

# Personal confession still unchanged, Pope warns

CASTELGANDOLFO — "To have absolution of mortal sins, personal accusation is necessary, as hitherto, and the law remains," Pope Paul VI told a general audience here during an explanation of the importance of the recent document of the Sacred Congregation for the Doctrine of the Faith on general sacramental absolution.

Confession requires a minister, the priest authorized to hear it, and then to give absolution, the Pontiff pointed out, except in unusual cases where there is serious necessity for sacramental absolution to be given collectively.

**THE HOLY FATHER** noted that the document prepared by the Sacred Congregation for the Doctrine of the Faith was prepared following much study and consultation and after a thorough attempt to interpret the duty deriving from Christ's merciful will as well as after considering with a sense of responsibility and pastoral insight the real advantage of the Church and of the individual faithful, as well as the duty and importance of the priestly ministry.

"First," Pope Paul declared, "the norm of the Council of Trent remains in force, in fact both priests and faithful (including the priests themselves) are called upon to observe it with exactitude: to have absolution of mortal sins, personal accusation is necessary, as hitherto. The law remains. Second, as already established in certain cases of imminent danger of death e.g. fire, shipwreck, war, etc. when there is no time to hear individual confessions, 'any priest has the power to impart absolution to several persons together.' Necessity and urgency prevail over the usual norm.

**"THIRD**, and this is the new feature: 'Apart from the cases of danger of death, it is lawful to give sacramental absolution collectively to a number of faithful who have confessed only generically but have been suitably exhorted to repent, provided that there is serious necessity: namely, when in view of the number of penitents there are not enough confessors at hand to hear properly the confessions of each within an appropriate time, with the result that the penitents through no fault of their own would be forced to do without sacramental, grace or Holy Communion for a long time'."

Pope Paul commented that such a situation can happen especially in mission lands and in places and within groups where it is clear that this need exists. But the Pontiff emphasized that this is not lawful when confessors are able to be at hand, "merely because of a great concourse of penitents such as can for example occur on a great feast or pilgrimage. The celebration of this rite is to be kept quite distinct from the celebration of Holy Mass," Pope Paul said.

"For our times, so much in need of the restoration of a clear and solid moral responsibility, so eager for liberation from what imprisonments man most deeply and gravely, this reminder of the importance of the sacramental grace of penance today is certainly a providential fact. If sin is slavery, if it is death, the recovery of the awareness of sin and recourse to the divine remedy of the remission of sin, is a thing that should be reconsidered and extolled with the interest and enthusiasm we reserve for the most important events of life and history," the Holy Father stated.



VOL. XIV NO. 21 15¢ AUGUST 4, 1972

# IRA, Protestant army 'cool it' in North Ireland

By ERNEST A. OSTRO

BELFAST — (NC) — Cooperation from Northern Ireland Catholics and an Irish Republican Army profile so low as to be almost invisible enabled the British army to hail a dramatic success early July 31 in its riskiest move in Ulster since suspension of the provincial Stormont government in March.

Within a few hours after dawn, the soldiers reunited the provinces so-called "no-go" areas with the rest of Northern Ireland. By evening, police and military patrols were routinely patrolling areas closed to them by the IRA and its supporters among the 500,000 Catholics for many months.

**THE "NO-GO"** areas were generally Catholic neighborhoods surrounded by makeshift barricades into which troops and police ventured only at their peril. They were established in the course of the last 12

months by the IRA with Catholic residents' cooperation as a protest against oppressive Stormont and British army policies. Within the "no-go" areas, the IRA haphazardly carried on the functions of normal government.

In Parliament, British Prime Minister Edward Heath said July 31 that the operation was possible only because his government had suspended Stormont, the majority-Protestant dominated provincial government that had discriminated against Northern Irish Catholics for half a century. Otherwise, the prime minister said, "it would have been taken by the Catholics and the whole world as being directed only against the Catholics."

**CATHOLICS** reacted to the suspension of Stormont and to the gradual phasing out of internment of suspected terrorists without trial or appeal with pressure on the IRA to curtail its bombings and shootings, and by a new readiness to accept the British troops as impartial peacekeepers rather than as the military arm of the hated provincial regime.

The military operation of clearing the "no-go" areas, however, was less crucial than what followed. This was an almost cheerful reception of the troops by the Catholic population instead of a sullen air of a conquered people. The British are gambling that they can retain Catholics' confidence now that something like normal civil government has been re-established in the "no-goes."

The British army, beefed up by some 4,000 reinforcements including units of the elite Coldstream Guards regiment supported by Centurion tanks mounted with bulldozer scoops, began moving into areas here and in Londonderry, Armagh and other Ulster cities that had been virtually off-limits to the British army for many months.

The objective: to eliminate Irish Republican Army sanctuaries and to reestablish the rule of law throughout Ulster as a prelude to the talks on the province's future that now appear on the cards.

**THE TROOPS** have been moving in cautiously behind the specially-equipped tanks and supported by other armed vehicles, pushing away barricades across streets leading into the Bogside and Creggan Estates, Belfast's Ballymurphy, as well as into Protestant "no-go" areas set up recently by the militant Ulster Defence Association (UDA) as their reply to the Catholic "no-goes."

In the Catholic areas, a few people stood laconically as the barricades fell and the

(continued on page 13)

## The barricades come down

A British Centurion tank batters through a street barricade in one of the Irish Republican Army's "no-go" districts of Londonderry.



