bien de los demás. Y en esta afirmación no indicamos las grandes cosas que siempre son de

mayores beneficios. Nos estamos refiriendo a los pequeños detalles, a las ayudas que lucen insignificantes pero que repetidas y unidas forman los grandes todos espirituales necesarios para vivir propiamente una vida.

"Ama a tu prójimo como a tí mismo" dicen las palabras del libro de la vida. Ahora bien, ese amor se traduce no en palabras, sino en hechos, en actos positivos, que conduzcan a mejorar la vida de los demás, con el solo objetivo de hacer el bien.

En cada amanecer se abren innumerables oportunidades para ayudar a los demás, ya sea tratando de remover el obstáculo que

impide que otros se superen, o estimulando a quienes necesitan hacer más por el bien propio de su familia, o agotando todas las posibilidades para facilitar un bien al necesitado. En una palabra, dando, que siempre habrá para dar más.

La vida no puede ser un pedestal para levantarse sobre los demás a través de la inconsciencia, la injusticia, o las apatencias desmedidas.

Quienes así actúan jamás pueden ser felices y en el silencio de sus conciencias siempre hay una voz que señala el mal, consciente o inconscientemente, y que en definitiva no deja vivir en paz.

Por el contrario, aquellos

que actúan dando siempre sin ánimo, sin espíritu de recibir, los que con una mano dan procurando que la otra mano no se entere, esos, llenan la finalidad primordial de la vida.

HAY quienes creen que los demás son bancos donde hay o se puede extraer. Tenemos que convertirnos en bancos para darle a los demás.

"Haz bien y no mires a quien" dice el refrán. Por eso, cada día que llega abre una nueva oportunidad para hacer un pequeño esfuerzo en bien de los demás, con el solo propósito de servir siempre servir y ayudar... que esa es la mejor forma de amar.

Advierten contra una vivencia individualista de la gracia

El Tercer Encuentro Latinoamericano de Cursillos de Cristiandad proclamó en su reunión recientemente efectuada en Sao Paulo, Brasil, que "el movimiento de cursillos debe concientizar a los cristianos en que el hecho de ser Iglesia hoy en América se manifiesta mediante un compromiso serio en el proceso evolutivo y de cambio que caracteriza la historia de Latinoamérica y que se orienta hacia la liberación total del hombre."

DE ACUERDO con el manifiesto final de los cursillistas de las Américas, "este compromiso de los cristianos, más consciente, más encarnado, más liberador, hace posible y exige:

— Una Iglesia más consciente de su papel de fermento en el desarrollo histórico del mundo latinoamericano.

— Una Iglesia más encarnada en la situación real de pobreza y subdesarrollo caracterizada por diversas formas de marginalidad, desigualdades excesivas entre las clases sociales, frustraciones crecientes, formas de opresión de grupos y sectores dominantes, poder ejercido injustamente, creciente toma de conciencia de los sectores oprimidos, que reclaman de la Iglesia una actitud más concreta y realista:

— Una Iglesia más liberadora, que supere el concepto pseudo espiritualista de Redención y tienda a liberar al pueblo de toda forma de esclavitud y alineación (miseria, ignorancia, ansia de poder, afán desmedido de riquezas, hedonismo...)

Como ha venido informando The Voice durante las dos últimas semanas, el Encuentro Latinoamericano de Cursillos congregó a 81 delegados y 18 observadores de distintas partes de las Américas y España, cinco obispos y decenas centenares de sacerdotes y seglares.

El Cursillo de Miami estuvo representado por tres delegados, un sacerdote y dos seglares: El Padre José L. Hernando, director diocesano de Cursillos en Español y los esposos Sonia y Pepín Argilagos, éste último ex presidente diocesano de cursillos y actual miembro del secretariado nacional de Cursillos de Estados Unidos.

MENSAJE PAPAL

El Papa Paulo VI hizo llegar su bendición a los cursillistas congregados en Sao Paulo y en un mensaje firmado por el Cardenal Villot encomió la adhesión de los movimientos de cursillos a las enseñanzas de la Cátedra papal.

