

THE VOICE

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Conflicting views voiced on the embargo of Cuba

(In its issue of July 14, The Voice published an article by columnist Dale Francis, editor and publisher of the National Catholic Register, and an editorial by George H. Monahan, editor of The Voice, which advocated retaining the U.S. embargo placed upon Cuba. Both were a response to a statement by Father Frederick A. McGuire, C.M., director of the Division for Latin America, U.S.C.C., advocating lifting of economic sanctions. Following is a rebuttal by Father McGuire to those articles and a reply by Mr. Monahan.)

By FATHER

FREDERICK A. McGUIRE, C. M.

Director, Division for Latin America, U.S.C.C.

It is shamefully obvious that "The Voice" totally disregarded the truly inspirational advice given by Archbishop Coleman Carroll in his opening invocation for the Democratic Convention.

"Persons are more important than politics," Archbishop Carroll said in his dynamic invocation. "Our greatest danger is that we may put politics before people. That we allow ourselves to become indifferent to the plight of the poor, the needy and the oppressed."

SHARING the front page with that excellent pastoral advice is a blatant piece of emotional sophistry which directly contradicts what Archbishop Carroll stated with such forceful clarity. I refer to an essay by Dale Francis which admits that the people of Cuba are suffering but argues against lifting the embargo because he believes politics is more important than people.

"It wounds me to know that the Cuban people may be hungry, that they may need medicines, and if there is any way our government can get help to these people I want it to be done."

"But not at the price of supporting and propping up the government of Fidel Castro."

THAT IS the core of Mr. Francis' argument. He is willing to have the Cuban people, whom he claims to love, suffer rather than comply with the publicly stated request of the Cuban bishops that the embargo be lifted.

Mr. Francis is so emphatic about his thesis that politics is more important than people that he repeated it a second time adding that he understands what the Cuban bishops are saying but that anti-Castro vengeance is more important.

"The real sufferers are the Cuban people," Mr. Francis said. "It is because of this that the Cuban Bishops have asked that there be a lifting of the restrictions against trade and other relations with Cuba. I understand what they are saying, understand why they said it out of their hearts. If there is some way we can get food and medicines to the people of Cuba I hope we find that way."

"But what I can't accept is a plan that would serve to bolster and to solidify the Communist government there."

Mr. Francis claims to have understood and sympathized with the Cuban Bishops yet he acts as though the way in which the U.S. government could comply with their request was a mystery. The Cuban bishops did not pose any complex moral dilemma. They made a direct request:

"We are appealing to the conscience of all those in the position to solve this problem to initiate decided and efficient action aimed at the lifting of the blockade."

Mr. Francis says "if there is any way our government can get help to these (suffering Cuban) people I want it to be done." But it is obvious that he is insincere. What he really means is that he wants to ignore the suffering of the Cuban people and the request of their bishops because in his opinion anti-Castro politics is more important than people.

MY SECOND observation on Mr. Francis' essay and the supporting editorial carried by "The Voice" is that they are a

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By GEORGE H. MONAHAN

Editor of The Voice.

To accuse The Voice of making a "grossly inaccurate attack upon the Division for Latin America of the U.S. Catholic Conference" is not only misleading but untrue.

The editorial entitled "Why should the Castro regime be recognized?" which appeared in this newspaper on July 14, disagreed with the Latin American Division but certainly, in no way, can be construed as an attack upon that office.

BECAUSE we disagree with its position about removing the U.S. embargo against Cuba certainly does not impugn the motives of Father Frederick A. McGuire, C.M., who is speaking as the Division's Director, nor does it challenge his right to express that opinion.

It is in this spirit that we reprint Father McGuire's remarks today, and on July 14 printed Dale Francis' article which clearly was labeled "opinion."

We too, firmly believe as Archbishop Coleman F. Carroll has said, "Our great danger is that we may put politics before people." In this instance we refer to the people of Cuba as well as to those of the rest of this hemisphere.

We would like to see a "profound revision of our policies toward Cuba" only if this revision would guarantee the Cuban people a better life, also a life with freedom of choice. But would removing the embargo

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WPB 'New Town' holds new hope to migrants

By MITCH ABDALLAH
Voice News Editor

A home of one's own, the certainty of a job, the assurance of a proper education for one's children, a community with common interests and cultures, the availability of necessary health facilities and services, a location one can call home — all these are dreams which have always been out of the grasp of thousands of farmworkers.

What were once dreams are now beginning to take the form of reality for an estimated 600 families or a population of some 2,800 in Palm Beach County. It is here that a Rural New Town is being planned and the biggest advantage of the project is that land is already available for the proposed community, according to Edwin Tucker, Archdiocesan director of Community Services.

Archbishop Coleman F. Carroll recognized the determination of "these people to help themselves," said Tucker. "The Archbishop responded to the needs of the farmworkers by making 250 acres of land available for the New Town."

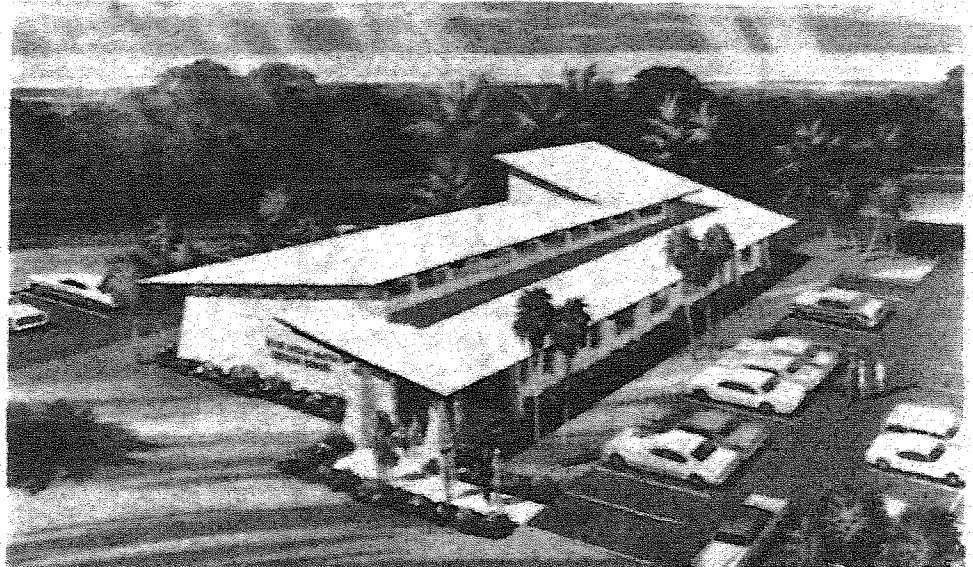
ANOTHER INGREDIENT necessary for making the farmworkers' dreams come true was financial assistance necessary to complete the detailed planning for the new community. Again the Archdiocese made the seed money available for the services of several professional consultants. "The planning costs may amount to as much as \$200,000," Tucker added.

Archbishop Carroll said the farmworkers "deserved this assistance because of the interest and perseverance they show in

OFFICIAL

TO AVOID ANY MISUNDERSTANDING CONCERNING PRESS REPORTS OF RECENT VATICAN DECISIONS ON THE RECEPTION OF THE SACRAMENTS, THE CHANCERY PUBLISHES THE FOLLOWING NORMS WHICH ARE IN EFFECT IN THE ARCHDIOCESE OF MIAMI:

1. WHENEVER CATHOLICS KNOWINGLY SIN IN A SERIOUS MATTER THEY MUST GO TO CONFESSION PRIVATELY TO A PRIEST FOR ABSOLUTION. CATHOLICS ARE URGED ON OTHER OCCASIONS TO CONFESS THEIR VENIAL SINS FREQUENTLY IN ORDER TO GAIN THE GRACE OF THE SACRAMENT AS AN AID TO OVERCOME FUTURE TEMPTATIONS. SO-CALLED "PENITENTIAL RITES" ARE NOT A SUBSTITUTE FOR PRIVATE CONFESSION.
2. SINCE THE CHURCH NOW ALLOWS NON-ROMAN CATHOLIC CHRISTIANS ON AN INDIVIDUAL BASIS TO RECEIVE HOLY COMMUNION OCCASIONALLY UNDER VERY LIMITED AND SPECIFIC SITUATIONS, EACH AND EVERY SUCH CASE IS TO BE REFERRED TO THE CHANCERY BEFOREHAND FOR APPROVAL.
3. ROMAN CATHOLIC AND NON-ROMAN CATHOLIC MARRIED COUPLES WHO ARE NOT VALIDLY MARRIED IN THE EYES OF THE ROMAN CATHOLIC CHURCH, WHILE REMAINING IN THAT STATE, ARE NOT PERMITTED TO RECEIVE THE SACRAMENTS OF CONFESSION AND HOLY COMMUNION.



Architect's Conception of St. Justin Martyr Church

Parish groundbreaking scheduled Aug. 6, Key Largo

KEY LARGO — Ground will be broken Sunday, Aug. 6 at 3 p.m. for St. Justin Martyr Church and multi-purpose center located on U.S. 1.

According to Father Edmond Whyte,

pastor, the new center will provide a chapel which will seat approximately 250 persons, three classrooms for catechetical instruction, a meeting hall and living quarters for two priests.

Designed by Fort Lauderdale architect, Richard A. Baker, the building will include rock on the facade which is native to the Florida Keys. Walls will be of concrete columns, beams and concrete block stuccoed.

The roof will be formed by a pre-stressed concrete double tee unit and will have clerestory windows between the upper and lower roofs. The interior of the meeting hall is treated with an acoustical plaster ceiling, plastered walls and wood paneling in the sanctuary and confessional areas.

Folding doors will divide the classrooms from the meeting hall space. These areas may be utilized to accommodate an overflow congregation on Sundays are designed with equipment for those hard of hearing. Reverse cycle air conditioning will be provided throughout.

St. Justin Martyr parish was established by Archbishop Coleman F. Carroll during the summer of 1970.

wanting to improve the living conditions for their families."

Talk has been going on for years about improving the living conditions of farmworkers. There was always a day care center here, a housing project there, and job opportunities somewhere else to help improve the lot of the farmworker. "But none of these advantages have been localized into one area," he added. "For the first time, someone has had the courage to provide the aid necessary to centralize the facilities needed by the poor. It is an investment which should be tried."

A little over two years ago, Father Gilberto Fernandez organized the Christian Family Movement at Our Lady Queen of Peace Parish, Delray. It was the members of this group who decided that they would do something to build better housing for their families.

"THEY BEGAN a study to see what they could do for themselves in this regard," the Archdiocesan director said. "The best thing that was available to them was a cooperative. Two requirements were needed, land and seed money for planning. Representatives of the group approached the Archbishop with their hopes and plans. Archbishop Carroll responded," said Tucker.

The seed money for the various planning consultants does not only involve land planning. "Enormous amount of time is being spent on manpower training, special education programs, and training the populace in the techniques of a cooperative," Tucker added. The residents themselves

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Naples CSB aids migrant child unit

NAPLES — Members of the newly organized Catholic Service Bureau Auxiliary and volunteer service workers of the Bureau are assisting the Community Action Migrant Program in the establishment of a child development center to be located at Camp Happy, eight miles northeast of this Florida west coast city.

OBTAINING items not provided for in the budget of the federally-funded program will be the principal project of the Auxiliary. Among items needed are educational children's toys, blankets and juvenile furniture. Both Auxiliary members and volunteer service workers of the CSB will donate time as center workers.

According to Elijah Boone, Jr., regional director of the Community Action Program, the opening date for the center will be contingent upon the arrival of migrant agricultural workers in the area.

The center is expected to be open 12 or 13 hours daily in the Fall to serve migrant families and children enrolled will be between the ages of two and six. Small fees dependent on the income of families involved will be charged. The number of youngsters served will depend on the approval of the Collier County Health Department.

Sister Dianne, I.H.M. has been employed by the Community Action Migrant Program as coordinator of the program and will supervise all the program's child development centers in the county. The nun who came to South Florida last summer has been directing activities at the day-care center conducted by CAMP at Our Lady Queen of Heaven Mission in LaBelle.

Formerly a teacher in the first and second grades in

schools staffed by her order in Detroit's inner city. Sister Dianne worked during summer months with migrant children. CAMP also sponsors similar centers in Immokalee on the grounds of Our Lady of Guadalupe Church, and in other areas.

CAMP is under the supervision of the Office of Economic Opportunity, a division of the Bureau of Health, Education and Welfare and the centers are

regulated by Parent Advisory Councils which serve as a board of directors for the facilities.

It was pointed out by Terry Thompson, director of the Catholic Service Bureau, that although the Bureau will not be involved in funding the newest child development center, it will support the project through volunteer services and donations collected from individual donors. Mrs. Frank Morrell is

chairman of the Bureau's child development center committee and Mrs. Louis Hernandez is chairman of the Bureau's committee of volunteer service representatives. Dolores Amador is committee aide for the Bureau.

Anyone wishing to donate items to the center may deliver them to the Catholic Service Bureau at 407 Ninth Ave., S., or call 642-9635 for pick-up.



1972 ST. GEORGE Award recipients were recently honored by the Catholic Committee on Scouting. Chairman, Richard Snowberger, left, is shown with Francisco Blanco, St. Rose parish; Albert Stettner, Mrs. Phyllis Spell, St. James parish; Lewis Stephens, St. Hugh parish; and Fred Priebe, St. James parish.

Byzantine liturgy for Fr. Guinness

The Funeral Liturgy was celebrated Wednesday in St. Basil Byzantine Catholic Church for Father Adrian Guinness who died at the age of 54 last Saturday after a short illness in Mercy Hospital.

Bishop Emil Mihalik of Parma, Ohio, celebrated the Mass for the priest of the Byzantine rite who was assigned late in 1971 by Bishop Michael Dudick of the Byzantine Diocese of Passaic, N.J. to assist in establishing a Byzantine Catholic Mission in the Palm Beach area.

While residing at St. Basil rectory, Father Guinness had, since Nov. 21 last year, celebrated the Divine Liturgy each Sunday in the chapel of the Cenacle Retreat House, Lantana.

A native of Bucharest who became a U.S. citizen in 1955 and was ordained a priest in 1956, Father Guinness

came to the United States in 1955 and taught psychology for five years in a Chicago preparatory school. He earned a Master's Degree in Education and taught French for 11 years in Detroit.

Seriously wounded while serving with the Allies in World War II, he received the highest decorations from Czechoslovakia and Romania, but little medical compensation. Suffering from the loss of one ear which was shot off, the priest wrote to the late President John F. Kennedy who was instrumental in obtaining the necessary medical attention and surgery for the young priest. Following a series of 13 operations Father Guinness had a new ear provided by plastic surgery.

He is survived by his wife Stephanie.

Burial was in Our Lady of Mercy cemetery under direction of Cofer Funeral Home.

Five year program to assist Seminoles

A five-year National Institute of Mental Health Project of a social work training unit that will offer services to Seminole Indians living in Broward, Glades and Hendry Counties will be inaugurated at Barry College

through a grant of \$307,209 from the National Institute of Mental Health.

Charles E. Farris, assistant professor in the Barry

School of Social Work will be training director and administer the program in collaboration with a Seminole Tribal Program Coordinator.

Primary purpose of the NIMH project is to develop leadership potential among Seminoles and other American Indians through the provision of comprehensive mental health services to Seminole children and their families.

A secondary purpose is to encourage and recruit Seminole and other Indians to attend college. Another goal is to recruit and train American Indians and non-Indian

graduate students of social work to deal with the unique problems of the American Indian.

These problems include a high drop-out rate, academic underachievement, delinquency, generational conflicts, unemployment, underemployment and cultural disengagement. The Training Unit will augment and reinforce existing tribal and Bureau of Indian Affairs programs.

To attract and retain the American Indian student scholarships will be provided at both the undergraduate and graduate levels. The Training

Unit will actively involve the Seminole in searching for solutions to his problems and it is hoped that the program will encourage the development of youthful leadership among the young Seminole and other Indian students.

Boystown mayor, council elected

Mike Dragon has been elected mayor of the Boystown of Florida Student Organization. The structure of the ruling body was revised earlier this year and simplified to distribute more of the governing powers among the

different dormitories.

Four councilmen were also elected, including Steve Gruber, Paul Motes, Mike Sullivan, and Gregg Cann. Ron Sheridan was appointed town clerk by Dragon.

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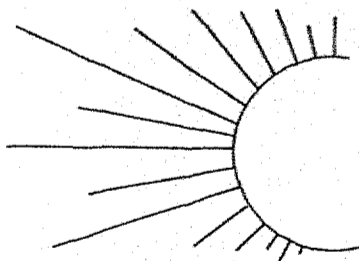
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His doubts end after probe of weeping Fatima statue



Liquid appears in the eyes and at the tip of the nose of the famed Marian statue, "The Pilgrim Statue of Fatima," as photographed by Father Elmo Romagosa, editor of The Clarion Herald, newsweekly of the Archdiocese of New Orleans. The statue was on display in New Orleans for 10 days.

By FATHER ELMO ROMAGOSA
 (Father Romagosa is executive editor of the Clarion Herald, the newspaper of the New Orleans archdiocese).

NEW ORLEANS — (NC) — A voice over the phone said: "Father, you told me to let you know if the pilgrim Virgin statue would weep. Well, it is weeping now."
 The time was 9:15 p.m. The date was July 17 and the voice was that of Father Joseph Breault, M.A.P., custodian of the Fatima Pilgrim Virgin statue which was venerated in a number of churches in this area between July 6 and 16.

I HASTILY got my camera and lights, phoned Clarion Herald editor Hal Ledet to come with his camera equipment as well and rushed to see for myself whether the statue was really weeping.

It was 9:10 p.m. when Father Breault first noticed moisture welling up in the statue's eyes. I joined him about 9:30 p.m. and saw for myself that some liquid had gathered in the eyes.

Hal Ledet and I shot photos in black and white and in color. We were hardly finished when the eyes seemed suddenly to begin drying out. Father Breault invited me to touch the still-wet eyes with my finger and upon so doing a droplet of the fluid clung to the tip of my little finger. It was clearly visible to all.

Within a few minutes, the eyes were totally dry. Father Breault told us this was the 13th time he had witnessed this phenomenon. On July 2 the same thing occurred on Long Island at the residence of Mrs. Valerie Noble, a mother and housewife who

acts as secretary for scheduling the Pilgrim Statue's visits in the United States.

IT WAS about 10 p.m. when Hal and I bade Father Breault good night. My farewell word was that should the statue weep again, please phone me right away.

The following morning, the phone rang about 6:15 with word that the statue had been weeping since four o'clock. And, could I come out to take some more photos? I apologized saying I could not make it because I was scheduled to offer the 6:30 a.m. Mass.

At 7 a.m. the phone rang again stating that the statue was still weeping. Once more I gathered my camera and lights and upon my arrival at 7:30 a.m., I saw an abundance of fluid in the statue's eyes and a large drop of liquid at the tip of the statue's nose.

As I proceeded to shoot the pictures, I clearly saw movement of the fluid as it oozed forth under the lower eyelid.

It was then I recalled moments of earlier skepticism which arose when Father Breault carried the Pilgrim Virgin statue to the Clarion for photographs to be made for use in last week's paper. While the photos were being made, Father Breault happened to mention that he had seen the statue weep 12 times. This created more than a stir of wonderment in all of us who were present.

THE UNBELIEVER in me said that maybe this was all a hoax. Maybe the statue weeps because of a hidden supply of water in the crown sitting on the statue's head. So I removed the crown and saw that it was held in place by a metal pin inserted into an opening in the top of the

statue's head.

Father Breault said the statue was one of two in existence carved out of cedar wood at Fatima under the guidance of Sister Lucy, the only visionary still alive of the three who saw the Virgin in Fatima in 1917. The other statue, Father Breault said, is now on secret pilgrimage behind the Iron Curtain.

Tuesday morning, I again thought of the possibility of some mechanical arrangement whereby water could be introduced into the area of the eyes through the opening at the top of the head. So I removed the crown and ascertained that it was dry throughout. Next I inserted into the opening a piece of wire around which I had wrapped soft tissue paper, thinking that if someone had contrived a way to run water to the eyes through this opening, I would discover it by the tissue absorbing the water. But when I removed the tissue-wrapped wire, it was as dry as a chip though liquid was still visible in the eyes.

Father Breault consented to one final skeptic's test. Using an eye-dropper I proceeded to put water into the opening at the top of the head, reasoning that if there were any channel between this and the eyes this would certainly expose it. But before eye-dropping the water, I noticed and observed to all present that the statue's eyes had completely dried out. They were totally devoid of fluid when I eye-dropped the water into the opening.

NOTHING HAPPEND. The eyes remained perfectly dry. In fact they were drier than at any of the three times I had seen and photographed

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Importance of women to Church told

ATLANTIC CITY, N.J. — (NC) — Archbishop Luigi Raimondi, apostolic delegate in the United States, told the Catholic Daughters of America (CDA) convention here that, at all times in its history, "the Church has been able to draw on the unlimited spiritual resources of women for its work and mission."