## Court's decision rules life really starts at conception

INDIANAPOLIS, Ind. — (NC) — The Indiana Supreme Court has upheld a 1905 state law making it a criminal offense to perform an abortion for any reason other than saving a mother's life.

In handing down its 5-1 ruling, the high court said "quickening" — when an expectant mother first feels movement of the fetus in her womb — "can no longer be considered the point at which independent life begins."

"It is now established that some sort of independent life begins at conception," the court said.

An official of the Committee for the Preservation of Life, a statewide anti-abortion organization, said he was "very gratified" by the court action.

The recent ruling came in the case of Mrs. Ollie Cheaney, also known as Mae Owens, found guilty of performing an abortion on an unmarried woman.

Mrs. Cheaney, who received a sentence of 3 to 14 years imprisonment on June 4, 1971, appealed her conviction to the high court,

claiming that the anti-abortion law was unconstitutional.

The law denies a woman's right to determine whether she wants to bear a child, Mrs. Cheaney said, and discriminates against the poor, since wealthy persons can afford to travel to other states for abortions.

The high court rejected the arguments.

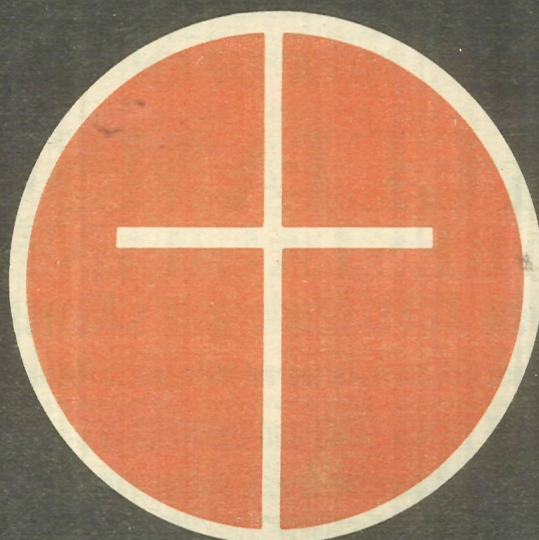
## Groundbreaking in Keys Sunday

KEY LARGO — Groundbreaking ceremonies for the new St. Justin Martyr Multi-Purpose Center will be held at 3 p.m., Sunday, Aug. 6 on U.S. 1.

The new center in the parish of which Father Edmond Whyte is pastor will provide a chapel, three CCD classrooms, a meeting hall and living quarters for two priests.

Designed by Richard A. Baker, Fort Lauderdale, the new structure will accommodate about 250 persons and will be completely air-conditioned.

### REACHING THE FORGOTTEN ADULT



REACHING OUT to the "forgotten adult" through the religious education program is the subject of Know Your Faith articles appearing on pages 14 and 15 of this issue.



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



# Spirit of St. Ignatius in S. Florida praised

"The missionary spirit of St. Ignatius Loyola has been written in the historical pages of South Florida, pages which tell of the zeal and hardships the Jesuit Fathers have had to endure." Archbishop Coleman F. Carroll said after the concelebration of Mass in honor of St. Ignatius Loyola at Gesu Church Monday at noon. St. Ignatius was the founder of the Society of Jesus, commonly known as Jesuits.

Concelebrating with Archbishop Carroll, who was the principle celebrant, were approximately 20 Jesuits from Gesu parish, Belen

Jesuit High School and from other provinces. Pastor of Gesu parish, Father Ignatius Fabacher, S.J., gave the homily.

Retracing the advent of the Jesuits in Florida, men "who worked so zealously for all these years," Archbishop Carroll said, "it was difficult to realize the hardships and difficulties the Jesuit Fathers faced when they first came to Key West 75 years ago.

"HISTORY records that the few priests in the state at the time were practically eliminated by yellow fever. Bishop Moore turned to the Jesuits, begging them to

supply the manpower to help retain the faith of the people." Miami's Archbishop recounted.

One of the difficulties they faced, he added, was lack of proper roads for traveling. "How difficult it was for priests stationed in Key West to get to Miami or to Tampa. There were no highways nor railroads. Those were indeed difficult days."

The Archbishop praised the followers of St. Ignatius for their services in education in the Archdiocese of Miami, their spiritual ministrations to the influx of Cuban exiles coming to Miami and to other



**GESU CHURCH** was the scene of a special Mass with Archbishop Coleman F. Carroll as principal celebrant on Monday in observance of the feast of St. Ignatius Loyola, founder of the Society of Jesus. Concelebrating with the Archbishop of Miami were Jesuit priests from South Florida and other areas.

numerous activities in the Church in South Florida.

"WE COULD continue to enumerate why all of us should be thankful to God for the Jesuits working in the Archdiocese," Archbishop Carroll said. "What a privilege it is for the faithful to be beneficiaries of their services. We rejoice with them on the feast day of their founder."

In his homily during the Mass, Father Fabacher gave a brief run-down of the building of Gesu Church and that parish's administration of mission churches around the diocese.

"We gather around our

Archbishop to honor a simple man (St. Ignatius) but a practical one in what he did. We honor him for the causes in which he defended: the kingdom of God on earth, the unity of the Church and fidelity to the Pope," said Father Fabacher.

CITING the Ignatian maxim, "In all things, let us desire and choose only those things which will best help us attain our eternal goal," the pastor said that the goal of the Jesuits at Gesu is "to serve the people. One of the most inspiring sights is to see the people praying in this church.

"ONE of the best things

we can do for the people," he added, "is to help them help themselves. This goal of serving others will always be before us."

Approximately 100 people were in attendance during the concelebrated Mass.