Ese mensaje pontificio advierte a los cursillistas que para un testimonio persuasivo de la Salvación por Cristo, se supone algo más que la simple aceptación del mensaje cristiano. "Es necesario — enfatiza el mensaje pontificio a los cursillistas — que se procure su desarrollo natural por un conocimiento serio y orgánico de la misma fe, hasta la profundización teológica y quizás hasta la contemplación.

"Así este testimonio irrumpirá en iniciativas de esfuerzos apostólicos de frutos duraderos, al consolidar, purificar y vivificar las comunidades eclesiales, y al interpelar a los hombres-hermanos, con quienes compartimos las preocupaciones y esperanzas, con miras a un mundo más despejado de sombras funestas y más fraternal.", dice el mensaje pontificio enfatizado que la garantía de "pisar fuerte" en este camino está en la adhesión a la Iglesia mediante el propio obispo, quien, dice textualmente el mensaje papal, "traza la ruta y con su autoridad canaliza las energías en plan de lograr un esfuerzo conjunto a fin de encontrar la mejor solución a los problemas." A continuación, en síntesis, algunos de los puntos más importantes de las conclusiones del Encuentro Latinoamericano de Cursillos.

— Los Cursillos de Cristiandad son un Movimiento en orden a fermentar de Evangelio los ambientes.

— El Movimiento de Cursillos es un movimiento liberador, está comprometido y es para comprometer. Pretende la conversión integral y progresiva del hombre, tanto de cara a Dios como de cara a los demás.

Sobre la vida de la gracia el documento interamericano de cursillos dice que la gracia debe presentarse a la luz de la revelación, con un sentido bíblico y patriótico, más que en forma racional y formalista.

"En este sentido, el mundo de la gracia, que ha tenido siempre una dimensión eclesiológica y comunitaria, abarca al hombre integral. El olvido de esta verdad es la fuente de la acusación, no siempre injustificada, de dicotomía entre la fe y la vida, que tanto escándalo ha producido en América Latina.

"Llamamos la atención sobre estos puntos porque su olvido puede originar una vivencia individualista de la gracia del postcursillo y el abandono del compromiso de luchar contra toda situación de pecado, que se opone a la realización del Plan de Dios en el Hombre y en todo hombre, lo cual implica comprometerse en una liberación personal y comunitaria."

Del Pecado:

"El pecado puede presentarse como todas aquellas acciones humanas (individuales o colectivas) que se oponen a la realización del Plan de Dios. Esto implica que pecado no son solamente las transgresiones morales del individuo, sino también las 'situaciones' de pecado que se oponen al plan de Dios. Situaciones de violencia, injusticia, inconsciencia.

EL TERCER Encuentro de Cursillos recomienda una activa apertura hacia la pastoral de las juventudes, "fomentando, impulsando y colaborando con todos los esfuerzos de la pastoral juvenil.

Una de las recomendaciones es "despertar en los padres la responsabilidad, primaria e intransferible, de estructurar en cristiano su propia familia; de forma que llegue a ser una Iglesia doméstica, forjadora de personas, educadora de la fe y promotora del desarrollo."

La festividad de San Pedro y comunitaria en honor del San Pablo será observada el Patrón de ese Movimiento, próximo 29 de junio, jueves y los Cursillos de Cristiandad p.m. en la Iglesia de St. Michael de Miami ofrecerán una misa



Delegados de E.U. al Encuentro de Cursillistas en Brasil. Marcel Salinas, Phoenix, Arizona; José Argilagos, Miami; Desde la izq., Padre José L. Hernando, de Miami; Josefina P. José A. Arias, N.Y.; P. José M. Biosca, Brooklyn. Ballarat, de So. Bend, Indiana; Sonia Argilagos, Miami; P.

Seis nuevos sacerdotes cubanos serán ordenados mañana en Gesu

Seis jóvenes cubanos serán ordenados sacerdotes para la Compañía de Jesús, mañana sábado, 24 de junio, a las 12 del día en la iglesia de Gesu.

Son ellos, Eduardo Barrios, S.J., José Cruz, S.J., Alberto García, S.J., Manuel Maza, S.J., Roberto Mollinedo, S.J. y Pedro Suárez, S.J.