THE CHURCH now looks to women for assistance in the tremendous task of bringing the saving light and grace of Christ to a society steeped in materialism, in hedonism, and characterized by a disregard for so many fundamental values, he continued.

The archbishop told the delegates, celebrating the 70th anniversary of their organization that "with your particular background and tradition, with your sensibility, you will, no doubt, be in the forefront of this great enterprise."

In another address, Archbishop Duraisamy Lourdasamy of Bangalore, India, joint secretary of the Vatican Congregation for the Evangelization of Peoples, emphasized the power for good one woman can have on the world.

In a time of confusion and identity crises, even the name of the Catholic Daughters of America declares its identity, the archbishop said.

During the week-long convention, Gov. William Cahill of New Jersey declared an official "Mary C. Kanane Day." Miss Kanane, national regent of CDA and judge of the Surrogate Court of Union County, N.J., received the highest award of the Missionary Servants of the Most Holy Trinity for contributions she and the CDA have made in educating the order's candidates for the priesthood.

Will Mother Seton be saint by 1976?

PITTSBURGH — (NC) — The Pennsylvania judge said she had a suggestion that could make the 1976 bicentennial celebration of U.S. independence doubly meaningful for American Catholics, particularly for American Catholic women.

"My suggestion," said Commonwealth Court Judge Genevieve Blatt, a member of the U.S. Catholic Conference social development committee, "is that we all begin now to pray earnestly for the early canonization of Blessed Elizabeth Seton."

If Mother Seton, foundress of the Sisters of Charity, is declared a saint by 1976, Judge Blatt said, "we can celebrate not only the bicentennial anniversary of our country's birth, but the canonization of our first native-born United States citizen saint."

Speaking here at the recent state convention of the National Catholic Women's Union, (NCWU) Judge Blatt said Mother Seton "epitomized those qualities of character and achievement which we would like to believe are not only saintly in the spiritual sense but truly American in the best sense of our best American traditions."

'College, who needs it?' — recurring question now

By TAMMY TANAKA
 (Second of a series)

NEW YORK (RNS) — The question, "College, who needs it?" is being increasingly asked these days in educational and employment circles.

The issue of college vs. "technical" training is becoming a most controversial one in the U.S. today.

While reports indicate that more than 65 per cent of high school graduates are entering college, job projections for the next 10 years show that 80 per cent of all jobs will not require a four-year college degree.

BUT CHANGES are occurring so rapidly that even the most scientifically calculated projections about job opportunities are not always dependable. A projection of the "U.S. Economy in 1980," prepared by the Department of Labor and issued in 1970, is already "outdated" in some areas.

Changes are occurring not only in the types of jobs available but in the over-all attitude of people toward work. There are signs that more people — especially the young — are demanding careers that approach the religious ideal of "work as service, through the expression of their God-given talents."

"People have within them a sense of creativity and responsibility and want to express it in their work," Father William

Scanlon, Catholic chaplain at Fordham University told me. "But people today are separated from their work."

Rabbi Charles Scheer, chaplain at Columbia University, said that one of the greatest religious challenges today is "to find a means of humanizing labor to allow individuals to express their own spirit of religious yearning in our modern society."

CURRENT STUDIES, news reports and interviews I had with employment personnel in the New York area, indicate that the job picture today is "bleak" for college graduates.

One college counselor described today's situation as "abominable."

Prospects for engineers and teachers appear especially poor. According to a CBS Reports program, experts predict that by 1980, there will be a surplus of a million-and-a-half "beginning" teachers.

Joseph Froomkin, a former assistant to the U.S. Office of Education, told CBS that if the present "college-going" rates stay at the present levels, job shortages for college students will continue for at least 10 years and maybe longer. Nearly a million college graduates entered the job market this Spring.

On the other hand, employment experts say there is an "enormous shortage" of qualified people for jobs which require

specialized training but not a four-year college degree.

FOR EXAMPLE, Richard Rosenthal of the Ford Motor Company told CBS that his company alone needs about 20,000 trained automotive-mechanics "right now." He said the number of mechanics needed nationwide by companies, garages and other organizations "could easily go over 100,000 — yet where are they coming from?"

"People trained in any area of business — retail manager, sales, secretarial, accounting — are doing very, very well," Oliver Klapper, career counselor at Kingsborough Community College told me. His view was echoed by other counselors at two-year and four-year institutions.

Mrs. Druscilla Carson, director of the Staten Island Community College said "people are just begging for secretaries."

Wage differences between those having college training and those having technical skills have also largely diminished.

Dr. Harold Hodgkinson of the University of California sees a "great economic leveling" process under way. He says that the "blue-collar worker, especially in unionized areas, has overlapped the salary levels of those who've been to college."

Mrs. Athena Constantine, placement director at Columbia University, told me that the picture was "very discouraging and

bad for college graduates, but not impossible."

THE COMPETITION is extremely keen," she said. "But it is not a question of no jobs. Students looking for jobs today must have more initiative and enthusiasm and must be willing to spend more time looking. They must carefully plan their job-finding campaign and absolutely must make direct contact with prospective employers on their own."

Mrs. Constantine felt that many graduates who complain about not being able to find jobs "gave up" too easily, or were unwilling to "compromise." She also suspected that many unsuccessful job seekers depend too much on want-ads.

"Typical job ads attract an enormous number of applicants," she explained. "Even an ad for a somewhat specialized job in The New York Times could attract 150 applicants. And you could get up to 500 people competing for a job requiring a general college background."

Mrs. Constantine said: "We can't guarantee that every student who comes to us for advice will get a job. But if he or she has a good background, knows what he wants, and is willing to do the adequate job hunting — there are openings available, even for people with degrees like a B.A. in English or philosophy."

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Handwriting—can it help solve today's problems?

FORT LAUDERDALE — Can graphoanalysis, the study of handwriting, help solve mental and social problems which beset our communities today? Earlier this week a Dominican nun from St. Thomas Aquinas High School, Fort Lauderdale, provided some answers to the question when she spoke before two staff meetings, one composed of social workers, and the other psychologists and psychiatrists, held at Henderson Clinic.

The results of her report drew a positive reaction from staff members, some of whom have been studying the handwriting of their patients to discover traits and emotional output.

Sister Carol Louise, O.P., spent three years of intensive study in the science of graphoanalysis and recently earned her masters degree in that field.

SHE ASKED herself: "Now that I've learned about the science, how can I best use it?" She wanted to help people, she said, and since graphoanalysis is another "psychological tool," she decided to "volunteer her services to the clinic to see if the science could be used in treat-

ing the emotional and mental problems of patients coming to the clinic. What better place would there be to help?" she asked.

Her primary work at the clinic, which she defines as "experimental," is analyzing the handwriting of parents and children especially during the first encounter parents and children have with members of the clinic staff.

During the initial meeting, background material is obtained about the patient and the parents. Such information is helpful because if "we know what the parents are like and their attitudes, we can measure to some degree why children react the way they do."

THE DOMINICAN nun said that "the first thing she looks for is a person's emotional output. 'If the writing is vertical,' she said, 'the further a line leans to the right, the greater the output.'"

However, she warned, if one trait is discovered, a balancing trait can also be found. There are 120 different traits which can be revealed through a person's writing, she added.

What are some of the

general characteristics revealed through handwriting? "A person who writes his letters close together reveals a deep sense of self-consciousness" Sister Carol said. "Sharp-pointed letters show that a person likes to dig for his information. However, if his letters are short, his information is usually shallow."

The way the letter "i" is crossed or an "l" is written gives obvious hints as to a person's character. "Someone who is a visionary will cross his 'i' on the very top," she told the staff. "A day-dreamer will cross above the top of the 'i'. A curved line downward on the 'l' shows self-control."

LETTERS bunched together and on top of one

another indicate a sense of fear. Usually a person who is fearful or indecisive has built up defense mechanisms to cover up these traits, she said. "The more up-tight a person is, the smaller will be his handwriting."

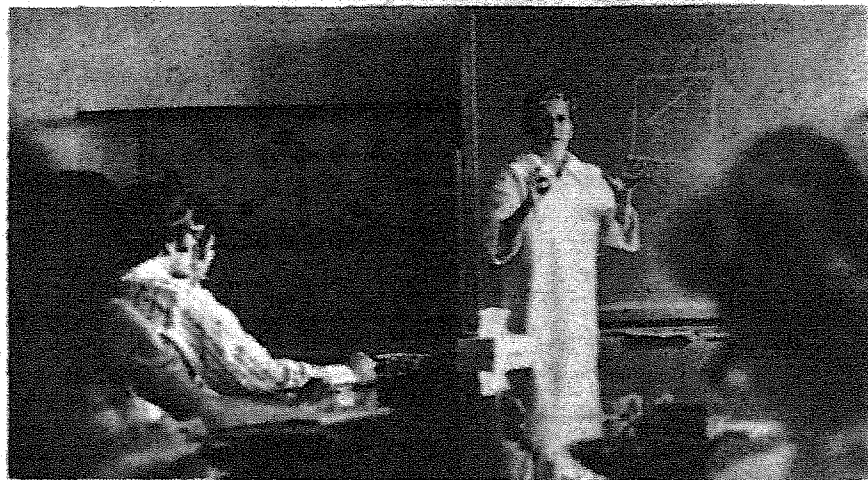
"Straight up-and-down strokes," she continued, "show objectiveness, a

scientific mind." This is exemplified most commonly among Germanic peoples.

Although the Sister's "experiment" at the clinic will end this month, the remainder of the summer will continue to find her working with a social worker. With a school beginning next month,

Sister Carol Louise will use her scientific knowledge of graphoanalysis at St. Thomas Aquinas School in conjunction with the guidance department.

There was no summer vacation for the Sister, but then, she did what she wanted to do: help people.



AN EXPERT in the science of graphoanalysis, Sister Carol Louise, O.P., describes to a staff of social workers at Henderson Clinic how a person's handwriting can reveal his traits and emotional output. The Dominican nun has been volunteering her services at the clinic during the summer.



Mrs. Richard Webb, formerly Linda Luisi.

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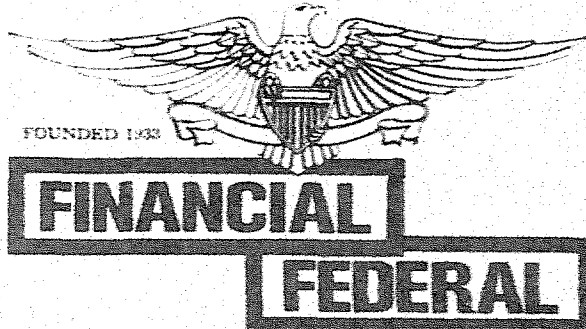
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Reply by Editor of The Voice

(continued from page 1)

accomplish this? We think not.

The only yardstick available is the history of the Castro regime and of the embargo itself.

Castro has ruled Cuba with an iron hand for the past 13 years. Nearly 400,000

refugees living in our South Florida cities can attest to the physical, and mental repression they have suffered and that many of their brothers are continuing to suffer today.

Are those living in Cuba ever consulted, are their wishes taken into consideration when decisions affecting

their destinies are made? No! And, it is because of this, as we shall point out, that any concessions on the embargo to Fidel Castro today would be a betrayal of those people.

WHAT DOES the embargo specify? It prevents any goods grown or manufactured in either in U.S. or Cuba to be shipped to the other

country. However, when it was initiated during the missile crisis of 1962, the U.S. government specified that certain foods and medicines would be exempt from the embargo. Fidel Castro, to this day has never attempted to negotiate for foodstuffs or medicines.

To say that the Cuban

people are suffering hunger because of the American economic blockage is overly simplistic. Because we are so close to Cuba and to the Cuban refugees we, more poignantly than most people living in other parts of the nation, are more aware of the magnitude of that hunger. But is the embargo responsible?

It is ridiculous to speak about a blockade that has been effective only on paper. Today Cuba, with other Iron Curtain nations, maintains considerable trade with Canada and Mexico as well as with Japan, Britain, Spain, Germany and France. In the past, the U.S. was one of its main trading partners but it had minimal trade relations with most of the nations in Latin America. Its markets then have shifted, but why is there hunger in Cuba today?

Is it because there is not enough food on the island? Is it because it is being deprived of a market for its goods? No, the answer might be found in the mismanagement of its economy. This has been attested to by leading Marxist theoreticians and technicians.

FOR EXAMPLE, Cuba was, before Castro, one of the leading producers of sugar. Last week, the Red dictator announced that the sugar harvest had been completed but, as has been the case in recent years, he did not announce the disastrous shortage.

For years Cuba had been one of the leading fishing nations in the hemisphere. Today, it continues to maintain an extensive fishing fleet which daily brings in an abundant catch. But there is little if any fish on sale in Cuba.

The island has been one of the leading producers of oranges, grapefruit and other citrus products. Go to Cuba and ask for orange juice. You will need a physician's prescription.

The same holds true for meat and milk. There are large herds of cattle, despite Castro's calamitous experimentation, but again there is little meat for sale and milk is rationed to children only.

Cubans rarely see coffee. (continued on page 19)

Father McGuire's Statement

(continued from page 1)

grossly inaccurate attack upon the Division for Latin America of the U.S. Catholic Conference. I am not objecting to fair comment and criticism which is the right and the duty of a good journalist. I am objecting to factual errors attributable either to sloppy journalism or to polemical propaganda which ignores the truth in favor of clever distortions.

The editorial in "The Voice" begins by saying that the Division for Latin America of the U.S. Catholic Conference brought the question of resuming normal U.S. relations with Castro's Cuba before both political parties. Mr. Francis begins his essay by saying that the Latin American Division of the U.S. Catholic Conference wants us to be friendly with the Castro government in Cuba. Both of those statements are totally inaccurate.

The statement which suggested that the U.S. national policy toward Cuba requires a "profound revision" was not written by or through the Division for Latin America of the U.S. Catholic Conference. The statement made to the Democratic Platform Committee was authored by Bishop John J. Dougherty, Chairman of the Committee on International Affairs of the U.S. Catholic Conference. All you have to do to learn that is to look at the cover of the statement which clearly identifies the author. Apparently neither Mr. Francis nor "The Voice" bothered to read the statement.

THE DIVISION for Latin America was not consulted by Bishop Dougherty. He was assisted in preparing the statement by the Division for Justice and Peace of the U.S. Catholic Conference and not by the Division for Latin America. That fact could easily have been learned by making a phone call to this office. Neither Mr. Francis nor "The Voice" bothered to check the facts of their story and the result is distorted, inaccurate journalism.

The Division for Latin America never advocated resuming diplomatic relations with Cuba; not in the statement to the Democratic Platform Committee which we did not write nor at any time in the history of this office. How then could Mr. Francis state that the "Division for Latin America wants us to be friendly with the Castro Government." What is the basis for that fantasy? The Division for Latin America has never made any such statement and has gone to great pains to prevent that type of irrational misconception.

Our criticism of the Cuban trade embargo comes in response to the Cuban bishops' pastoral letter of April, 1969 requesting our solidarity. I explained in my column in the May issue of the Division for Latin America's publication "Latin America Calls".

"We are responding to the moral issue of human suffering and not in support of the Castro government. We have never taken any partisan political position and do not intend to do so in the future."

I made that published statement prior to Mr. Francis' essay and prior to your editorial support of his totally unsubstantiated and inaccurate charge that we are promoting the Castro government. A phone call would have revealed that information. But you prefer to print false charges rather than make the effort required by competent journalism to learn the truth.

THE DIVISION for Latin America of the U.S. Catholic Conference also made no endorsement of the Castro government during the prior administration of Father Louis Colonese whom I replaced.

"We concur in their (Cuban bishops') request not from political nor economic motivation, but because we agree with the Cuban bishops' assessment that the embargo offends against the dignity of the Cuban people by imposing unnecessary suffering and deprivation," Father Colonese said.

"I offer no polemic endorsing nor condemning the desirability of the Cuban socialistic experiment. I plead only for those who suffer daily because of an embargo which increasing numbers of concerned people feel is not justified."

Mr. Francis praises the Division for Latin America for exposing attacks on human freedom in Latin American countries other than Cuban even though his publications have never editorially supported our efforts. But he then accuses us of "a strange quiet" about alleged human rights violations in Cuba and again incorrectly accuses this office of advocating that the U.S. "become friends with Communist Cuba."

A PHONE CALL or some background reading would have shown that this charge is invalid. Once again I quote from my column in the May issue of "Latin America Calls" published by this office.

"Early this year we expressed our willingness to the State Department to receive documentation of alleged torture of political prisoners from a reliable Cuban refugee group. We asked that this information be limited to alleged incidents of torture within the decade of the 70's because current cases are more readily documented than eight or ten year old allegations.

"We are willing to allocate the same manpower and energy to reports of torture in Cuba as has been given to reports of tortured political prisoners in Brazil. But we are interested only in facts and not unsubstantiated rumors or politically-inspired rhetoric. The same criteria for reports of

torture in Brazil will be applied to Cuba.

I hope it is now clear to you and your readers that it is Bishop Dougherty's appraisal of U.S.-Cuban relations which Mr. Francis and "The Voice" has denounced.

I HOPE it is clear that it is the bishops of Cuba with whom you and Mr. Francis disagree about the need to end the embargo because of the human suffering which they report it is causing. We agree with them.

I hope it is clear that your reporting and the unjustified accusations of Mr. Francis concerning the position of the Division for Latin America of the U.S. Catholic Conference regarding Cuba were false, misleading and potentially damaging to the credibility of this office.

I close with two suggestions which I hope you follow in the future. The next time you decide to write a story quoting our position on a controversial issue make a phone call or write a letter and get your facts straight. Read Archbishop Carroll's invocation address and see if you still disagree with his position that suffering people are more important than anti-Castro politics.

Combined Statement of Condition June 30, 1972

ASSETS

Cash and Due from Banks	\$ 70,967,282.87
Securities:	
U.S. Government	
Obligations	\$81,244,461.90
Obligations of States and Political Subdivisions	67,671,170.84
Obligations of Federal Agencies ..	7,527,467.81
Other Securities ..	1,753,250.00
Loans and Discounts	158,196,350.55
Banking Houses and Equipment ..	191,659,430.28
Accrued Interest and Other Assets	8,332,025.11
	6,584,540.75
TOTAL	\$435,739,629.56

LIABILITIES

Deposits	\$393,329,052.58
Other Liabilities	7,376,657.57
Unearned Discounts and Reserves	3,988,024.20
Capital Debentures ..	\$ 1,750,000.00
Capital Stock	11,569,220.00
Surplus	11,450,000.00
Undivided Profits ...	6,276,675.21
TOTAL CAPITAL FUNDS ..	31,045,895.21
TOTAL	\$435,739,629.56



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Editorials

Florida must act now to protect our ecology

Pollution and smog — conditions to which West Coast residents have become accustomed — hit the nation's East Coast this week as a stagnant mass of hot, humid air moved inland from the coast and air pollution alerts were in force in Pittsburgh, Washington, and Baltimore.

Although the most acute pollution problem was in the steelmaking region of the Ohio River Valley, a haze also hung over Donora, Pa. as southwestern Pennsylvania found itself under an umbrella of blue-white haze.