**ADVENTURERS FOR CHRIST**, a group of Legionaries from Norristown, Pa., sing a welcoming song for Legion of Mary members from various Archdiocesan parishes during a buffet supper and mini-congress held at Emaus House, Opa-locka. The 16-member group have been visiting Legion members on the East coast from Maryland to Florida.

## Pa. Legionaries travel south, visit Archdiocese

**OPA-LOCKA** — Members of the Legion of Mary, representing 13 parishes in the Archdiocese of Miami, joined with 16 Legionaries from Norristown, Pa., and visitors of the Baltimore Senatus for a buffet supper and mini-congress at Emaus House, here, last weekend.

Legionaries of St. Monica and Our Lady of Perpetual Help parishes, under the direction of Mrs. Pat Buffington and Terance Yates, were hosts at the supper.

"We are on a pilgrimage," said Father Francis Lendacky, spiritual director of the Norristown Legionaries. Saying that the idea of the 15-day tour through the South came from the "great phenomenon of the medieval pilgrimages," Father Lendacky added, "instead of

visiting shrines of wood and stone, we chose to visit people. We are updating the pilgrimage idea and visiting you out of love of Jesus and Mary."

**THE GROUP** began their itinerary July 15 and have visited Legion members in several cities in eight states which included Pennsylvania, Maryland, the District of Columbia, Virginia, North Carolina, West Virginia, Georgia, and Florida.

Traveling in two rented station wagons, each member brought along one suitcase and an air mattress for sleeping. They used facilities at various parochial schools and parish halls.

Spending their own time and money, Legionaries from the Baltimore area joined with those from the Norris-

town Comitum, "Adventuring for Christ," said Father Lendacky. Although the idea of the "Vacation Apostolate" is not new, "this systematic attempt of the 'Adventurers for Christ' to tap Legion of Mary family spirit exclusively is a new departure," he added.

It is a contrast to the Peregrinatio Pro Christo movement which aims at contacting people outside of the Church with the intention of familiarizing them with Catholicism.

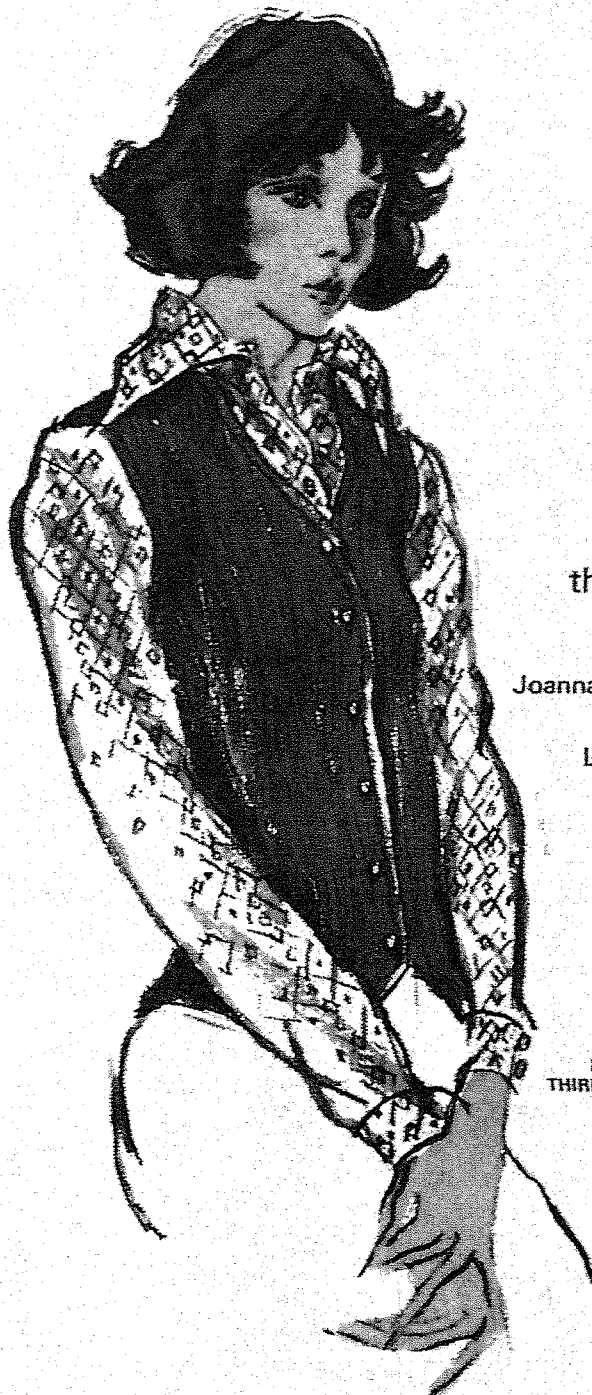
"We have been received in a wonderful way," said the spiritual director. "Because of our travels, there has been created among us a strong Legion brotherhood and spirit." He explained that the Legionaries have all shared in the "living Christianity" which the Legion of Mary embodies.

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# 'Cane flood wipes out N.Y. school

CORNING, N.Y. — (RNS) — A Catholic elementary school here has become a victim of tropical storm Agnes.

The school, maintained by St. Vincent de Paul Parish, sustained an estimated \$300,000 damage during the flood that caused extensive destruction over more than 90 per cent of the parish area.

"Flood-ravaged parochial schools will receive no federal or state aid, as far as we can determine," said Father Joseph F. Hogan, pastor, in announcing the closing, and the members of the parish who sustained such large personal loss cannot afford to do it on their own at this time."