ESTOS SEIS nuevos sacerdotes cubanos recibirán el sacramento del Orden Sagrado de manos del Obispo Roque Adamés, de Santiago de los Caballeros, República Dominicana, quien vendrá a Miami especialmente para la ceremonia.

Esta ceremonia elevará a nueve el número de sacerdotes cubanos ordenados en Miami en poco más de un mes. Hace apenas unas semanas recibieron el sacramento del Orden Sagrado los

jóvenes sacerdotes Orlando Espín, Juan Sosa y Carlos R. Rozas.

Por otra parte, la Compañía de Jesús anuncia que además de los seis que se ordenarán en Miami, otros cuatro jóvenes cubanos se ordenan este año sacerdotes jesuitas en distintas partes del mundo.

Emilio Brito y Willy Arias S.J. se ordenan en Puerto Rico donde residen sus padres; Pedro González Llorente, S.J., se ordena en Venezuela, donde residen sus padres; Carlos Diharce, S.J., se ordena en el Santuario de Loyola, España.

Eduardo M. Barrios, S. J., nació en el Central Río Cauto, Bayamo, Oriente, Cuba, el 11 de julio de 1943 estudió en los colegios de Dolores, Santiago de Cuba, y Belén, Habana. Salió de Cuba en octubre de 1961 y entró en

la Compañía de Jesús en septiembre de 1962. Hizo el noviciado en el Instituto Pignatelli de los Teques, Venezuela. Estudió Humanidades en la Universidad Católica Andrés Bello de Caracas. Estudió Filosofía en la Universidad de Fordham, y de 1967 a 1969 fue profesor del Colegio de Belén, Miami. Después estudió Sagrada Teología en la Pontificia Gregoriana de Roma.

José Cruz es el oncenavo hijo de una familia de 13 hermanos, de los cuales dos son religiosas trabajando en Nicaragua y Venezuela. Cruz ha estudiado y trabajado en Venezuela, República Dominicana, y Alabama, Miami y Chicago en Estados Unidos. Ha sido profesor de Psicología y Religión en la Universidad de Loyola, Chicago, donde obtuvo su doctorado en Psicología.

Manuel Maza nació en La Habana en enero de 1945. Comenzó en Belén a los seis años de edad y "desde los 8 años he pensado ser sacerdote jesuita." Entró en la Compañía de Jesús en 1962 en el Noviciado de Los Teques, Venezuela. Luego fue al Seminario Loyola, afiliado a Fordham University, New York, y más tarde vino a Miami a ejercer el magisterio en el Colegio de Belén hasta junio de 1969 cuando viajó a Europa. Estuvo 2 meses en Francia y luego pasó a Bélgica donde estudió teología en la Universidad de Lovaina.

Alberto García Sánchez, nació en La Habana, el 11 de diciembre de 1943. Estudió en el Colegio de La Salle del Vedado, Habana. Entró a la Compañía de Jesús el 7 de abril de 1961 en Los Teques, Venezuela, donde estudió Humanidades. Enseñó en el Colegio Loyola de Santo Domingo y Belén de Miami. Estudió Filosofía en Shrub Oak, N.Y. y Teología en Loyola University, Chicago.

Roberto Mollinedo nació en Camaguey, Cuba, el 23 de septiembre de 1942. Estudió en el Colegio de los Maristas de Camaguey y terminó el Bachillerato en el Colegio San Ignacio de Caracas. En 1962 entró en la Compañía de Jesús en Salamanca, donde hizo el noviciado. En 1965 pasó a Ecuador, donde estudió filosofía; permaneció por dos años en República Dominicana, donde ejerció el magisterio y de ahí pasó al Regis College, Ontario, Canadá.

Pedro Suarez, nació el 30 de octubre de 1941 y estudió en Belén de La Habana. Estudió arquitectura en la Universidad Católica de Villanueva, Habana. Entró al noviciado Jesuita de Los Teques, Venezuela y estudió filosofía en Fordham. Ejerció el magisterio en República Dominicana y Miami. Estudió matemáticas en la Universidad de Miami y teología en Loyola, Chicago.