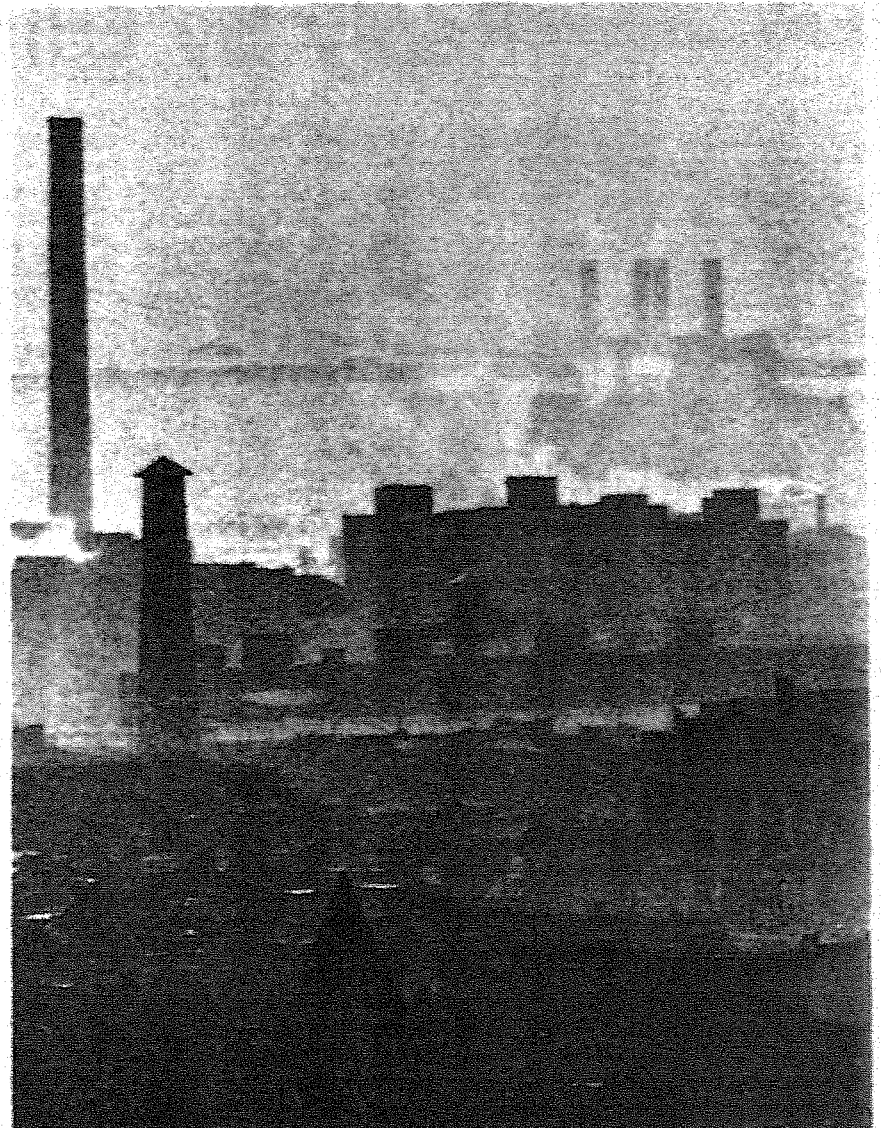
Meanwhile South Florida residents, many of whom originally came to this climate to ease the asthmatic and other respiratory ailments of family members, shifted their attention from power-shortages to the prospect of the Sunshine State's "clean air" also being invaded by pollutants. The Dade County Office of Pollution Control, under pressure from local health and respiratory groups, has agreed to issue daily reports revealing the prevailing level of air pollution.

As scattered reports indicated that masses of polluted air were sweeping into

South Florida from the Caribbean area, it became apparent that this area could very possibly get "caught in the middle" between heavy levels of pollution to the North and to the South. Such a situation would not only seriously affect the state's tourism but would further tax the already strained hospital facilities in various communities, and endanger all of our citizens.

Florida has been blessed with an ideal climate. Until recent years residents of the Sunshine State have lived relatively free from the dangers of smog and pollution that have increasingly beset other areas of the nation.

If she is to remain the Sunshine State and not the Smog State, our legislators must act now to tighten up pollution restrictions on industry. Also, they must work with officials of neighboring states and the governments of the Caribbean islands to prevent their pollutants from invading our shores. Our citizens must become increasingly aware of the dangers to the area's environment and act in whatever capacity they can to protect this land, which the Spaniards named "The land of flowers."



Smog hangs over East Coast

Are we all a little crazy — and does anyone care?

By TAMMY TANAKA
(First of a series)

NEW YORK — (RNS) — Is everybody "crazy?"

The New York Times ran a feature recently which described an 87-year-old great-grandmother who spent most of her time watching TV or listening to the radio, keeping in touch with the events of the world.

Her favorite line to sum up the events of each day was: "The whole world is crazy."

Is she right? Are we all a little bit crazy?

EVERY COMMUNITY has its collection of "crazy" people: the person who thinks he is God; the woman who lives alone with her family of cats and parakeets, and "the psychos who walk down the street with paper bags on their heads," as one New York City policeman describes them.

But actually, the people, who are so out of touch with reality that we normally call "crazy," are only the visible tip of the iceberg of mental illness. Technically, they are called "psychotics."

Some health experts maintain that America's No. 1 health problem is not drug abuse, cancer, heart disease... It is mental illness in all its forms.

The National Institute of Mental Health (NIMH) estimates that, conservatively, 10 per cent of the population is in need of mental health care. A sample project in Manhattan reported an average rate of 30 per cent in need of care.

But mental health experts also say at least 80 per cent of Americans are affected by neurosis — a less critical form of mental illness characterized by such symptoms as persistent depression, irritability, fear, anxiety for no apparent reason, with a sense of worthlessness and inferiority at the deeper levels.

CLERGYMEN and social scientists are becoming increasingly aware that the mass

neurosis of our present society has much to do with the apparent lack of meaning in our slick modern culture. They see mental illness as essentially a religious problem — a sign of "spiritual starvation."

"Most people today lack the ability to reflect, to meditate," said Father Thomas J. Flanagan, information office director of the Brooklyn Catholic diocese. "We live superficial lives; we're always on the go."

Rabbi Jacob Goldberg, pastoral counselor at the Fort Tryon Jewish Center here, said that mental illness "is basically a spiritual and psychological problem" and is seen as a deterrent to the religious commandment that "man should reach for fullest potential."

Dr. Bernhard E. Olson, a United Methodist clergyman who is inter-religious affairs director of the National Conference of Christians and Jews, said: "Mental illness can be caused by a breakdown in one's search for meaning... People eventually have to see their life in context to greater things. They have to discern meaning in life."

"NO SCAVENGER on the American scene more devastates human life and natural resources than does emotional illness," the NIMH said. "By comparison, natural disasters, cancer and heart disease are substantially less significant."

Forms of mental illness are believed to be the underlying causes of crime and delinquency, drug addiction, alcoholism, family breakdowns, suicides, illnesses, "accident" and welfare dependency.

A study conducted for the New York City Police Department on family breakdowns showed that its "beat" policemen in residential neighborhoods were spending 40 per cent of their time settling family squabbles.

(continued on page 19)

The paralytic who came through the roof, a lesson

By MSGR. JAMES J. WALSH

No matter how often we use the expression: "God works in mysterious ways," there is no danger of its becoming trite, because hardly a day goes by without fresh proof of its truth in our own lives.

For instance, we notice in the gospels that Christ sometimes dispenses astonishing favors to those who do not even ask Him. When Peter cut off the ear of Malchus, it is very doubtful that the poor man who was helping to arrest Christ dare lose face to the point of asking for a cure.

Christ cured him anyhow, an unexpected kindness that must have caused the servant to find his work distasteful.

Many others, as there were, had Divine favors handed to them out of the blue. We find ourselves in this group. The "born" Catholic has the gift of faith and the indescribably great privileges of graces given to him even before he knew his name.

WE WERE BLESSED with a soul and body without asking for them. We were given parents who put our needs before their own. We were placed in a country especially favored by God.

In every life there are to be found many such unsolicited blessings. But at the same time, it seems as if God has so ordained it that some other important needs will be obtained from Him only after considerable effort and strain on our part.

Some things will not come to us as a result of sitting quietly or making a half-hearted effort. We have to rouse ourselves in these matters to unusual efforts and solicit the help of others.

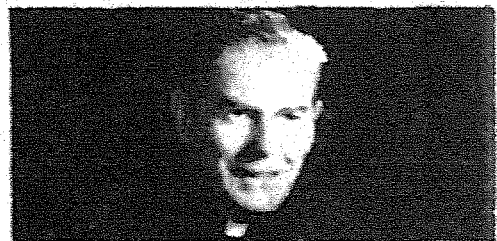
For example, take the case of the paralytic in the gospel. It's really an extraordinary story of boldness and determination. There was our Lord inside a small house which was literally packed to the doors.

The crowd overflowed down the street. Across the street was this invalid lying helpless on his pallet, anxious to speak to Christ, but unable even to get near Him.

He had friends, however, who were as confident as he that if they could but get him to our Lord, everything would be taken care of. These friends not only had the faith, but they acted as if they had had commando training.

NOT BEING ABLE to get in the door, they take the man, bed and all, up on the roof of the house, and without further ado, start pulling the slats off until they get a large enough hole to push his bed through.

If Christ was capable of surprise, He would have stopped speaking in amazement to see a bed coming down at Him through the roof. As it was, He had to interrupt His talk out of sheer admiration for the faith and ingenuity of the friends. The sick man was cured.



MSGR. JAMES J. WALSH

There are some impressive lessons here. If the paralytic had been too proud to ask for help, if he had merely sat and waited for something good to happen to him, he would have died with his palsy, and his friends never would have had the opportunity of gaining the great merit they did.

In our daily rounds, there are times when we must be humble enough to get the spiritual help of others. Some favors we need from God will come only if we go to extraordinary effort, and put ourselves and perhaps others to more than a little bother.

For some problems, we need to rally the help of friends. We need others to plead our cause before God.

Like the invalid being hoisted to the roof, a sight that must have started tongues wagging, even in derision, we need to ignore what others may think in putting our case before God.

THE EXTRA effort may involve not only more prayers, but more penance to win from God the blessing of someone's conversion, the overcoming of a vice, the restoration of peace in the family.

In God's plan, the only way some people are going to pull out of the rut of lukewarmness and spiritual apathy is by pushing and shoving themselves into action.

Sitting and hoping for the best brings on decay and failure. And when we feel inadequate to the point of discouragement, like the paralytic, then we have to get others to lend us a hand. Imagine how happy the cured man was to do something in return for his friends.

Notice, too, in these hard-won favors, that God always gives more than was sought. The sick man and his friends were looking for a cure. They got more.

This is the same man to whom Christ said: "thy sins are forgiven thee." Perhaps his soul needed far more Divine help than his body. At any rate He rewarded his perseverance and prayer by offering him the friendship of God, the certainty that his soul was cleansed of sin, and as an external proof of this wonder, He gave him a new pair of legs.

So with us. The more effort we make to rouse ourselves in faith, the more must God show His mercy and goodness to us.

THE VOICE

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Archbishop of Miami

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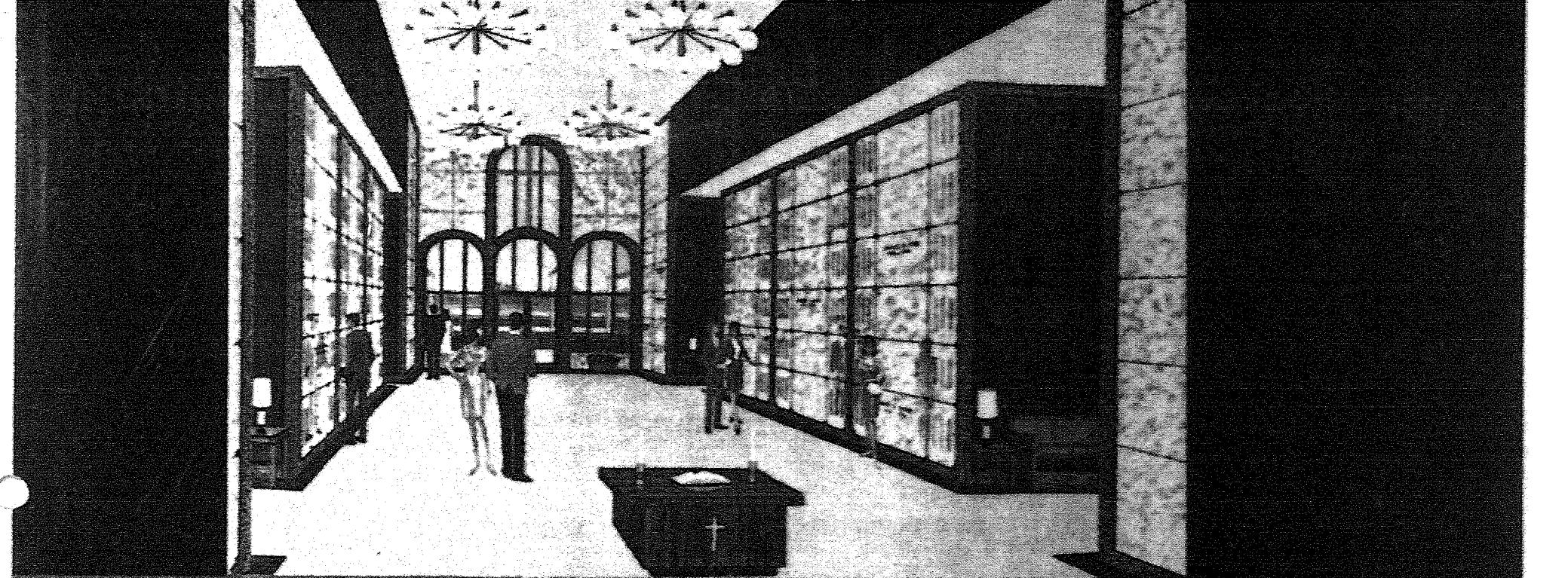
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Around the Archdiocese

Register to vote, Floridians urged

South Floridians are being urged by the Archdiocese of Miami director of Community Services to register for and vote in the Sept. 12 primary elections.

Edwin Tucker pointed out this week that "We each have obligations to our neighbor, our fellow man, whether he be hungry, elderly, a migrant, an unborn child, a disturbed teenager, retarded, a drug addict. Because of the development and condition of society today, our obligation is so often fulfilled, or defaulted, through the actions of government, local, state and national.

"And today our brother is so much in danger because of apathy; because those of us who believe in and love God and our fellow man so often shun the political processes. Others are far more organized, more vociferous, more effective — but more destructive," Tucker said.

"Emphasizing that registration books close on Aug. 12 for September primaries, Tucker reminded that new registrants must be at least 18 years of age, a resident of Dade County and or Florida for at least 60 days prior to Sept. 11.

He noted that "We have an obligation in justice to educate ourselves as to issues and candidates and to express our views directly to public officials, but even more importantly at the polls. We in Florida face very vital issues during the coming months in the election campaigns. These elections will greatly determine the future of the unborn child, of the poor, of the education of our children, of the very future of our nation itself. One cannot express himself at the polls unless he is registered to vote," he reiterated. "We should make sure we are registered to vote."

Broward County

Ed Gross, Jr. is the newly-installed grand knight of the **POMPANO BEACH KNIGHTS OF COLUMBUS COUNCIL**. Other officers installed during an evening banquet last week include: Jim Milford, chancellor; Ed Millar, financial secretary; Joseph A. Brvant, Jr., recording secretary; Frank Barr and Harold Lynch, inside guards; Gene Ciotoli, deputy grand knight; Stan Seay, warden; Frank Braun, treasurer; Earl Sloane, advocate; and Don Conkel and George Gause, outside guards.

The Father Michael J. Mullaly General Assembly of the Knights of Columbus recently elected new officers. They include: Walter L. Mayew, faithful navigator; Robert Halliday, Jr., faithful admiral; James Conly, faithful captain; Ignatius DiLeonardo, faithful pilot; William Graff, faithful inner sentinel; Anthony Varrichio, faithful outer sentinel; Alfred Grillo, faithful purser; Joseph Dematteo, faithful scribe; Joseph Gonia, faithful comptroller; and James Griffen and Steve Slinski, faithful auditors.

Charles Stulz was recently elected the first president of the **Nativity parish Leisure Club**, Hollywood. Other officers include: Henry Rigenback, vice president; Mary Lewins, secretary; and Mary Sieracki, treasurer.

New Patricians group to meet

The Patricians, a newly organized local chapter of a world-wide discussion group, will meet at 8 p.m., Thursday, Aug. 3 at Visitation Church, 19100 N. Miami Ave.

An outgrowth of the Legion of Mary, the group meets once a month with a different lay leader conducting discussions on Liturgy, Scripture, Canon Law, the Sacraments, Propagation of the Faith, etc.

Both men and women are welcome to participate. Further information may be obtained by calling 624-8065.

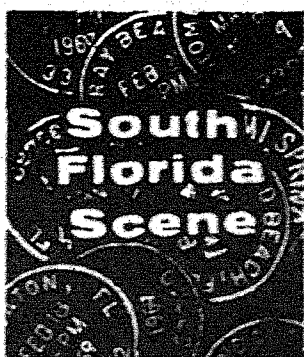
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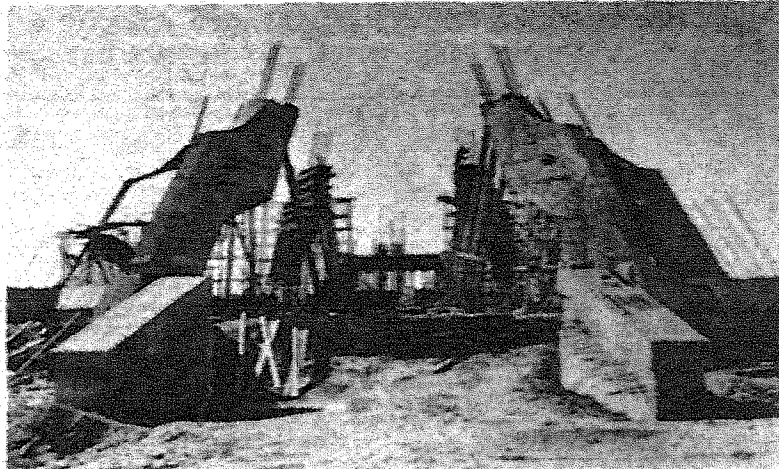
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Nostalgic play to be re-staged

A repeat performance of "You Can't Take It With You," will be staged by the Barry College Summer Nostalgia Theater on Saturday and Sunday, July 29 and 30 in the Little Theater on the Miami Shores campus at 8:15 p.m.

Reservations may be made by calling 754-3322 and tickets will also be available at the door.



SHRINE honoring Our Lady of Charity of El Cobre is under construction on a site adjoining Mercy Hospital in Miami's southeast section, and overlooking Biscayne Bay.

Former educator dies; funeral held

AUSTIN, Tex. — Funeral services were held here for Brother Cyriac Hayden, C.S.C. for seven years a member of the faculty at Archbishop Curley High School, Miami.

The Funeral Mass for Brother Cyriac, a member of the Congregation of Holy Cross, was offered in the

chapel of St. Edward University, Austin, Tex. He died in Hayward, Calif. where he was a teacher at Moreau High School.

A native of Fancy Farm, Ky. Brother Cyriac received his early education in Evansville, Ind. and entered the Congregation of Holy Cross in 1939. He subsequently taught

at Archbishop Curley High School from 1961 to 1968 and had been a teacher in schools conducted by his order in South Bend, Ind.; L. Beach, Cal.; Wichita Falls, Tex.; and Austin.

He is survived by his mother, Mrs. Mary Hayden and a sister, Mrs. Margaret Jordan, both of St. Louis, Mo.

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THE CHURCH-1972

Common sense must prevail on issue of busing

By FATHER ANDREW M. GREELEY

In its windy and pretentious "The Quest for Justice" the "Center for Concern" has the following comment on busing. "The strong emotional overtones in this question demand clear voices speaking out for justice. In the midst of the present controversy on busing, church voices must be heard in reaffirming respect for the dignity of persons and the need to root out prejudice."

One is hard put to know whether the "concerned" Jesuits are for or against busing since the statement on the subject is at least as equivocal as the plank adopted at the Democratic convention. One would have hoped that the Jesuit social scientists involved would have addressed themselves both to an attempt to understand why there is so much opposition to busing (including, according to recent data, the opposition of almost half the black population), and to an attempt to outline effective ways to provide high quality education for all Americans.

A FEDERAL JUDGE in Detroit recently decided there was no practical reason for not busing kindergarten children an hour and a half every day. Anyone who reads the newspapers about recent Supreme Court decisions knows exactly how much chance such a decision has of holding up in the long run. But in the short run it will very likely hand the state of Michigan to Mr. Nixon on a platter, which one assumes is not the explicit intention of the busing advocates.

If the achievement of some sort of mathematical balance among ethnic groups in urban school systems would be a way of eliminating racial injustice, it seems to me very likely that something more than 17 per cent of the American population would be willing to support it, but at this point, the overwhelming majority of Americans are not persuaded of the effectiveness of busing, and the advocates of "balanced school enrollment" have the burden of proving to their fellow citizens that busing does work. For if it does not, to attempt to impose it in the name of the search for racial justice is itself an injustice.

A RECENT STUDY by Professor David F. Armor of Harvard University calls into serious question the effectiveness of busing. There is no persuasive evidence that it leads to higher achievement or more positive self-concept for minority students. Furthermore, it would appear that far from having a positive effect on racial attitudes, busing tends to have a negative effect both on black and white students.

Professor Armor's research is bound to be controversial. Indeed, he was condemned as a racist even before his article (in the summer 1972 issue of Public Interest) appeared. Like all research, his findings must be subjected to the most searching professional criticism. Hopefully, that professional criticism will be free of name-calling.

But none of the criticism of Professor Armor's work is likely to turn up overwhelming evidence that busing has had a notable educational impact. Further research will be required, but at the present point in time, there is nothing in the research evidence that is likely to change the minds of the four-fifths of the American population that is opposed to busing.