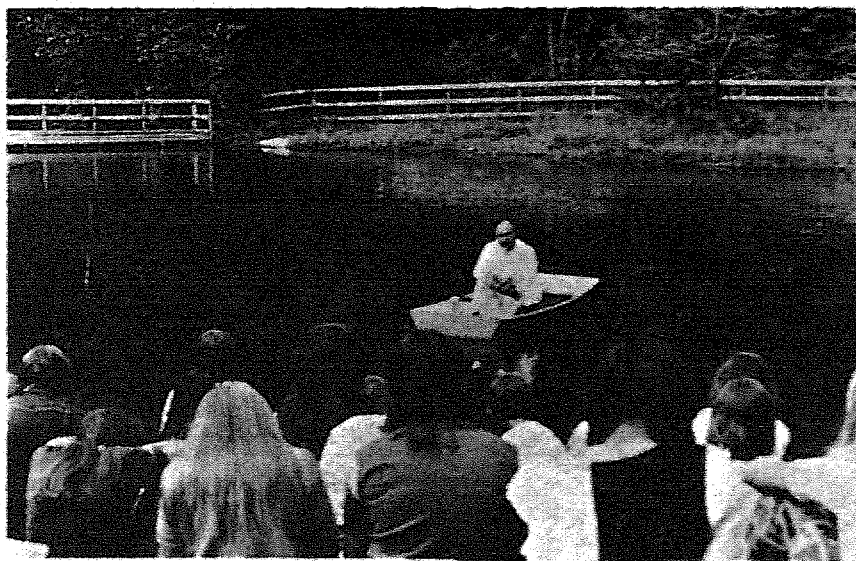
Corning's other parochial elementary school, known as Corning Catholic School South, will open as scheduled, the school board decided.

Father Thomas F. Brennan, pastor of St. Mary's, where the South school is located, said it would take as many pupils from the closed school as facilities would allow.

Closing the school at St. Vincent's involves 200 pupils, seven lay teachers and two nuns from the Sisters of Mercy.

Shortly after the flood, government officials told representatives of the Diocese of Rochester, in which Corning is located, that Church schools are not eligible for flood relief grants.

Father Albert Shamon, diocesan vicar for education, and Father Daniel Brent, diocesan superintendent of schools, then issued a statement strongly criticizing the decision.



**PREACHING FROM a skiff, Father William Wolkovich talks on the "death-life" symbolism of water to boys and girls attending Camp Neringa in Marlboro, Vt. The Boston priest, a quest chaplain at the camp run by the Immaculate Conception (Lithuanian) Sisters, took more than 50 campers on visits to a well, waterfalls, and a lake to illustrate Scriptural themes dealing with water. The topics he discusses were Christ's dialogue with the Samaritan woman of John 4, the "living water" motif of John 7, and the explanation of Baptism given in Romans 6.**

# Says busing bill 'burns last bridge from ghetto'

WASHINGTON — (NC) — An anti-busing bill now pending in a congressional committee "burns the last bridge out of the ghetto," Father Theodore Hesburgh testified here.

"To reject busing is to reject integration," the Notre Dame University president told the Education and Labor Committee of the U.S. House of Representatives.

"And to reject integration invites the interracial tension and conflict of which this nation has already seen enough."

Father Hesburgh, chairman of the U.S. Civil Rights Commission, has been an outspoken critic of Nixon

Administration efforts to halt busing programs.

**THE HOLY** Cross priest told the House committee July 28 that he did not favor busing children to inferior schools. He said that did not mean that busing should be banned, however, but that inferior schools should either be improved or torn down.

"For many schools I've seen, the only answer is the bulldozer," the priest noted.

The bill under consideration would limit busing of grade school children to schools "closest or next closest" to their homes.

"If you're in a ghetto," Father Hesburgh said, "the nearest school is a ghetto

school and the next nearest school is a ghetto school."

**THE PRIEST** said knowing the facts about busing programs would calm the fears of many worried parents.

Busing "need not mean extraordinarily long trips, and sometimes results in shorter trips" than previously, he said.

"Concerned parents should be told that fights and disorders occur in all sorts of schools and buses, unracial or biracial," he added, "and that there is considerable evidence that disorderly students in desegregation situations are taking their cue from grownups."

# K-C drawing resolutions on pro-abortion candidates

NEW HAVEN, Conn. — (RNS) — A resolution to be considered at the Knights of Columbus convention at Toronto, Ont., Aug. 15-17, will call on the membership to back candidates in the Fall elections who oppose abortion.

The resolution, submitted by the Minnesota delegation, is one of 200 resolutions submitted by various U.S. and foreign delegations.

**NINE** resolutions will deal with abortion. Other topics include parochial school aid, amnesty, legalization of marijuana, welfare reform, pornography and programs for the mentally retarded.

A total of 385 official delegates will gather in Toronto for the 90th annual session of the Supreme Council, top legislative and policy body of the Knights of Columbus.

The council will act on behalf of the society's 1.2 million members, who carry out their religious, social and fraternal activities in 5,771 councils or local lodges in the U.S., Canada, Mexico, the Philippines, Puerto Rico, Cuba, Guatemala, Guam, the Virgin Islands and the Panama Canal Zone.

The resolutions on abortion contend that "legalizing the killing of unborn children inevitably must lead to the decay of the respect for life at other stages of its existence" and that abortion even by a skilled practitioner constitutes a "threat many times greater than that posed by childbirth to the life of the mother and her mental and physical health as well as to the lives and health of her un-

born children in future pregnancies."