PRIMERA MISA

Los seis nuevos sacerdotes jesuitas dirán su primera misa el domingo, día 25 a la 1 p.m. en la Iglesia de Gesu en una concelebración con el Provincial de las Antillas de la Compañía de Jesús, Padre Benito Blanco.

ULTIMAMENTE dijo el PAPA

Condensado por P. ERNESTO MOLANO

INTERDEPENDENCIA:

"La supresión de distancias gracias al progreso de las comunicaciones, el establecimiento de lazos cada vez más estrechos entre los pueblos debido al desarrollo económico, el sometimiento creciente de las fuerzas de la naturaleza a la ciencia y a la tecnología, la multiplicación de las relaciones humanas por encima de las barreras de las nacionalidades y de las razas, son otros tantos factores de interdependencia para lo mejor o para lo peor, para la esperanza de salvación o el peligro de desastre. Un abuso, un deterioro provocados en un punto del mundo tienen su repercusión en otros lugares y pueden alterar la calidad de vida de los demás, a menudo sin enterarse ellos y sin culpa propia." (Junio 17/72).

FINES DESTRUCTIVOS:

"El hombre sabe con certeza que el progreso científico y técnico, además de sus aspectos prometedores, lleva en sí, como en toda obra humana, su fuerte carga de ambivalencia para el bien o para el mal. Se trata de la aplicación que con fines destructivos haga la inteligencia, como en el caso de las armas atómicas, químicas y bacteriológicas, y de tantos otros instrumentos de guerra, grandes o pequeños respecto de los cuales la concepción moral no siente más que horror. Y que decir de la contaminación del aire aún con fines útiles, de la contaminación del suelo, del agua aun con detrimento de la vida vegetal y animal? Todo esto contribuye a empobrecer y a deteriorar el medio ambiente del hombre hasta el punto de

amenazar su propia supervivencia." (Junio 17/72).

GOBERNAR LA NATURALEZA:

"Todo lo que Dios ha creado es bueno, dice el Apostol Pablo haciéndose eco del Génesis que refiere la complacencia de Dios en cada una de sus obras. Gobernar la creación significa para la raza humana no destruirla sino perfeccionarla; no transformar el mundo en un caos inhabitable sino en una morada bonita y ordenada respetando todas las cosas, que son propiedad de la humanidad, de tal forma que los propietarios privados o públicos, deben ordenar su uso para un bien entendido beneficio de todos: "EL HOMBRE ES LA PRIMERA Y LA MAS AUTENTICA RIQUEZA DE LA TIERRA". (Junio 15/72).

LA PEOR CONTAMINACION: LA POBREZA.

"La pobreza es la peor de las contaminaciones. No es utópico esperar que las naciones jóvenes, que construyen a costa de grandes esfuerzos un porvenir mejor para sus poblaciones, procurando asimilar las adquisiciones positivas de la civilización técnica, pero rechazando sus excesos y desviaciones, sean respaldadas por las llamadas potencias. Muy injusto sería rehusarles los medios por los cuales han debido pagar a menudo una contribución pesada y desproporcionada a la degradación, a la ignorancia de grandes masas. Se les debe ayudar adecuadamente para que recorran el camino que los separa de la repartición equitativa de los recursos naturales y comerciales" (Junio 17/72).

Planning for migrant 'new town' progresses

(continued from page 1)

"The particular segment of the population that the Rural New Town project plans to serve is the agricultural family that has recently followed the migratory stream and that is now trying to 'settle-out' in Palm Beach County," he added.

"There were approximately 42,000 agricultural workers, including family members,

residing in Palm Beach County during the 1970-71 growing season," Stephens said.

"Of this total about 22,000 are considered 'migrants.'" He explained these were agricultural workers who consider some other place as home and who come to Palm Beach County during the growing season.

"Approximately 75 per cent of the New Town families would be low income farm-

workers and would need either job training assistance or subsidized housing assistance," Stephens added.

Of this 75 per cent, about 450 families, 100 of the families already have year-round jobs with incomes high enough to move into the New Town.