IT MIGHT HAVE been much better if the courts and the civil rights agencies had not gone so recklessly ahead in the pursuit of racial balance in the schools. Surely they could have waited till more evidence was in. But at the present time, the instinct of middle America that busing is a nutty and pointless idea seems to be much sounder than the enthusiasm of the intellectual and moral elites of the country who equate an unproven social experiment with "the affirming respect for the dignity of person and the need to root out prejudice."

There is certainly prejudice in the opposition to busing but there also may be a good deal of common sense in it, and until the moral and intellectual elites of the country are willing to concede the possibility that those who disagree with them might not simply be bigoted racists, the quest for justice is likely to be much slower than it has to be.



"It is better to light one candle than to curse the darkness"

Pro and con on Pentecostals

By DALE FRANCIS

Long ago I discovered writing about the Pentecostal Movement in the Catholic Church is a fairly unprofitable work. I always get letters from some who say that I've been too easy on the movement and that I should be opposing it, and then I get letters from others who say I praise it too little and should become one of its promoters. I suspect what I'll say now will probably get something of the same response.

MY OWN opinion is pretty much that of the U.S. Bishops. I'm willing to wait to make any judgments, willing to see how it develops. I've been an observer almost since its inception in the Catholic Church in this country and I was an observer of the Pentecostal movement in other churches for a long time before that.

For one thing, I know that you can say pretty much anything about it and have some truth in what you say. Obviously any movement is going to have its aberrations and the Pentecostals in the Catholic Church will have and have already had some. I know, for example, of the nun who became such an enthusiast she moved into one of the Protestant Pentecostal churches. Things like that are bound to happen.

I know, too, that the general experience has been quite different from this. From places all over the country I hear reports that the Catholic Pentecostals become more faithful than ever to the Church, that they become the leaders of parishes, the core of Catholic orthodoxy.

WHENEVER you hear talk about the Catholic Pentecostal Movement, the subject gets around to the glossolalia, the speaking in tongues. I suppose that is inevitable since this is one of the distinctive features in the movement. But it just plain isn't the most important, or even one of the most important, aspects of the movement.

If it turns you off, well, it turns me off, too. First of all, speaking in tongues wasn't the Pentecostal experience. At Pentecost it wasn't speaking

in unknown tongues that astonished the people. It was that those who were there heard what was said in the language they understood.

Yet apparently speaking in tongues that were unintelligible was a part of the experience in the early Church. St. Paul talks about it but he wrote, "I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

I just mark down glossolalia as one of those things I not only don't understand but don't really consider greatly important. It occurs in the Catholic Pentecostal Movement but it isn't one of the important things about the movement.

WHAT is important is something I not only can understand but that I support wholeheartedly. This is the necessity for turning to the Holy Spirit. Bishop Joseph McKinney, who has been assigned by the U.S. Bishops to monitor the movement, explained it by saying, "We have to empty ourselves so the Holy Spirit can fill us and thus become instruments to accomplish the work of God in the new creation."

Benedictine Father Kilian McDonnell, who has been one of the leading students of the movement, explained the meaning of baptism of the Holy Spirit, which is an important part of the movement.

He said that the baptism in the Holy Spirit is an "actualization" when one says "yes" to what was already given at the time of baptism. You can say this "yes" in a "crisis way," like traditional Pentecostals, or in a "growth pattern," as most frequently happens with Catholics, Father McDonnell said.

This I believe in completely. If we are to be fully Catholic then somewhere along the way we must have a transformation in our life, a coming of realization of what it means to be a Catholic.

WE LEARN the Faith as little children but somewhere in our lives we

must come to a realization of what our Faith really means, we must come to a time of giving ourselves totally, allowing the Holy Spirit to act in our lives.

We can see in common experience of lesser examples what it means to come to an adult realization of what something we have learned as children really means. I remember the time when I suddenly realized for the first time that the familiar letter "W" really was "double U." I remember when coming on German I really understood that a kindergarten was a children's garden.

Once I was in the town of Wytheville, Va., I was impressed by the fact the hotel was called the George C. Wythe Hotel, that there was a George C. Wythe park. So I saw a fellow who looked like he belonged there, a young man in overalls, and I asked him, "Who was George C. Wythe?" He looked at me in kind of stunned amazement, shook his head and then said, "I never thought of it before. He must have been somebody, mustn't he?" He'd grown up with George C. Wythe as the name of places all around him but until I asked him it had never really occurred to him that George C. Wythe really had been a person.

THOSE commonplace examples give you an idea of what on a supernatural level we have to do. We are Catholics, we have been Catholics since we were children, we have kept the rules of the Church, gone to Mass, made our Easter duty, but somewhere along the way if we are really to live as Catholics we must come to an adult realization of the startling meaning of being Catholic.

If the Pentecostal Movement is doing this, bringing people to a conversion, bringing them to a full commitment to Christ in His Church, then the work is good. And whether it comes suddenly like a light, as it did for Paul on the road to Damascus, or as it sometimes comes at Catholic Pentecostal meeting, or through slow realization — it must come.

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

Rock royalty celebrates the end of a music era

FILLMORE (20th Century Fox) When Bill Graham closed the doors of the Fillmore East and Fillmore West in quick succession last year, he also closed one of rock music's most colorful and controversial chapters. Graham himself, as rock's equivalent of Sol S. Hurok, with a touch of Molly Berg, provided much of the color and most of the controversy.

After a brief stint with the San Francisco Mime Troupe, Graham opened Fillmore West in the mid-Sixties on a shoestring, and before long the creaky old former gymnasium became Mecca to a generation of young people freaked out on the hard-rock sounds of groups like Jefferson Airplane, Santana, Quicksilver Messenger Service, The Grateful Dead. What Graham managed to do was (a) make lots of money, enough to open Fillmore East in the now-defunct East Village in New York, and (b)

popularize a great number of new San Francisco groups which otherwise would have come and gone as intensely but swiftly as the Haight-Ashbury flower children of a few years back.

At a time when no one else would touch new groups, Graham had the charity to offer them what amounted to a Tuesday night amateur showcase, as well as to pick out the winners from among them and push them into more lucrative feature presentations. Along the way, as might be expected in the cutthroat, ever-fluid, rock business, Graham made as many enemies as friends.

And his stature and bankroll grew, he became more and more outspoken on such related subjects as the behavior of the throngs that poured into his Fillmores and, especially in the later years, the absolute, skyrocketing materialism and arrogance of groups he had once brought

out of total obscurity and now could not afford to bring into his rock houses.

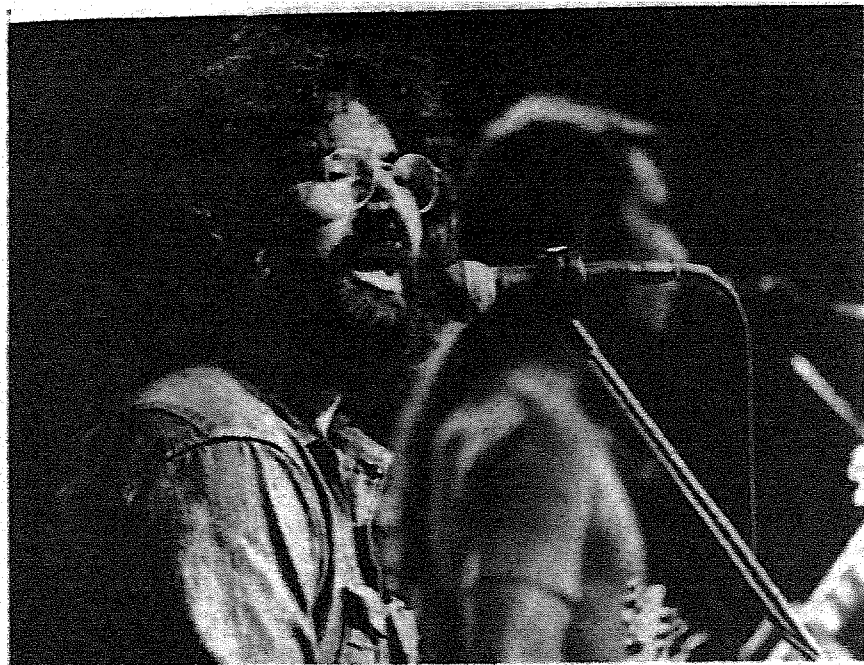
Thus he decided to close both Fillmores. Richard T. Heffron's documentary record of the final night at Fillmore West, with a sprinkling of clips, some staged, some not, which reveal Graham's telephone haggings with the managers of the groups he wanted to play at his farewell "party," is not only an enlightening film about some of the bitter-sweet moments of a memorable event, it is also one of the best "rockumentaries" to date.

Without the gaudy special effects of Woodstock, but with much more imagination than the recent Concert For Bangladesh, Fillmore is a fine example of how sight and sound can be blended to form a wholly fresh sensory experience.

No film is without its flaws, however, and among

the few that mar Fillmore, without seriously harming it but damaging it enough to leave a trace of bitter after-taste, are some totally superfluous sepia-tinted newsreel shots of hippies and college protesters getting their heads busted by police, as well as a lot of scatter-shot profanities which parents of

teenage rock fans might question as appropriate in an otherwise wholesome and entertaining movie (A-III).



LEADER OF The Grateful Dead, Jerry Garcia, one of rock music's top guitarists, performs on the stage of Fillmore West during the final nights of concerts held there.

Repulsive, self-defeating film

PORTNOY'S COMPLAINT (Warner Bros.) Book reviewers who came to the defense of Philip Roth's novel found in Alex Portnoy's recounting of his sorry life a telling, witty exploration of the dilemma of the Jewish male caught between a smothering mother and the ferment of American society. Roth's mode of black comedy, a shock tactic that juxtaposed imagined and verbal obscenities with the bygone traditions, religious and cultural, of Jewish family life, its stereotypes and its realities, managed, these reviewers contended, to dramatize the identity crisis and the guilt complex of an American Jew, while preserving a sense of humanity and, ultimately, a compassion beyond judgment for the plight of poor Portnoy.

Whatever validity this interpretation of the novel may have, its application to Ernest Lehman's film version is purely academic. This

Portnoy's Complaint is less than the plaintive, frustrated lament of a sick 33-year-old adolescent than a hypocritical indictment of the man, a demeaning, anti-Semitic, anti-human shout that is at once a pandering appeal to a viewer's erotic fantasies and a spurious condemnation of the very responses it seeks to arouse.

Mr. Lehman's easy escape into the comic potential of the novel seems to be responsible for a general misdirection in the casting of the

film. Richard Benjamin brings a befuddlement to the role of the title character that leaves him reading his lines as though their meaning eluded him; Jack Somack as Alex's father literally does nothing with a part that requires at least a physical response, and Karen Black as "The Monkey" is convincing only because she has become identified in recent films with the uninhibited girl next-door.

Since the comedy ultimately springs from the way

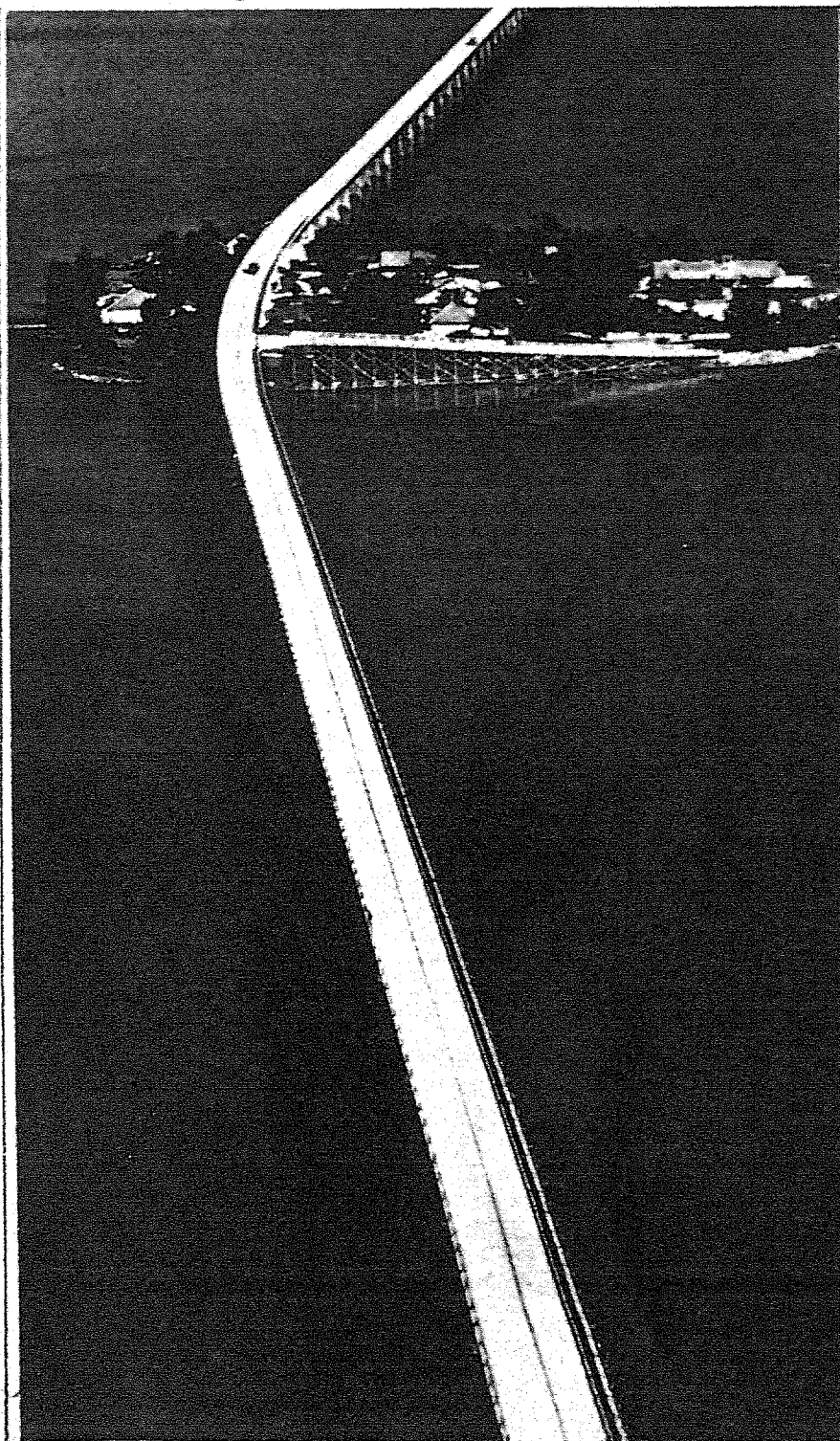
Alex sees reality (not the reality itself which is, to say the least, sordid), the humor is lost. It is this defect that, more than the subject matter itself, makes Portnoy an extraordinarily repulsive, self-defeating film. Roth's novel elicits sympathy for the mind of a man gradually withdrawing from reality. This Portnoy glories in the description of poor Alex's aberrations and then condemns him for them as though he were capable of moral choice. (C)

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Movie Reviews

Cat-and-mouse fare has ridiculous plot

THE BURGLARS (Columbia) Twenty years ago Henri Verneuil began his film career by writing and directing vehicles for France's foremost comedian, Fernandel. Now he makes suspense thrillers, and here he works Jean-Paul Belmondo, Omar Sharif and Dyan Cannon.

The film is *The Burglars*, in which Belmondo and his cronies (Robert Hossein, Renato Salvatori, Nicole Calfan) steal a cool million in emeralds and find themselves playing cat-and-mouse games with Sharif, a sadistic and

corrupt cop who uses the swinging Miss Cannon and her striptease club as one method of persuading Belmondo to share the gems with him.

Director Verneuil opts for speed over suspense, and if you can laugh away a preposterous script and some sloppy dubbing that was done to corner the American market, then try to catch *The Burglars*. Yes, there's the obligatory car chase sequence, this time disturbing the peace on the island of Corfu in Greece, where much of the production was filmed. (A-III)

Ride 'em cowboy, again!

JUNIOR BONNER (National General) In a much gentler mood than when he made *Straw Dogs*, Sam Peckinpah here has constructed a well-balanced, well-paced, and well-acted movie about the rodeo. The trouble is, it all seems to have been done recently (in *J.W. Coop* and *The Honkers*). Still, Steve McQueen is fine as a cowboy just reaching the

downhill side with one big challenge yet to meet, in the form of a brahma bull that nearly killed him last time around. But the best parts of the film really belong to other characters, namely, Robert Preston as Junior's wildman Pa, and Ida Lupino as his heart-broken, long-suffering but tough Ma. Their scenes together are superb and emotionally wrenching. (A-II)



WHILE PEASANTS starve in the streets of St. Petersburg, the Russian Tsar and Tsarina enjoy champagne and fresh strawberries for breakfast in *Nicholas and Alexandra*, showing at several area theatres.

Film fare on TV

SUNDAY, JULY 30

7:30 p.m. (CBS) — **Funeral in Berlin** (1967) — Michael Caine is back at his old Ipcress File stand as Harry Palmer, disreputable intelligence agent. Plot's mingling of German, Russian, British and Israeli agents defies synopsis but moves with action and excitement. Brilliant color photography by Otto Heller contrasts East and West Berlin. Attractive zither theme music. Directed by Guy Hamilton. A winner is you are not tired of undercover work. (A-III)

9 p.m. (ABC) — **Morituri** (1965) — Unwilling Marlon Brando is forced to commit sabotage aboard the German ship of Yul Brynner during World War II. Although the film is a little confused about whether it is an action story or an allegory, the direction by Bernhard Wicki of its ship scenes is first-rate. With Trevor Howard, Wally Cox, and Janet Margolin. (A-III)

MONDAY, AUG. 1

9 p.m. (ABC) — **Nothing But The Best** (1964) — Stylish, picturesque British melodrama stars Alan Bates as an ambitious young man of working class origins who sets his sights on the executive suite, and on Boss Harry Andrews' pretty daughter Millicent Martin as well. The film is one of those heavily social-conscious jobs with Bates very much the anti-hero (he gets his final cumppance, of course). It is good of its ilk, but is for mature adults who don't mind wincing occasionally at its carefully constructed social criticisms, which at least are laced with black humor. **ROOM AT THE TOP** was much better. (A-IV)

TUESDAY, AUG. 2

8:30 p.m. (ABC) — **The Eyes of Charles Sand** — Pure hokum revolving around a young man (Peter Haskell) who inherits "The Sight" from a deceased uncle, a faculty which enables him (and us) to see things in the world of the supernatural. Cleverest thing about this made-for-television feature is the way it is carefully built around the commercial breaks.

THURSDAY, AUG. 3

9 p.m. (CBS) — **Interlude** (1968) — Adult treatment of an affair between a famous orchestra conductor (Oscar Werner) and a London cub reporter (Barbara Ferris) harks back to the 1939 classic *Intermezzo* but is stylishly underplayed to today's realistic tastes rather than with the displays of emotion that characterized the original. *Interlude* is a superior production excellently directed by Kevin Billington (his first theatrical feature), photographed by Gerry Fisher (Accident) and greatly enhanced by the Royal Philharmonic, which musicwise Werner conducts convincingly in its on-screen moments. Appropriately, there's little humor but considerable light shed on the subject of adultery, with a bittersweet happy ending. The supporting cast, including Virginia Maskell, Donald Sutherland and Nora Swinburne, are impeccable. (A-III)

FRIDAY, AUG. 4

8:30 p.m. (NBC) — **Probe** — Pilot film starring Hugh (Wyatt Earp) O'Brian presages an action-adventure series that will premiere this fall. O'Brian is cast as a "space-age detective" called on by Probe Central to recover a small fortune in stolen gems. Guest stars include Sir John Gielgud, Elke Sommer, Burgess Meredith. Proceed at your own risk.

9 p.m. (CBS) — **Something Evil** — TV feature, a repeat. Sandy Dennis is your friendly, neighborhood housewife who suddenly realizes that — gasp! — a demonic spirit is trying to possess her. Hubby Darren McGavin is skeptical, and neighbor Ralph Bellamy, who is turned in on matters occult, smiles that Cheshire Cat smile.

SATURDAY, AUG. 5

8 p.m. (NBC) — **Cast A Giant Shadow** (1966) — The gang's all there: Kirk Douglas, John Wayne, Yul Brynner,



HIDEOUT — Doris Day, as an employee of an engineering genius, played by Rod Taylor, shares cramped quarters with her boss during an unexpected visit from a cloak-and-dagger agent, in *"The Glass Bottom Boat,"* romantic comedy to be telecast on Monday, July 31, beginning at 11:30 p.m. on WTVJ-Ch. 4.