A resolution on school aid requests support by all Knights for a tax credit plan that has been introduced in the House of Representatives.

The resolution on amnesty expresses opposition to wholesale unconditional amnesty for those who have deserted or evaded the draft. It also urges assistance for veterans in readjusting to civilian life.

**PROPOSALS** for legalized use of marijuana and other drugs are "short-sighted," one resolution says, and "use of marijuana and other such related drugs" provides no benefit except to "the criminal element who would prey on members of our society and especially our young adults."

The resolution on welfare calls for development of a national program of welfare reform "with adequate grant levels and the inclusion of a federal job program to eliminate unemployment throughout the United States."

Resolutions on pornography hit particularly at the showing of X-rated movies on television. One resolution also criticizes the television industry for allegedly making sport of the religious commitments of priests and nuns, and calls for a campaign to halt what it calls a callous mockery of Catholic beliefs and practices.

A resolution on the mentally retarded says that the attention they receive is often substandard and dehumanizing, and it asks for the development of suitable programs to meet their needs.

## Mental health-80% on the sick list

# The strains of modern life: 'I am my own big problem'

By TAMMY TANAKA  
(One of a series)

NEW YORK — (RNS) — Throughout the ages numerous myths and theories have been developed in an attempt to explain mental illness.

"Madness" has been explained as the result of one's being possessed by demons or evil spirits, or the forces of Satan.

Insanity has been considered retribution for sinfulness.

**SOME SCHOOLS** of psychology today blame mental illness on an impoverished childhood in which the child did not receive adequate love, direction and support.

Other psychologists say mental illness is the result of the individual's inability to find meaning and purpose in his own existence.

Clergymen and psychologists I interviewed generally felt that mental illness is a condition that developed over a long period of time, resulting from a number of factors. Mainly, it has to do with the way in which individuals learn to handle stress and "adapt."

Father James Dore, a priest from Carteret, N.J., said, "I see mental illness as fundamentally a form of conflict, as a human being's search for his own wholeness — his wholeness spiritually, emotionally, relationally with others and with God. It relates to the whole meaning of salvation, which means 'healthy and whole'."

The Rev. William Brockman, a United Methodist pastoral counselor at the

American Foundation of Religion and Psychiatry here, said, "everyone is susceptible to stress. We all do weird things. We are confused, frightened and disorganized at times. But they are at appropriate times, and we learn to handle them."

**APPARENTLY** those who become mentally ill are individuals who choose methods of coping with their problems which don't really solve the problems, but instead eventually lead to more serious troubles.

Father Dore, who is studying at the American Foundation's Blanton-Peale Graduate Institute, offers this analogy:

"Think of a tree which starts to grow up and is faced with a huge rock. The rock won't budge, but the vital forces within the tree insist that it grow — so it grows around the rock, a little bit crooked maybe, but it grows ..."

"A person with a mental illness is somewhat like the crooked tree.

"The individual allows his growth energy to reach as much human fulfillment as possible — but there is an emotional block, emotional damage which doesn't allow the full expression of his desires."

Father Dore said that when a person is mentally ill, "he is in some way lost, alienated from his best desires. He has a vague feeling of needing to be rescued, but doesn't know exactly what to do."

According to Mr. Brockman, a "nervous breakdown" occurs when the stress becomes overwhelming, and when there is an

"inordinate amount of anxieties, a super-tremendous amount of pressures." The individual may try various ways of coping with these problems, and when none of them works, he may become "completely disorganized and disoriented in time and place."

Dr. Bernhard E. Olson, national interreligious affairs director of the National Conference of Christians and Jews, said one predominant characteristic of mental illness appears to be "preoccupation with the self."

**"THEOLOGICALLY** you could call it a form of idolatry, making self the ultimate object of one's concern," he said. The person centers on his own ego, and the self becomes a problem to him.

"Another aspect of mental illness that needs stress is the breakdown in man's search for meaning," Dr. Olson added. "Mental illness has been found to be caused by the feeling that their existence has no significance, either to them or to what they consider ultimate or governing in the world."

The overall environment of modern society, with its hectic pace and pressures, its impersonality, is generally blamed as a major cause of mental illness today. Best available studies show that about 80 per cent of Americans are suffering from neurosis, which covers a wide range of ailments such as anxiety, compulsion, fear, depression, for no apparent reason. About 60 per cent of the cases are said to be "mild to moderate,"

about 20 per cent of the neurosis is "severe."

What types of people are most susceptible to mental illness?

Mental health professionals say that everyone is susceptible but individuals who have not had "good mothering" in their childhood or do not have a "loving, secure environment" in their adult years are more likely to develop mental-emotional problems.

They say a basic feeling of worthlessness is at the root of most cases of mental illness.

**"EVERYONE** develops myths about his own life, by which he governs his life, consciously or unconsciously," Mr. Brockman said. "A child who is mistreated emotionally develops the mythology: I am a bad person. People I depend on don't love me. It must be something to do with me. People will respond to me negatively."