"One-hundred and fifty other families would be made up of 'non-assisted' families," Stephens noted. "These would include many already productively employed families from the area who would be drawn by the attractiveness of the planned environment and the availability of new housing at lower costs not now available to lower-middle income families.

"Although an 'income strategy' based on employment is crucial to the success of the New Town, permanent relief from poverty requires more than a job," he said.

"Also required is a positive social, cultural and physical environment backed up by supportive services to compensate for damaging deprivation. If the migrant is to make the transition to stable employment in

non-agricultural work, he and his family will need these services to help him overcome the personal, social and institutional barriers to employment.

"THE MAJORITY of the migrants have been following the migrant stream as an economic necessity and not from the strong desire for nomadic life," the cooperative director said. "But the rewards of their work have not been enough to enhance self-determination.

"They have health problems, need day care for children, assistance to older family members, immunization, prenatal care, nursing services, better housing and sanitation facilities — just to name a few," he said.

There is also an urgent need for training in educational, occupational, social and adaptive skills. Through the creation of the Rural New Town, it is hoped that some of these problems can be solved and a stable community can be provided for the thousands of migrant farmworkers who have no permanent place they can call home.

Pope Paul's reign

(continued from page 4)

of the Council for Public Affairs of the Church, called in diplomatic circles, "the Pope's Foreign Minister."

On the ecumenical front, since the beginning of his pontificate, Pope Paul has revealed in special and general audiences, addresses, exchanges of correspondence and meetings a continuing effort to increase understanding and friendly relations with members of all faiths.

DURING his first trip abroad — a pilgrimage to the Holy Land in 1964 — the pontiff met twice with Orthodox Patriarch Athenagoras I of Constantinople. Paul was the first Pontiff in more than 500 years to hold conversations with an Ecumenical Patriarch.

In 1965, the Pope and the Patriarch issued joint nullifications of excommunications decreed against the heads of the Roman Catholic and Orthodox Churches in 1054.

The following year, Pope Paul received Archbishop Michael Ramsey of Canterbury, spiritual leader of the worldwide Anglican Communion. The two men agreed to set up an Anglican-Roman Catholic International Theological Commission. The commission, in Dec., 1971, issued a statement of "sub-

stantial agreement" on the Eucharist.

In June, 1968, the Pope visited and addressed the staff of the World Council of Churches in Geneva.

On May 9, 1970, Catholicos Vazken I, Supreme Patriarch of All Armenians, from Soviet Armenia, met with Pope Paul in the Vatican's Sistine Chapel and the two Church leaders exchanged "the kiss of peace," thus symbolically healing a 1,500-year division.

The next year, Patriarch Ignatius Jacob III of the Syrian Orthodox Church of Antioch (Jacobite) and All the East paid a three-day visit to the Pontiff in Rome. The visit ended a period of 15 centuries in which leaders of the two branches of Christianity had not conferred.

WHILE concerned with harmony and unity among Christian bodies, Pope Paul has manifested an unflagging dedication to the cause of peace among nations.

To plead, "no more war, never again war," was the simple and uncomplicated — yet extremely complex — purpose of his visit to the U.N. headquarters in New York on Oct. 4, 1965.

Then, as events warranted, he raised his voice in pleas for peace in the Congo, Nigeria, the Dominican Republic, India and Pakistan, the Middle

East, Vietnam and Northern Ireland.

And to these appeals he has spoken out on behalf of the voiceless millions trapped in poverty, disease and ignorance.

In his encyclical, "Populorum Progressio" ("On the Development of Peoples") of March, 1967, he criticized both laissez-faire capitalism and atheistic materialism for many of the world's ills.

"The poor nations remain poor while the rich ones become still richer," he said. "The very life of poor nations, civil peace in developing countries and world peace itself are at stake. We must make haste. Too many are suffering."

Spur pastoral care of Spanish-speaking

By JAIME FONSECA WASHINGTON — (NC) — A Colombian bishop who 20 years ago worked in a Detroit inner-city parish, provided guidelines for a nationwide effort for the pastoral care of Spanish-speaking Catholics.