Frank Sinatra, and for decoration, Senta Berger and Angie Dickinson. Who could ask for anything more in a rip-snorting action-adventure flick focusing on a WW II hero's efforts to whip a ragged Israeli army into shape. Wayne is the hero, natch, and Douglas is the main obstacle in his path. (A-III)



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

FRIDAY, JULY 28
1:40 p.m. (6) *Dark Journey* (Unobjectionable for adults and adolescents)
7:30 p.m. (6) *A Tree Grows In Brooklyn* (Unobjectionable for adults and adolescents)
4 p.m. (5) *Betrayed Women* (Unobjectionable in part for all)
OBJECTION: Low moral tone
4 p.m. (10) *Shadow Over Elveron* (No classification)
9 p.m. (4) *Bobby Jo* (No classification)
11:30 p.m. (4) *Followed by The Big Apple Good Time Band* (No classification)
11:30 p.m. (4 & 11) *Harum Scarum* (Unobjectionable for adults and adolescents)

SATURDAY, JULY 29
10:30 a.m. (6) *Kid Flix — Mighty Jungle*
12 noon (6) *Sun Also Rises* (See rating Thursday, 7:30 p.m.)
1 p.m. (4 & 11) *Children's Film Festival — Skinny and Fatty*
2:30 p.m. (4) *The Bedford Incident* (Unobjectionable for adults and adolescents)
4:30 p.m. (6) *There's No Business Like Show Business* (See rating Monday at 7:30 p.m.)
7 p.m. (6) *Sun Also Rises* (See ratings Thursday at 7:30 p.m.)
8 p.m. (10 & 12) *Synanon* (Unobjectionable for adults)
8:30 p.m. (10) *Wake Me When The War Is Over* (No classification)
9 p.m. (5 & 7) *The Americanization Of Emily* (Unobjectionable in part for all)
OBJECTION: This serio-comic film, depicting a phase of life of the Armed Forces, tends to condone extra-marital sex and is tasteless and obnoxious in its presentation of numerous suggestive sequences.

SUNDAY, JULY 30
12:30 p.m. (4) *The Little Princess* (Family)
1:30 p.m. (5) *Dressed To Kill* (Unobjectionable for adults and adolescents)
1:30 p.m. (7) *Run Like A Thief* (No classification)
2 p.m. (12) *Gamesters of Triskelion* (No

9 p.m. (10 & 12) *Morituri* (Unobjectionable for adults)
11:45 p.m. (11) *Don't Bother To Knock* (Unobjectionable in part for all)
OBJECTION: Suggestive sequences
classification)
3 p.m. (7) *High Time* (Unobjectionable for adults and adolescents)
4 p.m. (4) *A Distant Trumpet* (Unobjectionable for adults and adolescents)
7:30 p.m. (4 & 11) *Funeral in Berlin* (Unobjectionable for adults)

MONDAY, JULY 31
1:40 p.m. (6) *Monkey Business* (Unobjectionable in part for all)
OBJECTION: Reflects acceptability of divorce; suggestive situations.
4 p.m. (10) *A Gathering of Eagles* (Family)
7:30 p.m. (6) *The Racers* (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions.

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV, Celebrant Father Florentino Azcoitia, S.J.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY, WCKT Ch. 7 — "Youthwork in the '70's" features CYO director, Bob Preziosi, Father John Wilcosky and CYO leaders.
10 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father John Handrahan.

4 p.m. (10) *A Gathering of Eagles* (Family)
9 p.m. (10 & 12) *Nothing But the Best* (Unobjectionable for adults with reservations)
9:30 p.m. (4) *Elizabeth R* (No classification)
11:30 p.m. (10) *The Great O'Malley* (Family)
11:30 p.m. (4 & 11) *Glass Bottom Boat* (Unobjectionable for adults and adolescents)

TUESDAY, AUG. 1
1:40 p.m. (6) See Monday listing
4 p.m. (10) *You Can't Run Away From It* (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage — suggestive situations.
8 p.m. (4) *The Incredible Mr. Limpet* (Family)
8:30 p.m. (7) *The Sojourner* (No classification)
8:30 p.m. (10 & 12) *Eyes of Charles Sand* (No classification)
10 p.m. (11) *Call To Danger* (No classification)
11:30 p.m. (4 & 11) *The Power* (Unobjectionable for adults)
11:30 p.m. (10) *Black Narcissus* (Unobjectionable for adults and adolescents)

WEDNESDAY, AUG. 2
1:40 p.m. (6) See Monday listing
4 p.m. (10) *Blindfold* (No classification)
7:30 p.m. (6) See Monday listing
11:30 p.m. (10) *Josephine and Men* (No classification)
11:30 p.m. (4 & 11) *A Step Out of Line* (No classification)
THURSDAY, AUG. 3
1:40 p.m. (6) See Monday listing
4 p.m. (10) *Munster Go Home* (No classification)
7:30 p.m. (6) *The Black Rose* (Unobjectionable for adults and adolescents)
8 p.m. (7) *Echoes of Evil* (No classification)
9 p.m. (4 & 11) *Interlude* (Unobjectionable for adults)
11:30 p.m. (10) *Last Days of Dolwyn* (No

classification)
11:30 p.m. (4 & 11) *Where the Boys Are* (Unobjectionable in part for all)
OBJECTION: Major portion of film glamorizes a standard of behavior which can be detrimental to morals, particularly impressionable young people.

FRIDAY, AUG. 4
1:40 (6) *Monkey Business* (Unobjectionable in part for all)
OBJECTION: Reflects acceptability of divorce; suggestive situations.
4 p.m. (10) *No Man Is An Island* (Family)
7:30 p.m. (6) *Roots of Heaven* (Unobjectionable for adults)
8:30 p.m. (7) *Operation Amsterdam* (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) *Something Evil* (No classification)
11:30 p.m. (10) *Curse of the Undead* (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) *The Picasso Summer* (No classification)

SATURDAY, AUG. 5
10:30 a.m. (6) *Pride of St. Louis* (Family)
12 noon (6) *Black Rose* (Unobjectionable for adults and adolescents)
1 p.m. (10) *Return of the Badmen* (Family)
1 p.m. (4) *Flash, the Sheep Dog* (Family)
4:30 p.m. (6) *The Racers* (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions.
7 p.m. (6) *Roots of Heaven* (Unobjectionable for adults)
8 p.m. (7) *Cast A Giant Shadow* (Unobjectionable for adults)
8:30 p.m. (10) *Foreign Exchange* (No classification)
9:30 p.m. (6) See noon listing
11:30 p.m. (11) *Fixed Bayonets* (Family)
11:30 p.m. (4) *The Gorgon* (Unobjectionable for adults and adolescents)
11:30 p.m. (10 & 12) *Fireball 500* (Unobjectionable for adults)

KNOW YOUR FAITH

five talents amid the sacred

By FATHER AL MCBRIDE

A rich cult or worship produces a rich culture. Money alone simply creates vulgarity. Our industrial nations are rich in money but poor in culture.

The theater is tired — sometimes too weary to put on clothes, let alone costumes. Films display astonishing technique, but don't have much to say about the richness of the human spirit. Our films generally settle for pageantry or skin or violence.

The best sellers speak of man's remorseless loneliness and the savage god of suicide. Artists and poets outdo each other to reveal the scrambled emptiness of our souls. The message is: How can there be culture when the spiritual life of the people is starved?

A NORMAL ground for schooling in spiritual values is worship. The act of cult inspires the culture. The cult experience should be a training area for acquiring the spiritual talents needed to create the high quality of life called culture. The secular world needs for its humaneness and nobility the spiritual talents gained in the world of the sacred.

Instead of culture, we have the absurdity of anti-culture. The quality of life should enrapure us; instead we are dazed by the quantity of goods. We eat a stone, smile, and call it bread. Why be startled that our children ape us and get stoned?

We Catholics ought to know better. For centuries a glowing culture emerged from the Eucharistic gatherings. Every imaginable creative form surged from the spiritual fire ignited at worship. The majesty of the Byzantine, the soaring prayer of the Gothic, the cosmic nobility of the Romanesque, the ecstasy of the Baroque, the soul expanding chant and heart bursting polyphony, the windows, the paintings, the vestments, the sculpture, the drama — all these erupted from the foaming spiritual energies stirring in the heart of worship.

Where today is our Michelangelo, our Palestrina, our Da Vinci? The talents that give rise to such creativity lie deep in the worship event. Is not God the creator still the source of creativity?

Our anti-culture offers us a vision of hell. We must initiate a new burst of culture by a vision of heaven that strives to make man reach beyond himself instead of groveling below his nature. Worship teaches five talents or habits that will enable a new culture. These are a love for life, a wild amazement at life's richness, an unquenchable faith in God, a militant moral conscience, a high priority on performance.

The anti-culture promotes the opposite habits, namely, a pre-occupation with death, boredom with life's marvelous variety, doubt and despair as ideals, the repudiation of moral depth and the substitution of image for substance. It accuses religion of soaring over life like an angel, only to solve the problem by burrowing under it like a mole.

THE BEAUTY of Catholic worship is that it brings together the divine and the human so that the human may absorb from the divine the talents needed to make life a rich experience — a cultural event. The very sacramental quality of worship trains the community to intermingle the human, the cosmic and the divine as a matter of course. It can hardly be a surprise that the most dazzling culture bubbles up from people who love life, believe passionately in the divine presence, struggle for moral greatness and spell it all out in daily performance.

We did it before. We can do it again. We need not let an anti-culture dry out our spirit. The Spirit of God awaits us at worship to communicate the origin of all creativity and culture. Our problem is not that we are too far away from the source. Rather we are so close we don't see it. Why not take a look?

PEOPLE

The real wealth of a parish

By DR. LAWRENCE LOSONCY

Many people have made the mistake of measuring parish wealth in terms of money or land value. Considering that there are 18,000 parishes, and estimating the national average parish annual budget to be \$200,000, only about 3½ billion are involved. Most of these dollars go into operating expenses. The little which is left could hardly be considered significant in a country whose gross national product is nearing the trillion mark.

NO, the real wealth of a parish lies elsewhere: in its people. If a parish numbers five hundred families, its wealth includes five hundred prime communities, each with a life, a dynamic, a purpose, and a richness. Inside each of these communities young people are being guided by older people; love is bubbling up every day like clear cold water coming up from the springs in a lake. Inside each of these communities relationships between husband and wife, parent and child, brother and sister. These relationships are stronger and longer lasting than even the links of forged-steel chains, for these links will last for eternity and cannot be broken even by death itself.

As one family links with another, an energy is created that develops into a force for good or evil almost instantly. Family

links with family, group meets group, neighborhoods are formed, friends and enemies emerge, sexual by-play and attraction abounds, life throbs a little faster with each passing day. People in their myriad relationships, their primal communities, and their numerous, ever-shifting secondary communal relationships of friendship, business, interest, recreation, economic concerns, and convenience form the true wealth of a parish.

A parish is nothing if it is not the larger community of its people. The parish, because it is a slice of life at any present time, is an important and powerful force for the future. Because its roots lie in the past and its legitimate identity comes in the diocese and church at large, the parish is a link with the past, a source of heritage, tradition, identity, and vision. The parish is the face of the future and the edge of the past because it is people who are alive, people living in communities of one sort or another.

The learning resources within a parish, then, are nearly beyond estimate. With several thousand adults, think of the skills and experience which are present in every congregation! Doctors, counselors, teachers, nurses, home economists, lawyers, builders, tradesmen, craftsmen, artists, parents, the list is endless. The parish contains, in its

people, thousands of years of experience in teaching, raising children, caring for the sick, growing in marriage, witnessing in faith.

A parish's resources for education and for joint effort of any kind are limited only by the extent to which its resources are kept frozen or locked up through lack of leadership, lack of communication, lack of co-ordination, or lack of an environment or atmosphere which encourages people to work together, to hang together instead of hanging separately.

SO STRONG is the learning impact of a family, neighborhood, and parish community that the young are forever stamped with the values and beliefs into which they are born and among which they grow up. So strong is the educational impact which people exert upon one another in their communities that adults, no matter what their age, will change their attitudes, alter their convictions, and modify their value if others around them exert day-in and day-out influence to do so.

It is in the parish that accumulated wisdom, storehouses of knowledge, and the fruit of experience can be called forth and shared. The reason for this is because in a parish, people are important.



These community relationships are stronger and longer lasting than even the links of forged steel chains, for these links will last for eternity and cannot be broken even by death itself.

'Our parents don't care'

By DOLORES CURRAN

Once upon a time there was a hungry child. His parents had food but they didn't give it to him. "Father didn't tell us to," they explained.

The parish had food but it didn't give it to him either. "The food is here," they explained, "but if the parents don't care enough to get it, we cannot help the child."

SO NOBODY fed him and the child died.

So it is with spiritual food and today's children. Last week I discussed the need for honesty between parents and parish in order to really help today's child experience Christ, not just learn religion. Last week we slew the scapegoat. This week, let's do away with the first myth that has successfully prevented us from working together.

When I talk with groups of priests and nuns, I often hear, "Our parents don't care." They go on to say that they hold meetings and offer help but they can't get parents to attend.

"I set up a twelve-week sex education course for my parents," says a pastor. "I gave up my time to teach them and do you know how many showed up? Ten."

A sister echoes, "Yes we brought in a name speaker, paid a good deal of money for him and only twenty parents came."

CONCLUSION? Their parents don't care.

I can't accept that conclusion. Parents do care today. If they didn't, there would be no dissension over method, no dissatisfaction with present parish offerings and no constant badgering for the parish to come up with or return to another form of religious education.

Parents care but what they are saying is that they do not always care for the programs being offered them. They care but about a different kind of religious growth than we are furnishing. Often we mean that parents do not show interest in what we want them to, when we want them to, and that they show too much interest at other times when we wish they would be quiet.

We have simply got to involve the parents in the planning of their own programs. This means listening to them. We have got to stop coaxing them and start educating them to the full implication of that chilling statement in the Greeley-Rossi Report. "If our data from the past are any indication of the present situation, Catholic education is virtually wasted on three-fourths of those in Catholic schools because of the absence of a sufficiently religious family milieu."

We must let parents know the crucial nature of the situation, teaching them that the most successful parish program is ineffective if the home is not a viable Christian community itself.

In order to change parents' outlook, we have to change what we taught them — children. Parents need remedial religious



Do parents really care about the child's formation? Perhaps the first step toward direct parental teaching is the "childish playing" in the home. The warmth of relationship developed by such playful togetherness can lay the groundwork for more parent involvement in the parish.

education and it has to come from the pulpit because parents believe what they were taught as children, i.e. that religion consists of a body of truths passed on from Church to child. It takes the parents right out of the process. Today's parents' major crime is that they believe what they were taught; that is why they insist upon increased classroom instruction rather than enriched home religion.

They have not been un-taught and re-taught to the need for a broader definition of religion, one which encompasses life outside the classroom. They are not aware of the different levels in a child's moral understanding but they do know that passing on that body of truths alone is not insuring Catholicism in their children.

THEY are confused and crying for help. They are not attending meetings because too often the ones they have attended in the past did not help them much. They went expecting help with their children and got information on yesterday's child. Or they got help that was uncreative.

Parents are in limbo today, torn between a loyalty to their past and a loyalty to their children. It does not help them at all to hear that they do not care. Let us take them where they are and help them to become what they should be — first and foremost religious educators.

By FR. JOSEPH M. CHAMPLIN

Those who have seen either the stage or film version of "Fiddler on the Roof" will remember its stirring choral-dance number, "Tradition." In many ways, that song summarizes the total story of this Jewish community in the heart of Russia — a people bound to the past, yet coping with demands of the present.

As Roman Catholics we must follow a somewhat similar path. We, too, have deep roots in history, a rich tradition and need to guard jealously those truths which have been handed down to us by our fathers. Yet, like the confused, but loving parent in "Fiddler," we live in contemporary times and should adapt to changing circumstances as long as we can preserve our priceless heritage intact.

OUR Holy Father, almost at the last minute, added an introduction to the General Instruction of the revised Roman Missal. This brief preface-like section places in historical and theological perspective the 1570 Missal of Pius V and the 1970 Missal of Paul VI. It demonstrates how "the Church faithfully fulfills its responsibility as the teacher of truth to guard the old," that is, the

Letting our light shine

By JOAN HEIDER

The night is dark and starless. The airport is out of the ray of the city lights. All that can be seen is a beacon-light shining from a tower. This is the only guide for the safe landing of incoming airplanes.

We might ask ourselves how our lives can compare to the beacon light. How can we be a source of hope in an otherwise dark, starless world? Somewhere, sometime, someone is going to look to us for that kind of guidance.

MAYBE WE WILL NOT HAVE all the answers. All we really need to give is whatever we can. No one expects us to be walking encyclopedias filled with remedies for all ills. All that is expected is that we take some time to become familiar with the problems life poses for others.

The Christopher slogan, "It's better to light one candle than to curse the darkness," can well be applied here. The one candle we light may be a monetary offering to help the hopelessly needy. The one light may be giving a meal to someone who otherwise would not have one. The one light could be to visit the sick or elderly who no one else takes time to visit.

Our types of lights can be multiplied over and over. No one needs to do everything. Each one can do something. It is these signs of hope we give to others that make life worth living both for us and for the hopeless.

CHRIST IN SPEAKING OF LIGHT says: "Let your light shine before men in order that they may see your good works and give glory to your Father in heaven." (Mt. 5:16) If we do, others will see it as their beacon-light to life. The light we give may be the only light shining in others' darkened lives. It seems that to put on Christ means to put on his spirit of living light.

Just as the light of Christ is brought in procession into the Church on Holy Saturday, may our light radiate Christ to the world as we walk in the daily procession of life. Then "darkness will no longer have dominion over the world."

A continuing tradition.....

deposit of tradition. At the same time, it fulfills another responsibility, that of examining and prudently introducing the "new" (cf. Matt. 13:52)

A. A witness to Unchanging Faith. The Church's rule of prayer (our reformed liturgy) must conform and correspond to the Church's unchanging rule of faith. After the initial publication of the new liturgical rites, especially the Mass, some critics attacked these revisions and claimed they departed from this unchanging rule of faith. Pope Paul, in the first portion of his introduction, rebuts that charge.

He reviews key doctrines involved in the sacrificial nature of the Mass, the Real Presence of Jesus under the eucharistic species, the distinctive nature of the priestly ministry, and shows how the renewed liturgy strengthens rather than weakens these beliefs.

The pope does, however, stress what we commonly call the priesthood of the laity, the concept that "all believers share in one royal priesthood." He notes that this truth and the consequences which flow from it "have come to be overlooked in the course of

time." It and they must now be brought back into proper perspective so that the eucharistic celebration once more can become the action of the whole Church with each individual taking "his own full part and only his part."

B. A Witness to Unbroken Tradition. The Second Vatican Council, in directing the restoration of our Mass, used the same phrase, "to the ancient usage of the holy Fathers," which St. Pius V employed when he promulgated the Tridentine Missal of 1570. Our present Holy Father points out in this preface how his missal of 1970 complements the older edition and how, although separated by four centuries, "both embrace one and the same tradition."

Extensive scholarship since the sixteenth century has made it clearer what actually was this ancient usage of the holy Fathers. In addition, peoples' attitudes, which made certain desirable modifications impossible in 1570, have in many instances changed today. For example introduction of the vernacular during the period of Pius V could have been taken as a denial of the Latin Mass's validity. In our times some might

prefer that language, but I think they probably would not judge its replacement with English a matter of doctrinal concern.

C. Adaptation to Modern Conditions. While Our Holy Father takes great care to defend the traditional character of the 1970 Roman Missal, he does not hesitate to assert that "it marks a major step forward in liturgical tradition." The Vatican II Fathers, he says, "spoke to a far different age in the world's history." Because of that, their directives for the revised liturgy opened the door for significant reforms which could make Roman Catholic worship more suitable for the faithful of our time.

POPE PAUL, cites, as illustrations, general permission for use of the vernacular, the new norms for Communion under both kinds, the language of ritual prayers, and, interestingly, the ideal that the laity communicate "under elements consecrated at that same sacrifice." "I wonder how well this final recommendation has been implemented in the United States. Matters are better than they were a decade ago, to be sure, but I would venture a guess that more hosts still are distributed from the tabernacle than from the altar.

The Voice
of
The Holy Father



Pope
Paul
VI

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

'Live according to your nature; heed your being'

Man has the privilege of knowing the order in which he lives; and the first imperative that arises in him when he discovers this order is the following: live according to your nature; respect your being. The concept of good and evil is at the root of our activity, and arises spontaneously in our conscience. The whole moral system springs from it. Our conduct is the most important thing in our life. If being, in other words living, is the supreme value subjectively for us, then action, the use of our life, is our supreme duty. Our ultimate and definitive fate will depend on what we have done.

General Audience, July 12, 1972

We have travelled with you a long blessed way helping our Churches to overcome century-old obstacles and largely to cure the wounds that divided the thought and hearts of our faithful. The Catholic Church and the Orthodox Church have thus found themselves once again very close to each other in their participation in the mystery of God, who through Christ reconciled us to himself. The Spirit incites us to continue the work undertaken and to conclude the march towards Unity, which should find its completion in a concelebration of the Holy Eucharist, a sign of full unity. He arouses in our hearts the firm resolution to do our utmost to prepare this great day efficaciously. We must do so in each of our Churches, setting aside progressively, with vigilant and ingenious charity, the obstacles that might delay this longed for hour.