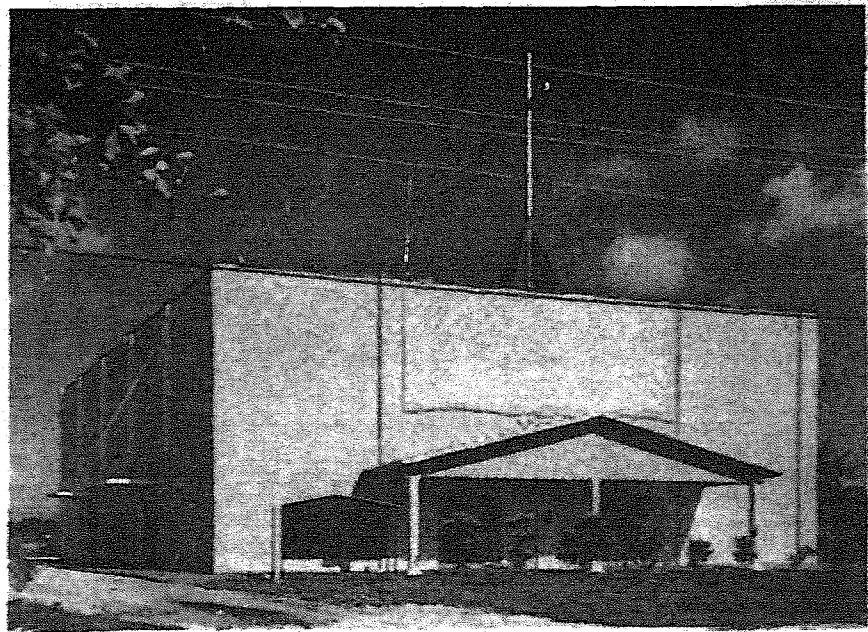
Mr. Brockman said that "once a basic myth is developed, it doesn't matter if it is true or not. The individual believes it is true and it affects his attitudes and responses."

He recalled one former patient, a "very attractive girl, who didn't think she was pretty or worthwhile. She was sleeping with one man after another — trying to confirm that she was loveable. But at a deeper level, she was angry that she was sleeping with them, and it served to confirm to her that she really was worthless."

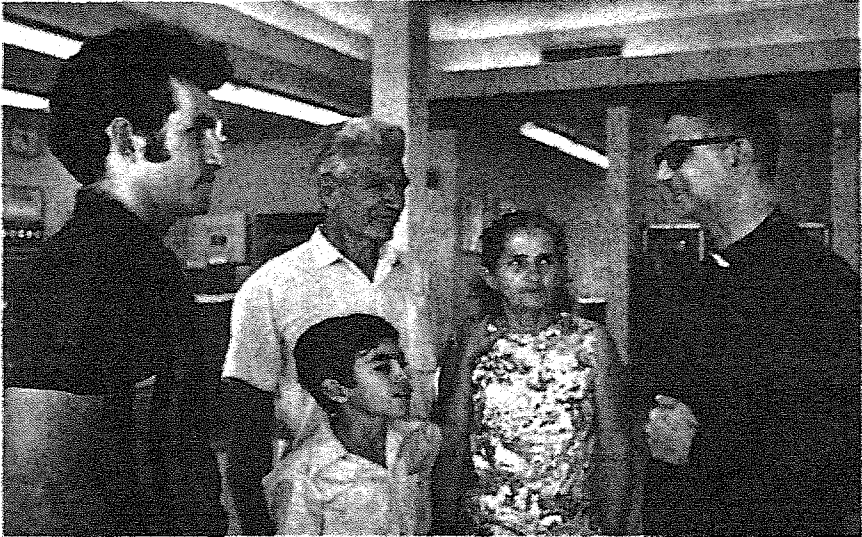
Psychologists say there are also indications that certain individuals may be "predisposed" to mental illness.

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**NEWLY ACQUIRED** church and hall facility now serves members of Ascension parish, Boca Raton. It is located on two acres of land at 7171 N. Federal Hwy., Boca Raton and is being renovated on the interior under the direction of architect Frank Abbott. Father Richard Murphy is the parish administrator.



**AN ACT** of thanksgiving at the provisional chapel of Our Lady of Charity of Cobre was made by Eduardo Mantilla, left; who escaped from Cuba two years ago and recently returned there with a friend to help 13 relatives and friends escape the Communist regime. He is shown with his parents and young brother talking with Father Agustin Roman, chaplain at the shrine, permanent construction of which is now underway on grounds adjoining Mercy Hospital.

## Shirts, pants for 10¢? unheard of today but true

White shirts and black pants for 10 cents apiece? Unheard of prices during this time of inflationary prices, but this is the sale price of these items during this weekend at the newly opened store of St. Vincent de Paul at 1203 N. W. 7th Ave.

**THE STORE**, which recently moved from its 29th St. location, is in need of men's underwear, men's shoes and useable furniture. With an ample supply of other clothing, the store can always use the above-mentioned items, according to Val Metalis of the St. Vincent de Paul Society. "We need household appliances," he added, "especially labor-saving devices."

Boys' clothing is also in demand, he said. However, the one thing that the main store does urgently need is someone who can repair electrical appliances, televisions and radios. This

would be a good job for some retiree or a person who was willing to come and work part-time at the store repairing appliances a couple days a week, Metalis added. "A salary and an air-conditioned workroom would be available for such a person," he said.

A problem the store has faced in the past is the donation of winter clothing, which said Metalis, is impractical this far south. He suggested that donors keep the heavy clothing they wish to discard until the annual Bishops' Overseas Relief Collection.