Bishop Raul Zambrano of Facatativa opened the first Encuentro Hispano de Pastoral, sponsored by the Division for the Spanish-speaking of the United States Catholic Conference (USCC).

"I WANT to offer my modest help," he said.

(Among those participating in the sessions was Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking in the Archdiocese of Miami.)

Bishop Joseph L. Bernardin, USCC general secretary, told the same meeting that "this 'encuentro' is motivated by a deep pastoral concern of the Church in the United States, to strengthen the work of leaders engaged at the local level."

IN AN obvious reference to the efforts of Chicano, Puerto Rican and other Spanish-speaking groups to redress injustice through protest, Bishop Bernardin said:

"The Church must seek out a healthy balance. It must answer in a sensitive way to the needs of the people, but it must also keep in mind the demands of the Gospel and its spiritual values, be relevant to modern times but loyal to tradition. Otherwise the

pastoral ministry will dissipate itself."

"The immigrant is a providential instrument of the Spirit, by which the common good of society becomes more universal," Bishop Zambrano told some 200 Spanish-surnamed leaders gathered from here.

"Theology has a new challenge, which the human family poses through the signs of the times," he added.

"THEIRS is a culture transplanted from Latin America into this milieu. . . There is the danger that the immigrant will abandon the practice of his traditional faith and customs, as he becomes uprooted; but the resulting exile, the Diaspora (scattering) will become, as in ancient Israel, the means of making the true God known among all nations."

Pastoral care of the Spanish-speaking Catholics, the Colombian bishop stated, "might present complex problems, and for that reason any over-all planning must take into account the plurality of conditions at the local level."

He gave these pastoral guidelines:

"The Church must be within easy reach of men and women and children, not by a triumphal attitude but by an attitude of service, by a celebration of what is happening now: love of God and man. By loving and being loved we become tangible and relevant to fellowmen."

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VATICAN CITY — (NC) — Pope Paul VI sent his condolences and prayers for the 118 victims of the jet crash at London's Heathrow international airport.

The papal secretary of state, Cardinal Jean Villot, sent the Pope's message to Cardinal John Heenan of Westminster after hearing of the crash.