Last message to Patriarch Athenagoras, June 4, 1972.

In her work to help humanity, the Church does not seek her own interests or human advantages; her one desire is to serve generously. Therefore she considers it legitimate: to preach the faith with true freedom, to teach her social doctrine, and to discharge her duty among men without hindrance. She also has the right to pass moral judgment, even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgments necessary. This is a delicate and difficult task, which the Church exercises inspired by the love and teachings of the Gospel, while keeping clearly in mind the different circumstances and situations, in order really to be a light and a haven in the midst of society.

Receiving Ambassador from Nicaragua, July 6, 1972

Let us repeat to you a recommendation of ours that is not new: if you have the good fortune to take some physical rest and have a few hours available for your own personal thoughts, do not neglect to nourish them with a little reflection, philosophical reflection or better still, spiritual reflection. How goes my life? Could I not do something more? Am I succeeding in keeping a balance between the often stirring demands of my exterior life and my inner freedom for study, meditation and prayer? There are some people who dedicate days or moments of their holidays to recollection, to renewing the ideas and resolutions which give meaning and value to life, and to stimulating and serene conversation with good and true friends. This is a very beautiful and salutary habit.

In courtyard of Castelgandolfo, July 16, 1972

May you be convinced witnesses to Christ's Gospel of peace, with your hearts open wide to the needs and aspirations of all your brothers and sisters throughout the world. May the Lord sustain you and bless your efforts.

Message to students, General Audience, July 12, 1972



Pope and choir boy

A member of the Texas Boys Choir of Fort Worth, Texas, shakes hands with Pope Paul. The choir, which had its school at Denton, Texas, called on the Pope at his Summer home in Castelgandolfo.

'Individual confession, still law'

CASTELGANDOLFO, Italy — (NC) — The Catholic practice of confessing serious sins to a priest to obtain forgiveness is a Christ-given law and remains in effect. Pope Paul VI told thousands of pilgrims and tourists at his weekly general audience here July 19.

The Pope was commenting on recent Vatican regulations on the sacrament of Penance which were prompted in part by the "abusive" practice in some countries of forgiving the sins of a group of people without first hearing individual confessions.

The regulations, issued by the Vatican's Congregation for the Doctrine of the Faith, while insisting on private confessions wherever possible, also granted permission for general absolution in circumstances where individual confessions are impossible.

"These norms," the Pope said, "deal with the sacrament of Penance which involves confession, according to the rule which derives from Christ, from the tradition of the Church and from several councils.

"This rule of private confession remains," the Pope said.

Commenting on the extension of permission to absolve sins by general absolution in extraordinary cases, the Pope said:

"Whoever appreciates the pastoral role will welcome this privilege with joy and with appreciation."

The Pope called on priests, "doctors of souls and psychiatrists of grace" to hear confessions "with the interest and enthusiasm for the greatest events of our life."

Calls youth to Christ

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI continued his campaign to call modern youth to Christ, a campaign he began in Australia late in 1970 and which he has waged unobtrusively each week for the past three months.

The Pope dedicated his entire Sunday talk here July 23 to the youth of the world, telling them:

"Perhaps your search for truth is a prophecy of the coming of one voice which says everything and of an encounter which provides everything. It is Christ.

"Perhaps you do not know you are turning toward Christ. But we tell you this: He is marching toward you."

BEGINNING last May at the Vatican, the Pope each Wednesday has held an audience exclusively for the young immediately following his general audience.

At first, the audience was for first communicants. Later, the Pope received those graduating from the various lower schools. More recently, he has greeted young people who are touring or studying in Europe.

For instance, his last special audience at the Vatican July 12 was devoted to 2,000 American students. The following Wednesday he received 1,000 American students in the courtyard of his villa in Castelgandolfo after the regular general audience.

IN ESSENCE, the Pope has been repeating what he said to the youth of Australia on Dec. 4, 1970: You are right to be impatient with society for its war and hatred, but be careful not to become its supreme judge, casting off all that is old. Instead, put on Christ.

In this latest talk, dedicated "especially to the young," the Pope said he knew that modern youth was joyously on vacation, encountering the world.

Youth is too smart, the Pope said, to fall for the lie that doing away with the present civilization will solve the world's problems.

Youth continues its search for truth, the Pope went on, and hopes to find it in friendships and in returning to nature.

SUGGESTING that this is not sufficient to answer the needs of youth, he added:

"Let us pray this day to celebrate the new encounter of Christ with the young."

Last December, in his talk to the youth of Sydney, the Pope praised the "values" that youth possessed, a litany he repeated for the American students on July 12.

"The Church knows what values you possess," the Pope said. "Your enthusiasm for the future, your strength in numbers, your thirst for what is just and true and your aversion for hatred and its worst expression which is war."

The Pope sounded at Sydney a rallying call of modern youth to Christ, saying that an encounter with Christ "will light the flame of your ideals with the fire of His infinite love."

Talk to U. S. students

CASTELGANDOLFO, Italy — (NC) — The real strength of modern youth lies in their ability to serve and to love, Pope Paul VI told a thousand students from the United States at a special meeting arranged for them following his weekly general audience on July 19.

Greeting the Americans in the inner courtyard of his summer villa, the Pope said:

"We know the impact that youth has had on modern living.

"We know that your real strength lies in your ability to love: both God and your fellowman. And we know how this love on your part is translated into action, how it is manifested in your ability to serve."

"This is your vocation, this is the meaning of your lives: service!"

The Pope encouraged the young to pursue truth, "with sincerity and openness" and to "strive ever more to reach your ideals of justice and fraternal love."

The Pope added:

"And in this striving, be always intolerant of mediocrity."

Peace key brotherhood

VATICAN CITY — (NC) — Not armaments but brotherhood among nations is the key to peace, Pope Paul VI told graduates of the 40th session of the North Atlantic Treaty Organization Defense College.

"Peace in our time," the Pope told the 57 graduates from 12 nations "is indeed something weak, something not yet perfected, and something circumscribed by the many limitations of our age.

"We are convinced that you will succeed in this mission if you work to strengthen the bonds of solidarity and union among peoples, the bonds of friendship and the bonds of fraternal collaboration.

"THESE — not armaments — are the means adapted to your goal. With these means you are assured of success."

The Pope said that the NATO college session was in itself a workshop in peace because there was "an exchange of ideas as well as an effort to listen to and understand each other."

The NATO Defense College, founded in 1952 in Paris, was transferred to Rome in 1966 when France dropped out as a fully contributing member of the alliance.

During the twice-a-year, six-month sessions, students are lectured on the origin, historical progress and future mission of NATO.

The Pope spoke to the graduates in English and French, the two official languages of the college.

The only eligible nations not sending students to this session of the college were Iceland, Luxembourg and France.

You and Your Faith



From Sunday's Gospel

The reign of God is also like a dragnet thrown into the lake, which collected all sorts of things. When it was full they hauled it ashore and sat down to put what was worthwhile into containers. What was useless they threw away. That is how it will be at the end of the world. Angels will go out and separate the wicked from the just and hurl the wicked into the fiery furnace, where they will wail and grind their teeth.

"Have you understood all of this?" "Yes," they answered; to which he replied, "Every scribe who is learned in the reign of God is like the head of a household who can bring from his storeroom both the new and the old."

Matthew 13: 47-52

Prayer Of The Faithful

17th Sunday Of The Year
July 30, 1972

CELEBRANT: Loving Father, we are reminded by You today that Christians must live by your system of values. Give us the grace to understand the mind of Jesus, Your Son, and the courage to live by His standards.

COMMENTATOR: The response today will be: Your kingdom come.

COMMENTATOR: That our Holy Father, all bishops, priests and religious may help convince us that all our decisions must take into account the reign of God, let us pray to the Lord.

PEOPLE: Your kingdom come.

COMMENTATOR: That every Christian may be blessed with a deeper understanding of the primary purpose of life, let us pray to the Lord.

PEOPLE: Your kingdom come.

COMMENTATOR: That the Church in these troubled times may be allowed to let her light shine before all men, let us pray to the Lord.

PEOPLE: Your kingdom come.

COMMENTATOR: That those in a crisis of faith may look to God and not merely to man to find the answers to the fundamental questions of life and death, let us pray to the Lord.

PEOPLE: Your kingdom come.

COMMENTATOR: That the poor, sick and dying may be confident in their suffering that Christ's promise of a new kingdom will be fulfilled, let us pray to the Lord.

PEOPLE: Your kingdom come.

CELEBRANT: Father in heaven, the understanding we need in these critical tests of life cannot be found in human wisdom. Grant that we may constantly beg your Holy Spirit to enlighten our minds and strengthen our wills to seek your kingdom before all things else. This we ask in the name of Your Son, Jesus, Our Lord.

PEOPLE: Amen

Theological panel of Vatican to meet

By NC News Service

VATICAN CITY — (NC) — The Vatican's Theological Commission, conceived as a cross-section of Catholic theologians of various schools of thought, has undertaken to study the very theological pluralism it is meant to incarnate.

The commission's secretary, Msgr. Philippe Delhaye of Belgium, said that the commission would study theological pluralism — that is a wide range of approaches to the understanding of the Catholic faith — at its fourth general assembly in October.

"Reconciling the unity of faith with theological pluralism raises many connected problems," Msgr. Delhaye observed on Vatican Radio July 21.

He first cited problems of hermeneutics, that is of interpretation.

"WHAT IS THE meaning of the solemn dogmatic formulas proclaimed by the ecumenical councils and by the popes? How can the invariable element of revelation be expressed in a language which evolves with the culture to which it is tributary?"

A problem of ecclesiology is raised, he continued, when some local churches "insist on a certain aspect of dogma or on certain structures while other local churches do differently."

The subject of next October's session of the Theological Commission, "Unity of Faith and Theological Pluralism," was one of the subjects for future study urged by the commission itself at its first assembly in October 1969.

MSGR. DELHAYE, who in March became the commission's first secretary, pointed out that Pope Paul VI

Church Furnishings
Interior Designs
Liturgical Vestments
Clerical Apparel
Religious Art

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had welcomed theological pluralism during his first address to the commission in 1969.

The commission's secretary said a subcommission on the priesthood is continuing its work. One working group of that subcommission "is putting together documentation on women's ministries, in accordance with the request of the 1971 World Synod of Bishops."

"Another subcommission is studying methods of moral theology," he continued.

"The study is all the more urgent since the present crisis constantly poses problems about moral standards."

AMONG THE problems under investigation by the moral theology subcommission is the meaning of the law of the Gospel, and how Christian morality can avail itself of human sciences such as psychology and sociology.

A third subcommission is studying the theology of hope.

Msgr. Delhaye said the Theological Commission expects to publish the results of its studies, as it has for its earlier work on the priesthood.

St. Ignatius Loyola feast to be Monday

By JOHN J. WARD

Monday of next week, July 31, is the feast day of St. Ignatius Loyola.

Born in the year 1491, he was a son of the illustrious ancient family of Loyola in Spain.

In his youth he served as a page to King Ferdinand of Spain, but soon tiring of the soft court living, he sought escape in the life of a soldier. The Duke of Najera, a relative, accepted him into his service and Ignatius, brave and widely popular quickly won fame in the service of Najera.

In the summer of 1521, a small group of Spanish soldiers were defending the unfinished citadel of Pamplona (formerly Pampeluna) against an invading army. Ignatius fell wounded and an army surgeon unskillfully set his broken leg. As a result, the wounded soldier underwent several operations which, in the end, left him lame.

DURING a long convalescence, Ignatius had little else to read, so he became interested in a book on the "Life of Jesus" and a

volume of the Lives of the Saints.

One night, strongly moved by piety, Ignatius arose from his bed, and kneeling before a picture of Our Lady, dedicated himself in an ardent prayer to the Blessed Mother. Soon thereafter, he retired to the great sanctuary of Our Lady which nestles under the crags and peaks of Montserrat. On the way, he had bound himself by a vow of chastity in honor of Mary.

After scaling the precipitous mountain, Ignatius began life with a general confession made to a French Benedictine monk.

Laying aside his fine clothes, he spent the night in prayer before the statue of Our Lady within the old church. At dawn, at Mary's shrine, he put aside his rapier and dagger before receiving Holy Communion. Later he descended the rough mountainside and sought shelter in the hospice of St. Lucy in Manresa.

There he would lead a life of prayer and poverty.

In the cave of Manresa, God communicated to him choicest gifts and revealed

that system of Christian perfection which today is known as the Spiritual Exercises.

A SPIRITUAL fire had been enkindled in his heart for the salvation of all souls. However, his plan for the evangelization of the Holy Land failed and he realized at the age of 33, in 1524, that more education was necessary.

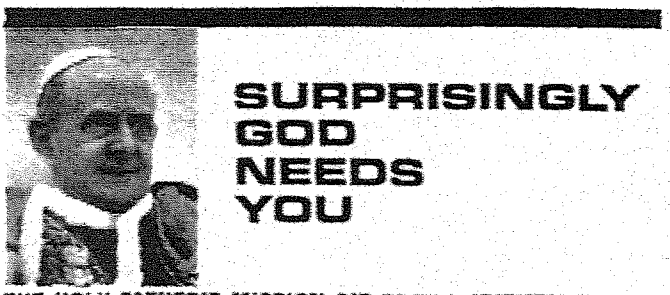
He began to study Latin. Gradually, he began to see clearly that a new religious order was needed and he began to gather in companions.

Realizing that he should not confine his work to Spain

alone, he went to Paris in 1528 to complete his studies. At the College of St. Barbara, Ignatius met Francis Xavier, James Lainez, Peter Favre, Simon Rodriguez, as well as others who later joined with him when he founded the Society (Company) of Jesus to fight for the honor and glory of God.

In 1556, at the age of 65, he expired with the words, "Jesus, Jesus" on his lips.

He was canonized in 1622 by Gregory XV and his relics lie in a chapel within Gesu Church, which was built in place of Santa Martha della Strada, in Rome.



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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.



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The Devil—Science takes critical view

By JAMES BREIG
NC News Service
(Last of Series)

"Since 1480 when so much was attributed to possession, science has explained a lot as natural. Now science is wary."

That is part of the attitude of modern psychiatry toward demonic possession, according to Father John Malecki, a psychologist, who heads the Consultation Services Center for the Albany, N.Y. diocese.

"PSYCHOLOGY is an empirical science and cannot address itself directly to the presence of a spirit," he continued. "Possession is out of its domain; it can neither affirm nor deny."

Father Malecki explained that over the centuries the relationship between science and possession had changed. And so has the

Church's attitude toward what constitutes true infestation.

The 15th-century papal bull, Maleus Malificarum, gave "six signs of willful susceptibility to the devil," the psychologist said. They were abortion, murder, evil love, jealousy and hatred, inability to perform the sex act and deprivation of reason.

This view prevailed until the 18th century when work with the mentally disturbed began.

Father Malecki said that "as men gathered empirical evidence which gave scientific data some phenomena of possession had a rational explanation." Thus, sexual difficulties were attributable not to the devil, but to neurosis.

"SCIENTISTS gathered acceptable natural explanations for the six marks established in 1480," he said. The Church

accepted the findings of psychiatry and psychology and demanded that these sciences be consulted before declaring a genuine possession.

In contemporary psychiatry, Father Malecki generally outlined three trends and attitudes toward diabolic possession.

"There is a new trend called behavior modification which is based on Pavlov's experiments and is identified today with B.F. Skinner. These men look on observable behavior and not internal happenings. Since they look solely at external actions, that which is not measurable is not existent."

So, to a behavior modificationist, possession is a myth, a vacuum, imagination.

Another attitude is the traditional psychoanalytic, psychodynamic point of view.

These scientists would explain disturbing behavior as resulting from psychosis, neurosis or a character disorder," Father Malecki said. "If they encounter a phenomenon without an explanation, they would say it is just beyond the point of progress that science has reached."

"POSSESSION therefore would be a maladjustment which merited further investigation."

Between these two schools of thought Father Malecki placed the existential or humanistic psychologists, "who look at everything and are open to many possible explanations."

Some of these psychiatrists might

accept devil possession as a possible explanation for certain phenomena if they did. I would suspect it would be because of their religious background."

One trend that Father Malecki eagerly supports is the inter-disciplinary movement by which psychology uses the other sciences (such as chemistry, anthropology and medicine). Accordingly, scientists might be open using explanations from theology.

As it now stands, however, Father Malecki feels that most psychologists would deny the possibility of possession. If an exorcism is successful, they would attribute it to the patient's desire for such a rite.

"In this way, exorcism to them is a therapy, a psychological technique, a suggestion," he said.

THE MOST common view he continued, would be to identify the demon as "any natural function which takes on the whole person to the destruction of that individual." This is supported, he said, by Scripture scholars who hold that the devil is not a person, but a symbol for natural forces gone awry.

As for Father Malecki's views, he said, "Personally I am open to possession as a possible explanation for certain phenomena."

"I don't find that in conflict with my profession. Where science offers a reasonable, natural explanation, I accept that. But scientists do come across some phenomena which have no known scientific explanations. Then I am open to the possibility of devil influence."



Leprosy in the Middle Ages was treated as the work of the Devil.

Death of tax bill dooms N.J. private school aid

TRENTON, N. J. (NC) — Hopes for massive assistance for parents of children attending non-public schools were dashed here when the State Assembly rejected Gov. William T. Cahill's tax reform proposals by a 2-to-1 vote.

Foundation stone for the tax reform program — which would see the state take over all education, judicial and welfare expenses — was a state income tax, a form of taxation which the legislature has consistently resisted.

Coupled with the income tax proposal was a provision for tax credits of \$50 per child enrolled in private elementary schools and \$100 per child enrolled in non-public high schools. Both the tax reform program and the tax credit proposal had the support of the New Jersey Catholic Conference.

Unaffected by the Assembly's rejection of the governor's plan was a \$19 million assistance program enacted a year ago. Under that program, parents are reimbursed \$10 on the ele-

mentary level and \$20 on the secondary level for secular subject textbooks. In addition, it provides for the purchase of special equipment, supplies and remedial services.

A suit challenging that law has been filed by the American Civil Liberties Union, 10 other organizations and 54 individuals.

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Better drivers spell less accidents

By MARY ANN LINDEN

As traffic accident deaths soar and the auto industry thrives as one of the country's largest, better trained, more experienced and knowledgeable drivers are a necessity.

And Msgr. Pace High School has taken the first step in answering the need by starting a driver education program at the school.

The course was offered for the first time this summer for 78 students and will be taught five days a week, four classes a day this Fall by Miss Vicki Neumeister, a licensed instructor who taught the summer class.

All freshmen will be required to take the one half credit course, and it will be open to all upper classmen too. Over 350 students have registered for the course. Completion of a course in driver education is now a state requirement before driver's licenses are issued to youngsters under 18 years of age.

With a certificate that they have passed the course, according to Miss Neumeister, the new driver can receive a discount on his car insurance rate and is allowed to drive before he is 18 years old. Of primary importance, however, is the output of better drivers.

Two of the five classroom periods are spent indoors, where time is devoted to instructing the youngsters on Florida driving rules and safety, and defensive driving. Using training films and



YOU CAN'T YELL "Women drivers!" when your driver education teacher turns out to be one, the students found out as Vicki Neumeister taught them how to change tires (above) and the important components under the car's hood (at right).

simulated driving conditions which put the student in the driver's seat, he learns to recognize and react to possible accident situations and is graded on his reactions.

Calling it a class without discipline problems, the former Pace student who graduated in 1967, said it's probably because the students are really interested in doing something which has immediate results — a driver's license. Class participation is great and motivation is high, Miss Neumeister added.