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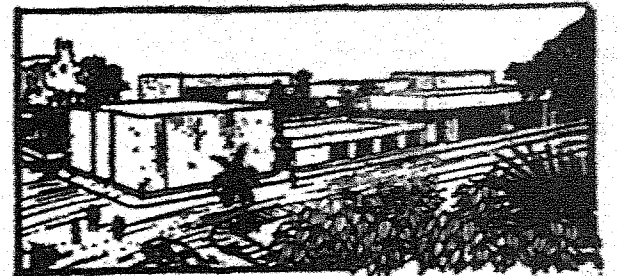
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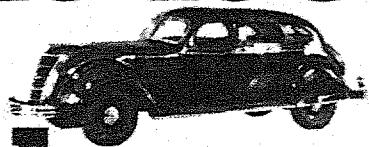
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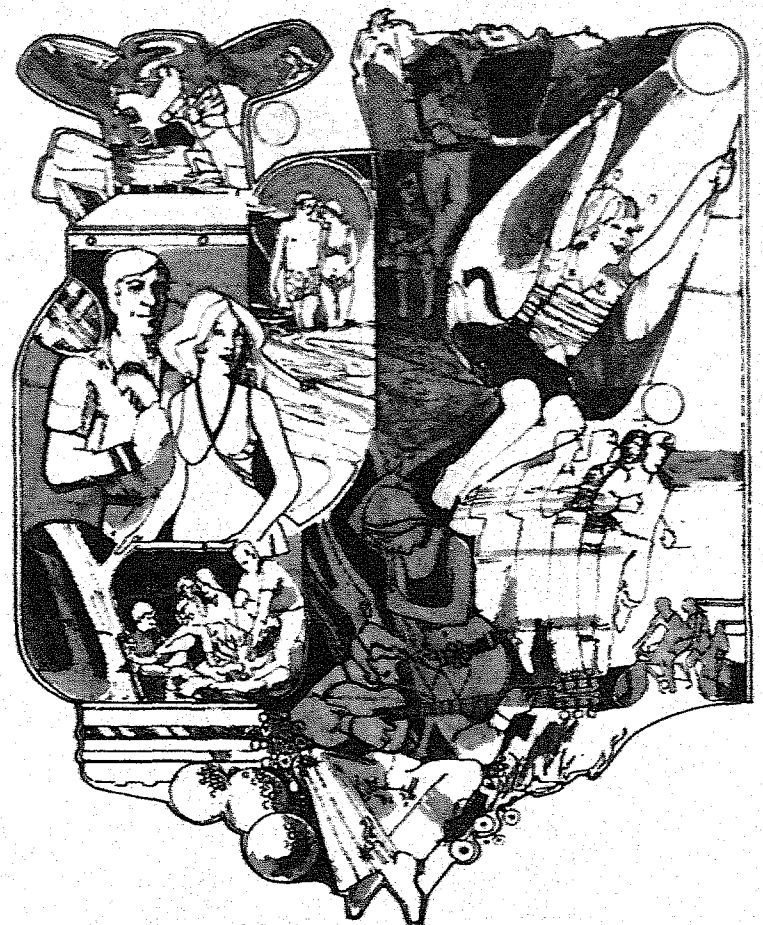
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# First religious education class receives diplomas

The work of true education can neither be limited to purely technical or professional training nor can it be confined to one's own familiar cultural, religious, or philosophical point of view. Dr. Donald P. Gray told the summer graduating class last Friday at Barry College.

The Director of the Graduate Program in Religious Studies at Manhattan College, New York, gave the commencement address during the ceremonies. Awarded degrees were 66 graduates including the first class to be graduated from the Religious Studies Program inaugurated in 1969 by the Archdiocese of Miami and Barry College.

THE FIRST nine to be graduated with Master's Degrees in Religious Studies were Father Sean O'Sullivan, Father John Mulcahy, Sister Lorraine Krabarath, S.S.J., St. Augustine; Sister Agnes Marie, S.S.J., Miami; Miss Judith Antinarella, Jensen Beach; Miss Adele Azar, Palm Beach Gardens; Miss Angela Estarraguera, Miami; Mrs. Norma Nicks, Nunnally, Tenn. and Mrs. Jennifer Russell, Tallahassee.

In his address, Dr. Gray, who was a member of the faculty for the Religious Studies Program conducted at St. John Vianney Seminary, pointed out that, "Contemporary experience seems to be dominated by what Teilhard de Chardin referred to as 'the rise of the other.' Not only is 'the other' overwhelmingly numerous because of the unprecedented population explosion of



CERTIFICATES in catechetics were presented to undergraduates of the Religious Studies Program during ceremonies at St. John Vianney Seminary where Mrs. Louise Bucklin is shown pinning a corsage on Miss Elaine Pekar.

modern times, but the very otherness of 'the other,' the vast differences between ourselves and others, is a source of profound malaise. The spiritual problem of our time should not be seen in terms of how to insulate ourselves from 'the other' but rather how to live creatively with 'the other' without at the same time losing ourselves."

In the opinion of Dr. Gray, who has a doctorate in Theology, educational institutions will prove to be one of the most vitally important cultural resources for coping with this problem. But, he added, this will mean that the work of true education can neither be limited to purely technical or professional training nor can it be confined to one's own familiar cultural, religious, or philosophical point of view.