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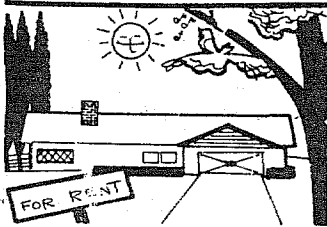
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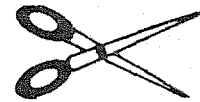
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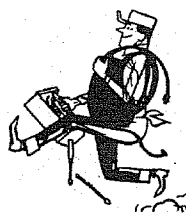
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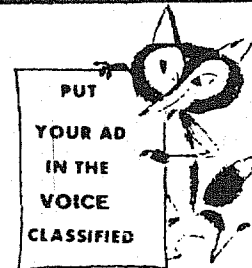
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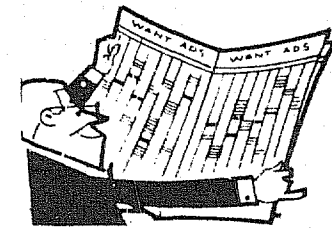
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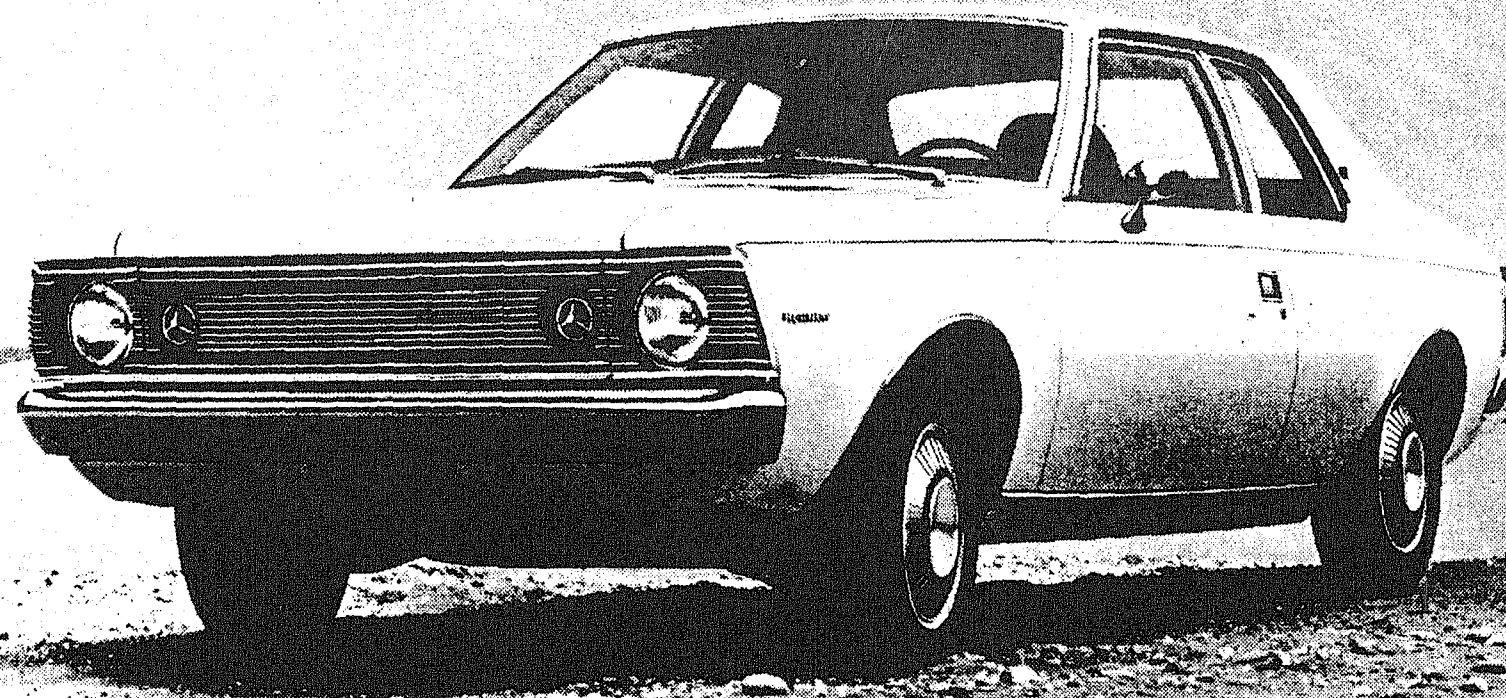
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The deal is as simple as we can make it. With this car at this price, you can own America's lowest-priced compact with factory-installed air-conditioning. No ifs. No buts. \$2,399* for the kind of quality-built car you'd like along with something else everybody likes: the comfort and quiet that our All-Season Air Conditioning brings to everyday driving when things get steamy. There are also a couple of other things we'd like to let you in on.

First, the Hornet-with-air offer can be made even more attractive. If you'd like, we'll install a factory package which includes power steering, tinted glass, undercoating and hood insulation which lists for just a hundred dollars more—and you'll still be driving our special Hornet for a price less than any other compact with air-conditioning.

Second, this surprising price \$2,399 also includes the American Motors Buyer Protection Plan . . . featuring the guarantee that tells you how confident we are of our manufacturing quality. In fact, American Motors promises they'll fix anything that goes wrong *free* if it's our fault . . . not to mention that most of our dealers offer a free loaner if we have to keep your Hornet for the night. We build them better. Back them better. Then price them better.



10,000 S&H GREEN STAMPS GIVEN WITH EACH CAR SOLD

300 S&H GREEN STAMPS GIVEN WITH EACH DEMONSTRATION RIDE



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NEW or USED CAR



When you buy a new 1972 car from an American Motors dealer, American Motors Corporation guarantees to you that, except for tires, it will pay for the repair or replacement of any part it supplies that is defective in material or workmanship. This guarantee is good for 12 months from the date the car is first used or 12,000 miles, whichever comes first. All we require is that the car be properly maintained and cared for under normal use and service in the fifty United States or Canada and that guaranteed repairs or replacements be made by an American Motors dealer.

AMERICAN MOTORS BUYER PROTECTION PLAN