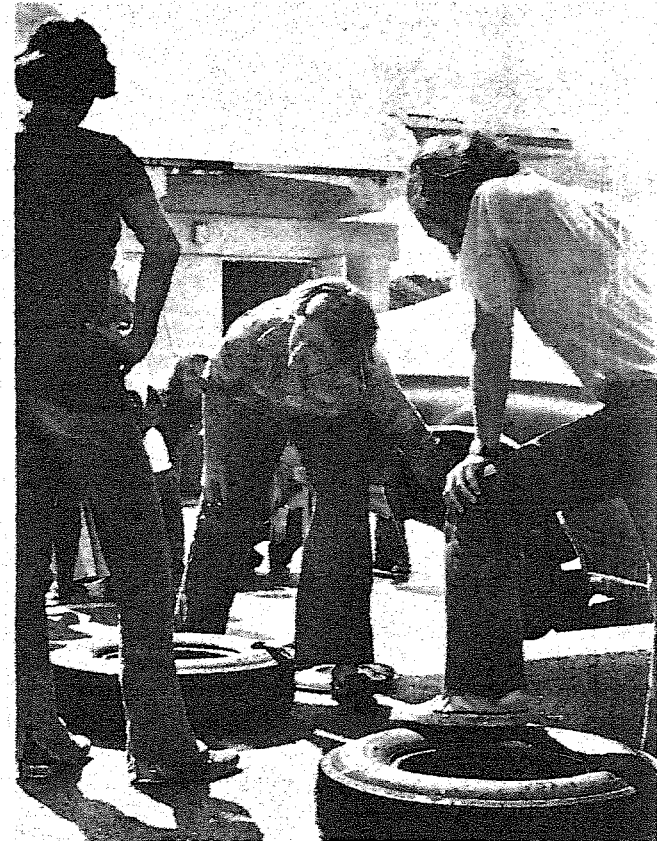
Parents are also enthusiastic, Miss Neumeister pointed out. "Parental

permission forms must be signed for restricted licenses and the cooperation is great," she said. Several times this summer, parents came out to the school, parked on an adjoining lot, and watched the new drivers going through their paces, she said.

Unique to the Pace situation, is the spacious driving area on the school grounds. In addition to several paved roads circling the sprawling buildings, a basketball court is also used by the drivers. Spending one day with white paint and brush, Miss Neumeister marked out several areas there to simulate various driving

situations — parallel and angle parking, the three-point turn around, and traffic sign recognition.

Using the multiple car method in which one youngster drives and five observe in the car and later evaluate each other's performances, Miss Neumeister rarely travels in the car with them. From her position in the



center of the driving range, she is able to keep an eye on all the cars going through their routine and can quickly answer a cry for help.

This summer, four 1972 model cars were supplied by a local car dealer. When school starts in the Fall, they'll have six 1973 models. "In this way, the students have the benefit of learning to drive with all the new safety

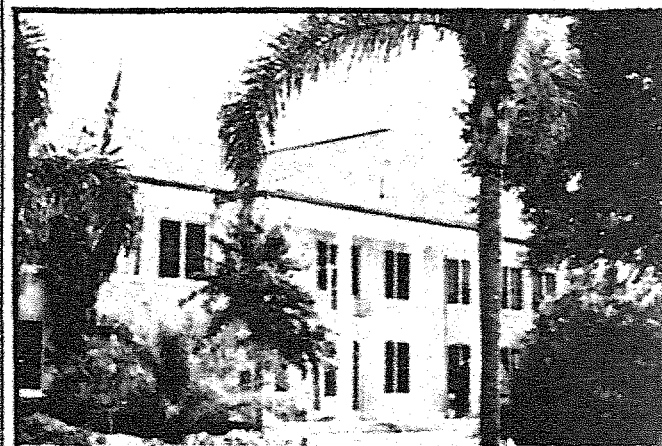
equipment," the instructor added.

Offering to stay after class, Miss Neumeister takes individual drivers out on the roads in Opa-Locka and even on the expressways to give them the feel of a real driving situation. This "sink-or-swim" method, she pointed out, lets their true colors come out. "All of them came through beautifully," she said.

CYO softball tourney slated

Over 20 teams are expected to be on hand Sunday to battle for the Archdiocesan CYO Softball Championship in boys' and girls' divisions. The one-day tournament is the third leg in the Summer Sports Festival. Four fields at St. Timothy parish, will be used during the tourney.

The Festival's bowling tournament, scheduled for Sunday, Aug. 13, has been cancelled, according to a spokesman for the Archdiocesan CYO office. The softball games will be the final Summer event.



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ARCHDIOCESAN CHAMPIONS of the Summer Sports Festival Mixed Volleyball tournament is Holy Family Parish's CYO team. Left to right are, first row, Robert Zemanski, Laura Knox, Dane Lamendola, Doreen Duffin, Berith Ahern, Tina Duffin, Mary Schmeltzer, and Mike Antogiovanni. Second row: Tim Bourke, Frank Zigo, Tim McCauley and Joe Lamendola. This was the first team ever fielded by Holy Family in the tournament.

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Constitution study, deanery meeting ahead for CYO's

In CYO news
Over 150 people have already signed up for the Archdiocesan CYO-sponsored trip to Disney World on Sunday, Aug. 6. Spaces can still be reserved by calling the CYO office by Monday, July 31 at 757-6241. Buses will be leaving at 6 a.m. and return shortly after midnight.

"Constitution Night," sponsored by St. James CYO, is slated for Sunday, from 7:30 to 9 p.m. The purpose of the evening is to go over the

Seeks Folk Mass lectors, ushers

All teenagers who are interested in participating in the Folk Mass at St. Bernard parish, Sunrise as lectors and ushers, have been asked to contact Coleen Osborne, 731-7951 or the rectory, 735-4474.

parish CYO constitution and decide on any changes.

North Dade Deanery CYO will meet Thursday, Aug. 3 at St. Vincent de Paul parish beginning at 7:30 p.m. Deanery president, Jason Hoppenbrower, has urged that all deanery members send two representatives to the short meeting.

Our Lady of Perpetual Help parish CYO has an ice skating party planned for tonight (Friday) at the Polar Palace. On Sunday, the group gather at Matheson Hammock in South Dade County for a picnic and bicycle riding.

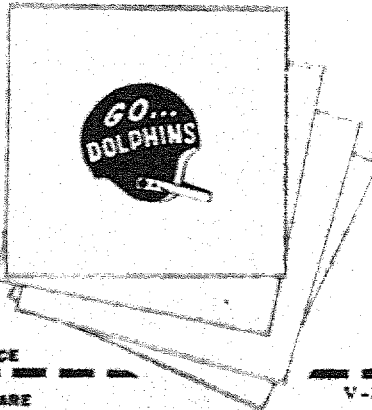
St. Timothy CYO is having a dance, Sunday, Aug. 13 at McDermott Hall, 5400 SW 102 Ave., beginning at 8 p.m. The "Fifth Avenue Garage" will provide the music.

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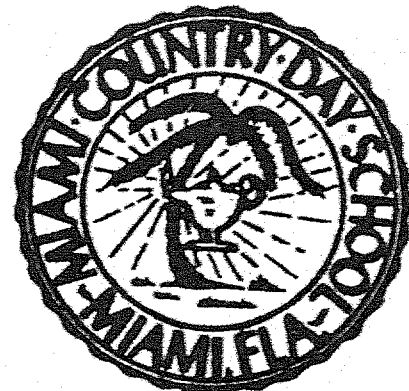
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Neb. bishop, 2 auxiliaries are named

WASHINGTON — (NC) — Father John J. Sullivan of Tulsa, Okla., has been named bishop of Grand Island, Neb., succeeding Bishop John L. Paschang, 76, who has resigned for reasons of health and age.

The announcement was made July 25 by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Archbishop Raimondi also announced that Msgr. James P. Mahoney, vicar general of the New York archdiocese, has been named an auxiliary bishop to Cardinal Terence Cooke of New York, and Father James S. Sullivan, vice chancellor of the Lansing, Mich., diocese, has been named auxiliary to Bishop Alexander Zaleski of Lansing.

Bishop Paschang submitted his resignation to Pope Paul VI after nearly 21 years as head of the Grand Island diocese. He will continue as administering of the diocese until Father Sullivan arrives.

Father Sullivan was born in Horton, Kan., attended schools in Oklahoma City and Kenrick Seminary, St. Louis.

Msgr. Mahoney was born in Kingston, N.Y., attended Catholic schools in New York City and St. Joseph's Seminary, Dunwoodie.

Msgr. Mahoney has been vicar general of the New York archdiocese since last year.

He was ordained in Oklahoma City Sept. 23, 1944. For the past four years Father Sullivan has been pastor of the Church of the Madalene, Tulsa, and episcopal vicar for eastern Oklahoma.

Msgr. Mahoney was born in Kingston, N.Y., attended Catholic schools in New York City and St. Joseph's Seminary, Dunwoodie.

Msgr. Mahoney has been vicar general of the New York archdiocese since last year.

Are we a little crazy?

(continued from page 6)

Dr. Paul W. Holtz, acting associate director of the Mental Health Services for the Family Court, told me that more people are both asking for and being referred for therapy than a few years ago. But he said it still requires "a great degree of sophistication to suggest therapy to individuals who don't ask for it but whose problem may suggest that they do need it."

He said people who are involved in interpersonal conflicts generally "don't see it as a problem which has deeper causes. They usually have the attitude someone did something wrong and should be punished."

Samuel Heilig, director of the Los Angeles Suicide Prevention Center, said in a recent article in Coronet magazine that more young people 20 to 30 are taking their own lives now than at any other time in American history.

HE SAID PART of the reason may be that individuals are unwilling to seek professional aid, and friends or acquaintances are reluctant to interfere or offer help. "There's this belief that you let everyone do his own thing and don't get involved."

New York Patrolman Paul Aragona told me a "tremendous number" (perhaps 35 percent) of the psychotic people that his 18th Precinct deals with are young people. He said many of them are suicidal: some are on drugs; many are not.

What is the church and society's responsibility toward the mentally ill?

If we have a friend or family member who is deeply neurotic, as our "brother's keeper" do we have the responsibility to recommend or insist that he seek therapy. Or are we infringing on his rights? Should policemen or other officials be given the legal right to commit psychotics to institutions, even against their will, for "their own safety" or the welfare of others?

Could such headlines as "Gunman on

Spree Kills Six" have been avoided if someone had taken the proper responsibility at the critical time earlier in the gunman's life?

Alfred Besunder, a lawyer for the New York State Mental Health Information Service, said the "question of the rights of the mentally disturbed is a very serious and a very controversial one. There's an awful lot to be said on both sides."

"ONE LINE of argument says, 'We hospitalize a man who is physically sick. Don't we have the same duty to look out for a man whose mind is gone.' But the problem is, how do you tell?"

Warden Joseph Murphy of the Bellevue Hospital prison ward observed that "it is often hard to tell how mentally disturbed a person is just by looking at him. Some outwardly appear crazy and act like they are — but they're really not disturbed. Some appear sane on the outside, but are very sick in reality."

New York police officers say they are not allowed to arrest one merely because he is acting strangely, unless he is endangering his own life or that of another, or unless someone files a complaint.

"The law is built to safeguard the individual, and I guess it's best that way," said Lt. James McCabe.

Inspector Charles Peterson of the 18th Precinct said police officers have learned to "humor" psychos they find harmless.

"One man has been coming to the police station here for the last 10 years or so," Inspector Peterson said. "Every morning he comes in and reports he's going to work. Then in the evening he reports back and says, 'Work's finished. I'm going home now.' Sunday he comes in and says, 'No work today.'"

"We humor him and say 'okay.' He's a nice looking man. Nicely dressed, white hair, about 50-60 years old. Wouldn't know there was anything wrong with him to look at him."

McGovern backs credits

WASHINGTON — (NC) — Senator George McGovern has informed several of his South Dakota constituents that he supports tax credits for parents of nonpublic school children.

"I share your view that the federal government does have a responsibility to provide financial assistance to nonpublic schools to the extent we are constitutionally able to do so," the Democratic presidential candidate wrote in a July 6 letter to Gus Waack, chairman of the Sioux Falls diocesan board of education.

Editor's reply

(continued from page 5)

pineapples, tobacco or any of the other crops the island produces. Why is this? Is the U.S. embargo preventing the distribution of these goods to the people? Of course not.

The truth of the matter is that these goods are being shipped to Russia and other Iron Curtain nations in repayment for heavy military support. And that military support is going toward arming guerrilla bands and promoting insurrection throughout Latin America. As this is being written, a plot by

the Castroite National Liberation Army to kidnap military men and diplomats in Colombia has been thwarted.

We wonder, in light of what has been occurring there in recent years, whether it is valid to take one phrase from a three-year-old Cuban bishop's letter to justify ending the embargo. For if it is terminated, most probably Castro will continue his present policies of subversion and repression, and his politics certainly will not benefit the Cuban people.

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New Town holds hope

(continued from page 1)

will own the facilities through the cooperative plan.

And what about the reaction of the future citizens of New Town? Most of them are under the impression that the availability of schools and training programs within the

community would help younger people stay at home. "They will not have to go north for jobs," said Genny Rivera, who now has a mother, a father and a son working in the fields in North Carolina.

ANOTHER ADVANTAGE will be that community residents will have jobs right within the New

Town or in areas immediately surrounding it, said Mrs. Theresa Fertic.

New Town will be a community for people with similar culture, heritage and interests, said Mrs. Viola Morales. Most of the people coming to church at Our Lady Queen of Peace, Delray, feel they have nothing in common with going to the churches in the communities in which they live. Consequently, they congregate at the Delray mission for Sunday Mass, some of them coming as far as 25 miles away. They identify the mission as "our parish." "We feel at home here," said one farmworker, because of "our common heritage and culture."

Probably the most important aspect of New Town, said Mrs. Morales, is that it will be composed of people with a common background and similar communal interests. "We picture New Town as a dream coming true," she said.

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Flood aid to schools out

ROCHESTER, N.Y. — (RNS) — Government officials have told representatives of the Diocese of Rochester that Church schools are not eligible for flood relief grants.

Father Albert Shamoni, diocesan vicar for education, and Father Daniel Brent, diocesan superintendent of schools, have issued a statement deploring the decision.

"How long will the un-American shibboleth 'separation of church and state' be used to cloak glaring un-American discrimination and injustice?" they asked.

A SPOKESMAN for the diocese said the two officials had sent copies of the statement along with protest letters to President Nixon.

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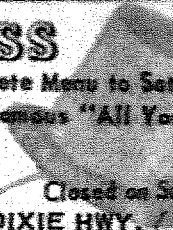
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Las aguas vivas del bautismo cristiano

En las catacumbas romanas, desde los primeros decenios del siglo II, aparece con frecuencia la imagen de Moisés, que hace brotar el agua de la roca en el desierto. Este símbolo del Bautismo indica cómo de la piedra — Cristo — manan abundantes las aguas de salvación.

Los primeros cristianos creían firmemente que ésta era aquella única agua capaz de saciar la sed de Dios que latía en los corazones de los hombres: "beber el agua de la fuente" significaba, en el lenguaje de aquellos primeros tiempos, recibir el bautismo.

EL SELLO DE LA ESTIRPE DE CRISTO

San Ireneo llama al bautismo "río del Espíritu Santo, que restaura la estirpe elegida". El bautismo imprime en el alma el sello de la pertenencia a esa estirpe de Cristo, de manera análoga al sello de los soldados romanos que atestiguaba su pertenencia al emperador. Es un sello que caracteriza al cristiano como servidor de Cristo ("imprime carácter") y por eso este sacramento sólo puede recibirse una vez en la vida.

En la primera época, el bautismo se administraba en cualquier sitio donde hubiese agua, especialmente en los ríos, quizá en memoria del Jordán. Los Hechos de los Apóstoles narran el bautismo de aquel etiope, ministro de la reina Candace. Después de haberle desvelado Felipe las Escrituras, "como siguiese su camino, llegaron a un sitio de agua, y dice el eunuco: Aquí hay agua: ¿qué impide que yo sea bautizado?".

Pronto se construyeron los baptisterios, destinados a la ceremonia bautismal, en los que durante mucho tiempo se bautizaba por inmersión, también a los niños, pues el rito simbolizaba muy claramente la transformación del alma que San Pablo había descrito: "En el bautismo hemos quedado sepultados con Cristo muriendo al pecado, a fin de que así como Cristo resucitó de muerte a vida para la gloria del Padre, así también nosotros proceamos con nuevo tenor de

vida".

EL BAUTISMO DE LOS NIÑOS

Hoy, cuando atisbamos señales inequívocas de la necesidad universal de dar un sentido sobrenatural a la vida, es preciso recordar también que la salvación esperada por el hombre se incoa por medio del bautismo. Por eso es explicable que la Iglesia haya recomendado siempre — y más en nuestros días — la conveniencia de hacer casi coincidir el nacimiento a la vida del espíritu, que se opera en el bautismo, con el nacimiento biológico del ser humano.

Por supuesto, nunca han faltado consideraciones racionales que aconsejarían diferir la administración del bautismo a los niños. Ya en su tiempo, tuvo que salir al paso de esos planteamientos — generalmente poco cordiales, fríos — un hombre de gran corazón como San Agustín:

"Yo quisiera recomendar a vuestra caridad la defensa de estos pequeños, incapaces aún de hablar por sí mismos. Todos, incluso los que no perdieron a sus padres, deben ser mirados como huérfanos; toda la multitud de tiernos predestinados que aguardan del Señor su salud, solicitan la tutela del pueblo de Dios. . . .

"Si fue renaciendo como llegaste tu a la vida, déjale al niño renacer también, para que también viva. Déjale, sí, déjale renacer. ¿Por qué te opones a ello? ¿Por qué has de quebrar la regla tradicional de la fe con tus nuevas disputas? ¿Por qué decir que los párvulos no tienen pecado alguno, ni aun el original? ¿No vale eso tanto como impedirles llegar a Jesús? Y Jesús está clamando: dejad que los niños vengan a Mí".

NO OBSTACULIZAR

LA MISERICORDIA DIVINA

Desde la época apostólica se había introducido la costumbre de bautizar a los niños, aun antes de que llegasen al uso de razón. San Pablo bautizó personalmente en diversas ocasiones a familias enteras, y, con la acción de los demás apóstoles, la costumbre se extendió por toda la Iglesia.

Dos siglos después, Orígenes escribía:



"La Iglesia ha recibido de los Apóstoles la costumbre de administrar el bautismo incluso a los niños. Pues aquellos a quienes fueron confiados los secretos de los misterios divinos sabían muy bien que todos llevan la mancha del pecado original, que debe ser lavado por el agua y el espíritu".

Y en la mitad del siglo III, San Cipriano afirmaba: "Todos hemos juzgado que no debía negarse la misericordia de Dios y su gracia a ningún hombre recién nacido", pues los niños y los recién nacidos "tienen más títulos para nuestra ayuda y la divina misericordia, cuanto desde el primer momento de su nacimiento no hacen más que suplicar con sus lloros y lágrimas".

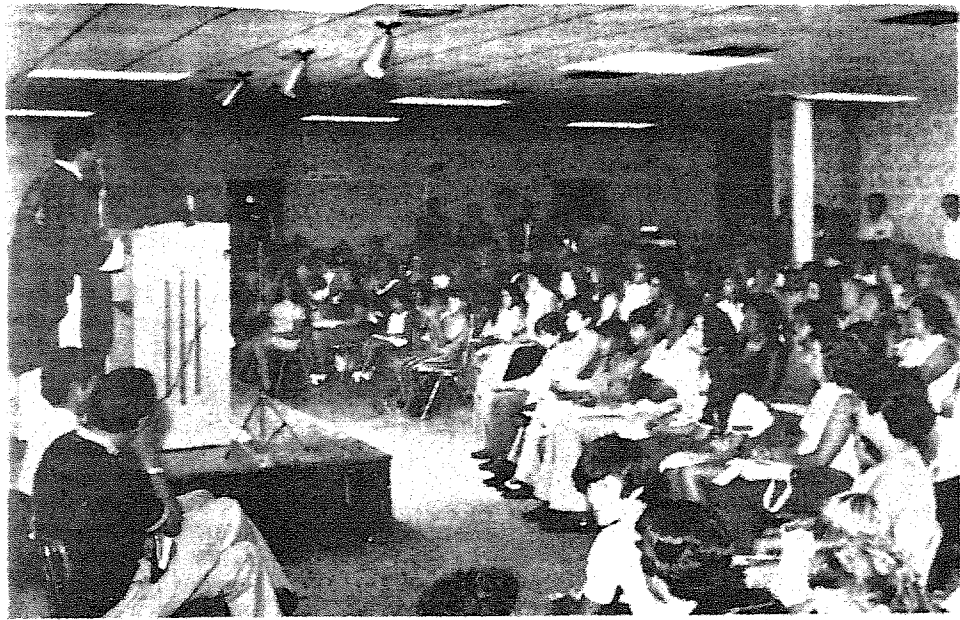
EL AGUA QUE DALA VIDA

Cristo resucitada confió a la Iglesia la

tarea de difundir la eficacia de la Redención a todos los hombres, en todos los lugares y en todos los tiempos. No caben límites ni discriminaciones en el mandato de Jesús: "id y enseñad a todas las gentes, bautizándolas en el nombre del Padre y del Hijo y del Espíritu Santo".

Hoy, como siempre, ante la incertidumbre de los hombres que interpelean a los cristianos, no cabe otra respuesta que la de Pedro a la muchedumbre presente en Jerusalén el día de Pentecostés: "Haced penitencia y sea bautizado cada uno de vosotros en el nombre de Jesucristo para remisión de vuestros pecados, y recibiréis el don del Espíritu Santo".

Salvador Bernal
(ACEPRENSA)



La parroquia de San Joaquín, recientemente establecida en el área de South Miami Heights comenzó a ofrecer misas dominicales la semana pasada con un horario de misas a las 10, 11 y 12 del día provisionalmente en la Caribbean Elementary School, 11990 S. W. 200 St. Las estaciones de radio en español, el Diario Las Américas y The Voice anunciaron el inicio de esas misas. De todos modos, la asistencia de fieles a esas misas fue sorprendentemente elevada para una parroquia que comienza a dar sus primeros pasos. En la composición gráfica dos aspectos de la misa, oficiada por el párroco, P. Emilio Marfín, apreciándose como el salón escolar resultó insuficiente para el público asistente a cada una de las tres misas.



Explica el Papa las normas de Absolución

La práctica de confesar serios pecados a un sacerdote para obtener el perdón de Dios es una norma que procede de Cristo y sigue en efecto dijo el Papa Paulo VI a millares de peregrinos.

EL PAPA comentaba así las recientes regulaciones vaticanas sobre el sacramento de la penitencia, publicadas en parte como una respuesta al "abuso" que se estaba haciendo en algunos países de la práctica de perdonar los pecados de grupos de personas sin antes escuchar confesiones individuales.

El Papa explicó a los peregrinos el contenido de las "Normas Pastorales para dar la absolución sacramental general: emanadas de la Sagrada Congregación de la Doctrina de la Fe con fecha 16 de junio, 1972:

1. Se mantiene en vigor y se prescribe la puntual observancia de la norma del Concilio Tridentino: para obtener absolución de los pecados mortales hace falta, como hasta ahora, la acusación personal.

2. Como ya estaba establecido, en algunos casos de inminente peligro de muerte, (incendios, naufragios, guerras . . .) cuando falta el tiempo para escuchar una por una las confesiones, "Cualquier sacerdote tiene la facultad de impartir la absolución simultánea a varias personas."

3. (Y esta es la novedad): Además de los casos de peligro de muerte, es lícito

dar la absolución sacramental a muchos fieles simultáneamente, confesados solo de modo genérico pero convenientemente exhortados al arrepentimiento, cuando haya grave necesidad; es decir, cuando visto el número de penitentes, no hay a disposición suficientes confesores para escuchar convenientemente la confesión de cada uno en tiempo razonable, y por consiguiente los penitentes se verían obligados, sin culpa suya, a quedar privados por largo tiempo de la gracia sacramental o de la santa

comunión. Esto puede ocurrir sobre todo en territorios de misión, pero también en otros lugares y entre grupos de personas donde resulta clara tal necesidad.

Sin embargo, advirtió el Papa, no es lícito cuando haya confesores a disposición, por el solo motivo de una gran concurrencia de penitentes, como puede ocurrir por ejemplo en ocasión de una gran fiesta o peregrinación. La celebración de tal rito debe ser completamente distinta de la celebración de la santa misa."

ULTIMAMENTE dijo el PAPA



El Papa ha dedicado nuevas charlas a los peregrinos que le visitan en Castel Gandolfo al tema de las vacaciones y el descanso:

"Si tenéis la dicha de algún reposo físico y de alguna hora disponible para vuestros personales pensamientos, no dejéis de alimentarlos con un poco de reflexión filosófica, o mejor, espiritual; ¿Como va mi vida? ¿Cumpló bien mi deber? ¿No podría hacer alguna otra obra buena? ¿Consigno mantener el equilibrio, a menudo agobiante, de la vida interior y mi libertad interior de estudio, de meditación, de oración?"

"Si tenéis tiempo para ello lee algún buen libro. No os contentéis con novelas policíacas o de 'best seller', a menudo de muy dudoso valor moral, humano y literario; y mucho menos con revistas mundanas, o peor todavía indignas, que ahora lo invaden e infectan todo. Escoged alguna bella y buena página de agradable lectura o de fácil estudio. Alimentad el espíritu con pensamientos puros y elevados." Julio 16, 72.

Profesará sus votos una joven cubana que sufrió prisión en Cuba

Una joven que sufrió los rigores de la prisión comunista en Cuba profesará sus votos finales como religiosa dominica el próximo viernes, 4 de agosto, en la Casa de Retiros Dominica de Kendall.

Sor Carmen Rosa Alvarez fue arrestada en los días de la fallida expedición de Bahía de Cochinos y puesta en libertad doce días más tarde. Eran los momentos en que el régimen de Fidel Castro utilizaba el terror para apagar la creciente rebeldía popular. Los cárceles estaban repletas de presos en toda la isla.

¿Cual era su delito? Ninguno. Ella simplemente era una joven activa en el apostolado de la Acción Católica y las Congregaciones

Marianas. Enseñaba catecismo a los niños.

Hace 10 años llegó a Miami y comenzó a trabajar como voluntaria en el Centro Hispano Católico. Muy activa en la Legión de María, su vocación de servicio a Cristo y los hombres la encaminó al Noviciado de las Religiosas Dominicanas de St. Catherine de Ricci, en 1964.

El próximo viernes, a las 7:30 p.m., en una sencilla ceremonia, hará su profesión final de votos.

En la actualidad, Sor Carmen Rosa Alvarez trabaja en el apostolado de los trabajadores migratorios en la Misión de Santa Ana, bajo la dirección del Padre José M. Paz y cursa estudios en el Miami Dade Jr. College.

Festividad de S. Ignacio, Sto. Domingo, esta semana

La semana próxima el calendario litúrgico marca las festividades de dos de los más grandes santos que España dió a la cristiandad. El lunes, 31 de julio, es la festividad de San Ignacio de Loyola, fundador de la Sociedad de Jesús; el viernes 4 de agosto es la festividad de Sto. Domingo de Guzmán, fundador de la Orden de Predicadores.

SAN IGNACIO

Nacido en Loyola, España, en 1491, Ignacio sirvió en su juventud en la corte del Rey Fernando. Más tarde, en busca de una vida con más aventuras se hizo soldado. Convaleciendo de heridas sufridas en una batalla, encontró el camino que lo llevó a la santidad. Dijo su primera misa la noche de Navidad de 1520 y con San Francisco Javier y otros santos hombres comenzó a dar en París los primeros pasos para la fundación de la Compañía de Jesús.

Su festividad será observada el lunes en la iglesia de Gesu con una misa concelebrada a las 12 M.

La Sociedad por el fundada esta hoy representada por numerosos sacerdotes en el área de Miami. Sus principales centros de acción apostólica aquí son la iglesia de Gesu, y el Colegio de Belén.

STO. DOMINGO

La festividad de Sto. Domingo de Guzmán será observada por los Padres

Dominicos de Miami en la Parroquia de St. Dominic, el viernes, 4 de agosto a las 7:30 p.m. con una misa concelebrada en la que participará el coro latino de la parroquia.

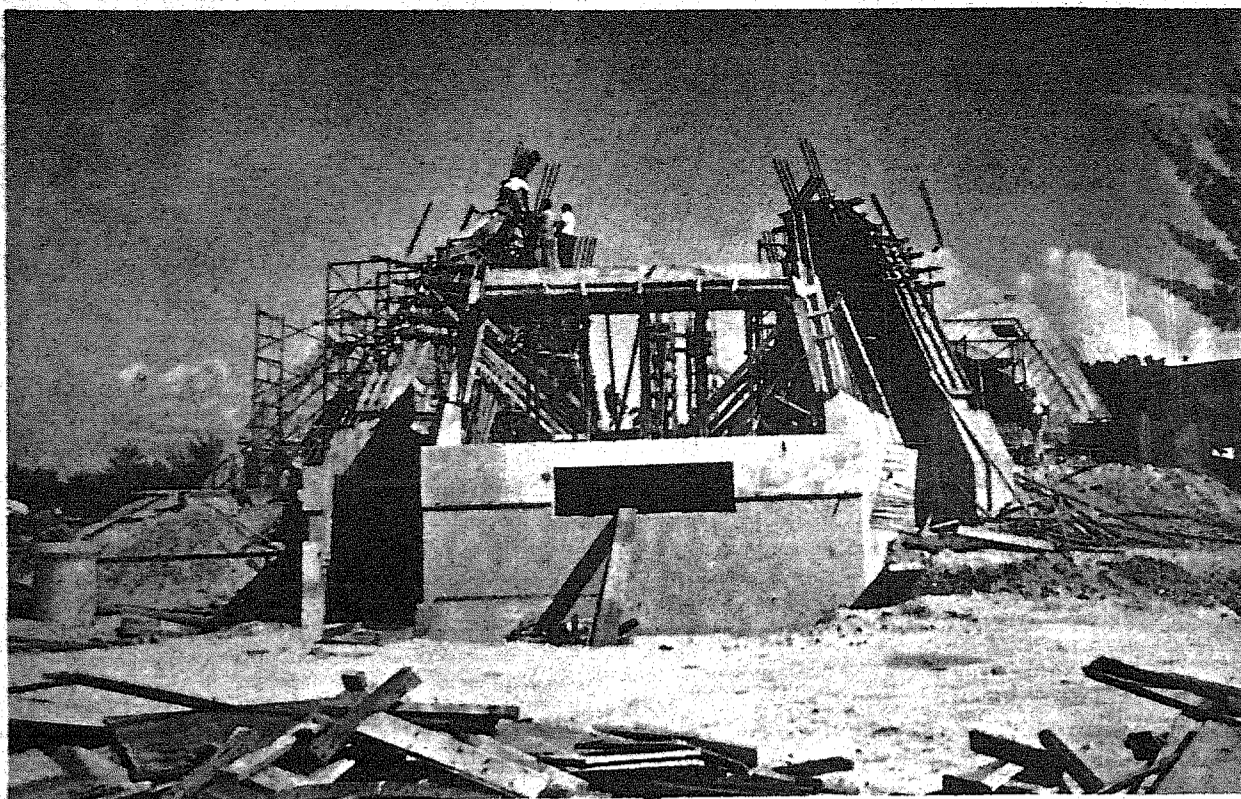
Domingo de Guzmán, que más tarde fué fundador de la Orden de Predicadores, nació Calaruega, España, en 1170. Con su orden, St. Domingo introdujo una innovación en la Iglesia, ya que la función de predicar estaba reservada solo a los obispos. El proposito esta orden de frailes bien documentados en teología que se consagrarían a la predicación. Esta novedad requería la aprobación papal, que llegó en 1217.

Aunque Santo Domingo dió a su orden el nombre de predicadores, a través de los años el pueblo comenzó a llamar dominicos a los sacerdotes y religiosos de esa orden, en memoria de su fundador.

En Miami los dominicos tienen su casa central en la Parroquia de St. Dominic, desde la que despliegan un intenso apostolado tanto en inglés como en español. Parroco de St. Dominic es el Padre Angel Vizcarra, O.P.

Nueva iglesia

CAYO LARGO — El domingo 6 de agosto, a las 3 p.m. se efectuará aquí la simbólica colocación de la primera piedra e inicio de las obras de la iglesia de St. Justin.



Las obras de la Ermita de la Caridad del Cobre en la bella explanada junto a la Bahía Biscayne, entre el Palacio Vizcaya y el Mercy Hospital, avanzan aceleradamente. Ya se levantan los seis pilares que sostendrán el templo de forma cónica que en un futuro próximo servirá de casa de oración y unión de los cubanos desterrados por la salvación de la patria

de la que es patrona la Virgen de la Caridad del Cobre. Los municipios de la Provincia de Matanzas, Cuba, están peregrinando este mes a la Ermita Provisional. El domingo, 6 de agosto, a las 3 p.m. se efectuará la romería Matancera, con el tradicional saludo a la Virgen, el ágape criollo con comidas típicas y música folklórica y la oración por Cuba.

Dice Editor de The Voice

'Negociar con Castro sería traicionar al pueblo cubano'

En la primera página de esta edición de The Voice, aparece una polémica entre el director de este semanario, George Monahan y el director de la Oficina de Asuntos Latinoamericanos de la Conferencia Católica de E.U.

Razones de espacio y tiempo nos impiden publicar en esta edición una traducción al español de esa polémica. La semana próxima ofreceremos un resumen de los puntos de vista expresados por ambas partes.

La Oficina de asuntos latinoamericanos recomendó hace algunas semanas el cese del bloqueo económico de E.U. a Cuba, alegando razones humanitarias, expresando su preocupación por la situación de privaciones que sufría el pueblo cubano.

The Voice responde que una revisión de la política de E.U. hacia Cuba que conllevara acuerdos o entendimientos con el régimen de Castro sería "poner la política por encima del pueblo, en este caso el pueblo cubano y los pueblos de todo el hemisferio, ya que el régimen comunista de Cuba no representa al pueblo que oprime bajo un sistema de terror." Respondiendo a recientes recomendaciones en el sentido de que se hagan "profundas revisiones de la política de E.U. hacia Cuba, el artículo del director de The Voice, Sr. Monahan, dice:

Nos gustaría una "profunda revisión de nuestra política hacia Cuba", solamente si esa revisión garantizara al pueblo cubano una vida mejor, así como una vida con libertad.

Dice el director de The Voice que el cese del embargo no lograría ese deseo de una vida mejor para los cubanos y

señala que la historia de Castro y la historia del mismo bloqueo dan prueba de ello.



Suplemento en Español de THE VOICE

La Ambición

Por MANOLO REYES

La ambición — vicio capital — el desmedido deseo de riquezas, tiene sumida a la humanidad en una de las crisis mas notables que recuerda la historia. El hombre como parte integrante de la sociedad se ve animado logicamente por ese estímulo que la vida presenta y que consiste en la lucha cotidiana por la existencia.

HAY que contemplar con agrado que el ser humano se sienta acicateado por ese afán de proveer a sus seres queridos de lo necesario para su existencia. Esto nos recuerda las palabras Bíblicas del Rey Salomón cuando decía: "No nos de, Señor... ni riquezas ni pobreza... danos un modesto pasar".

A ese modesto pasar es al que no se quieren adaptar muchos seres humanos. Y mientras mas poseen, mas quieren.

Es lamentable ver a grandes sectores de la humanidad en vertiginosa carrera de lucro sin detenerse a meditar si los medios que utilizan para ellos son los mas nobles.

Quédese bien aclarado que no debe haber oposición a que el hombre honesto y por medios debidos alcance una posición cómoda y desahogada economicamente dentro de la sociedad que le ha tocado vivir. Pero hay que rechazar a los que a costa de egoismos... atropellos e injusticias, lucran. Así

además, le están haciendo el juego a las fuerzas de los hijos del mal que desean que en el mundo hayan muchos malos ambiciosos, porque sobre el oro mal habido, ellos acomodan e imponen sus nefastas doctrinas.

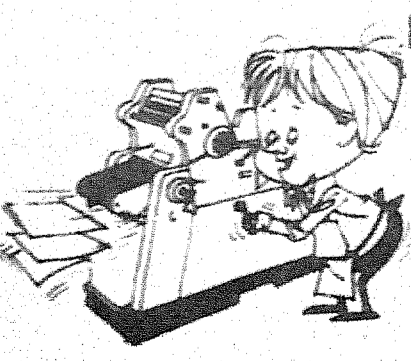
SI los hombres todos reflexionásemos que con un proceder egoista, desprovisto de toda consideración hacia nuestros semejantes, estamos contribuyendo no solo al peor de los mundos sino que le estamos abriendo la oportunidad a los enemigos de la humanidad para que despojen a justos y pecadores... si los seres humanos pensáramos que todos... absolutamente todos... irremisiblemente habremos de morir sin que las riquezas terrenales nos acompañen al más allá... la vida se vivirá mejor.

'La Paz es Posible,' lema del Vaticano

"La Paz es posible" será el lema para la Jornada Mundial de la Paz que se celebrará el primero de enero de 1973, por sexta vez consecutiva desde que fue instaurada por el Papa Paulo VI.

Al anunciar el tema para

el año próximo, "La Paz es posible", las fuentes del Vaticano dijeron que era una sucesión lógica del lema "Si quieres la paz, trabaja por la justicia", que fue el usado para la Jornada Mundial de la Paz de este año.



MIAMI HABLA DOS IDIOMAS

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The Voice llega todas las semanas, con su mensaje en inglés y español a 65,000 hogares de esta área. (La única publicación bilingüe).

ORACION DE LOS FIELES

DOMINGO 30 DE JULIO

CELEBRANTE: Padre de amor. Hoy tu nos recuerdas que los cristianos tenemos que vivir según tu escala de valores. Danos la gracia de comprender las enseñanzas de tu Hijo, Jesús, y el valor para vivir de acuerdo a sus postulados.

LECTOR: La respuesta de hoy será 'Venga tu reino'.

1. Que nuestro Santo Padre, todos los obispos, sacerdotes y religiosos nos ayuden a vivir convencidos de que todas nuestras decisiones tienen que tomar en cuenta el Reino de Dios, oremos al Señor.

2. Que todo cristiano reciba la bendición de un mas profundo entendimiento del proposito primario de la vida, oremos al Señor.

3. Que la Iglesia pueda iluminar con su luz a todos los hombres en estos agitados tiempos, oremos al Señor.

4. Que aquellos que sufren crisis en la fe miren hacia Dios y no solo hacia los hombres para encontrar las respuestas a las interrogantes fundamentales de vida y muerte, oremos al Señor.

5. Que los pobres, los enfermos y los agonizantes tengan en sus sufrimientos la confianza en la promesa de Cristo de la plenitud de un nuevo reino, oremos al Señor.

CELEBRANTE: Padre en los cielos, el entendimiento que necesitamos en este crítico examen que es la vida no lo encontraremos en la sabiduría humana. Concede que siempre imploremos a tu Espíritu Santo para iluminar nuestras mentes y fortalecer nuestras voluntades. Te lo pedimos en el nombre de Tu Hijo, Jesús, Nuestro Señor.

PUEBLO: Amén.

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Theologian scores extremists

LITTLE ROCK — (NC) — Father Louis Bouyer, a member of the Vatican's Theological Commission, criticized both progressive and traditionalist extremes in the Church.

In a talk here to a group of conservative Catholics, however, the French Oratorian concentrated his attacks on progressives who think "they are infallible, not the Pope."

While Father Bouyer said that some national hierarchies seem to lack leadership, he said that last fall's world Synod of Bishops in Rome may have marked "the start of a counter-reforma-

tion." The synod, which reaffirmed the traditional teaching on priestly celibacy, seemed to have realized that extreme progressives have reached a dead end, Father Bouyer said.

"WE HAVE only two or three years to do what the (Second Vatican) Council wanted done," Father Bouyer said. The council had intended to bring the Church once more in contact with its origins, with the "living tradition" of Catholicism, he said.

Father Bouyer said that French-speaking bishops of Africa had criticized the bishops of France for a failure of leadership. "It is clear," he said, "the Catholics of mission lands and probably those of Eastern Europe under Communist oppression are dissatisfied with what is going on in the Church of the old, still free nations of the West."

Several progressive theologians were criticized by

Father Bouyer, who said that Father Hans Kung was more of a journalist than a theologian.

HE ALSO criticized "integrists" as extreme conservatives, saying they hang on to "late Medieval" aspects of the Church which are actually corruptions of the Church.

Attending the three-day symposium here were representatives of Catholics United for the Faith, the Wanderer, national Catholic weekly, and several journalists and scholars. Retired Bishop Albert L. Fletcher of Little Rock also attended several sessions.

Fatima statue

(continued from page 3) the statue at close range.

We then knelt and prayed a decade of the Rosary in honor of Our Lady of Fatima. We asked God to help us to understand the meaning of what we had witnessed.

After about ten minutes had gone by, the water did not disappear from the opening, and above all, the eyes remained completely dry. Father Breault then inverted the statue and the drops of water which I had poured in were emptied out of the opening.

Every last skeptic's doubt was dispelled by that time. As I packed my camera gear and prepared to leave, Father Breault said: "Father, the Virgin has a message for the world, but so few want to listen."

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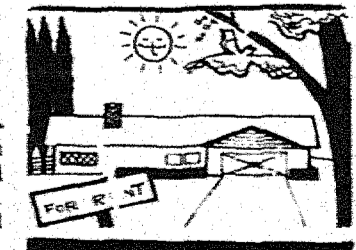
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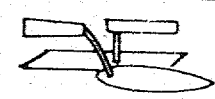
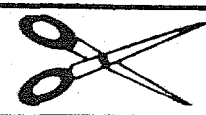
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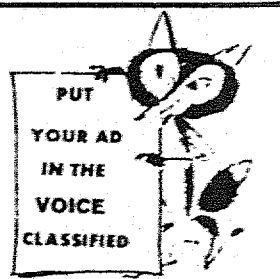
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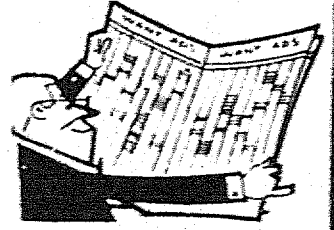
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