"THE SPIRITUAL adventure of our generation and

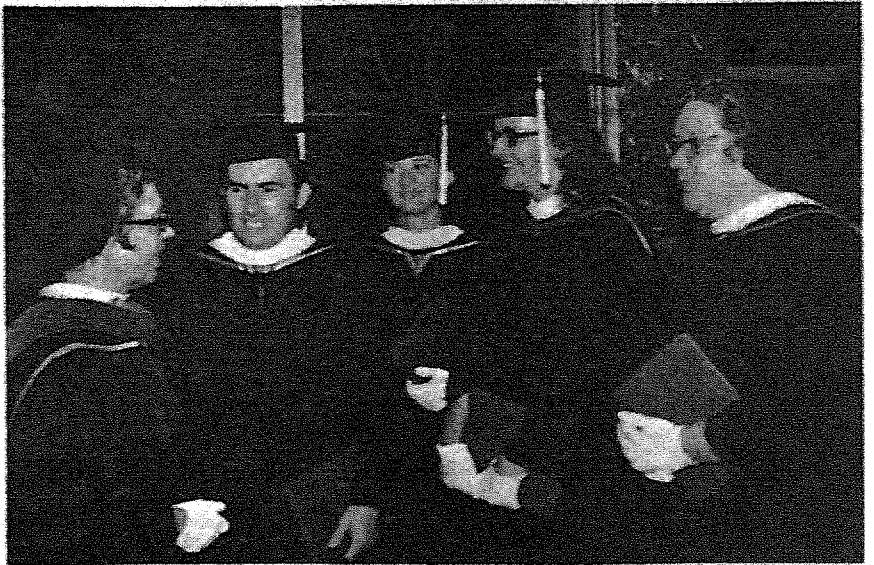
of the historical epoch into which we are now moving will

require the cultivation of a decidedly new attitude towards 'the other' and consequently a decidedly new

attitude towards oneself.

"This new attitude will involve, in the words of Prof. John Dunne of Notre Dame,

an ability, to pass over into lives, cultures and religious perspectives quite different from one's own.



AMONG FIRST graduates of the Religious Studies Program were Father John Mulcahy, Mrs. Jennifer Russell, Tallahassee; Mrs. Norma Nicks, Nunnally, Tenn.; and Sister Agnes Marie, S.S.J. shown as they received congratulations from Sister M. Dorothy, O.P., left, Barry College president, following summer commencement exercises held last Friday evening at the Miami Shores college.

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## Will the U.S. help bolster threat poised by Castro?

Some 19 years ago a young, presumably non-Marxist Cuban revolutionary surrendered after leading an abortive attack against military garrison in remote Oriente Province. This week the same man, Fidel Castro, now one of the world's Communist puppet leaders, observed the anniversary of that skirmish.

On July 26, Castro addressed the usual "manufactured" crowds in Plaza Revolution with less of the fire and brimstone of past years. In one part of his speech, the Red dictator said "We salute with satisfaction some of the advances and new plans being expressed in American politics. It is said that one of the candidates would like to eliminate the blockade against Cuba. But then they add that Cuba cannot turn itself into a Soviet military base.

"We tell that gentleman that in our territory we do whatever we please."

LATER in the same speech he said "some day we will integrate with the people of Latin America, economically and politically . . . but first, there must be a social revolution in Latin America."

Almost everyone agrees that there must be some sort of social evolution in Latin America that will give the descamisados, "the shirtless ones," a sense of personal dignity, freedom from hunger, fear and of religion, that will guarantee them a voice in

their governments, which many of them do not have today. But to Castro, this evolution or revolution has always involved armed force and bloodshed.

Military bands of guerrillas, armed, outfitted and indoctrinated by Cuban Communists now operate in most nations of the southern hemisphere. Their goal is to bring about a revolution that will swing those countries into the Communist camp.

IF THE LESSON of Cuba is to be heeded, the revolutionaries of these nations can but reject the idea of allying themselves with the Communists. Cuba was one of the most prosperous lands in the southern hemisphere, when Castro took power in 1959. Three years after his revolution he declared Cuba a Communist nation and from that point onward its destiny has plunged downward.

Today it is a land in economic chaos. It is a police state with its people living in fear, existing in squalor and hunger, barely surviving.

We disagree with those who urge the lifting of the economic blockade of Cuba. This, we feel, would but perpetrate Castro's power and, most importantly, would benefit neither the people of Cuba, of the U.S., or of the nations of Latin America which remain in jeopardy as long as the Cuban dictator continues his militaristic threat to the continent.

## Legislate morality? Yep!

By JOSEPH BREIG

One of the cliches of our time (widely parroted nowadays by the pro-abortion propagandists) is that "you can't legislate morality." But the fact is that you can't successfully legislate anything else.

The moment a law can be seen to have no moral foundation or purpose, it begins to fall into public contempt; and sooner or later it is ignored or repealed.

IN MOST cases, such laws are simply ignored. There are any number of silly laws which are long since forgotten but are still on the books in cities and states in this country.

In Massachusetts, for instance, it is illegal to go to bed without taking a bath. In Connecticut, you break the law if you shave on Sunday.

In North Carolina, twin beds in motels are legally required to be no less than three feet apart. I have tried and failed to puzzle out how this contributes to morality.

In Louisiana, a motorist approaching a railroad crossing is a scofflaw unless he gets out of his car, approaches the tracks, and waves so that he can be seen by the engineer if a train should happen to be approaching.

In New Jersey, a life of leisure is unlawful even if you are a millionaire — or a billionaire. Either work or go to jail, is what the law requires.

In South Dakota you can be sent up for sleeping in a cheese factory. In Alhambra, Cal., there is — or was until recently — a law against snoozing in a kitchen.

In Buffalo, N.Y., a city law says that a barber can lose his license if he allows a client to fall asleep in the barber chair.

THE REASON such laws are ridiculous and have been laughed into disuse is that they do not legislate morality.

Back in the '20s, "you can't legislate morality" was a favorite slogan of those who opposed the Prohibition Act, which had been foisted on the people in wartime by a gang of puritanical political clergymen. "You can't legislate" was an effective and popular anti-prohibition argument, but it was unintentionally erroneous. It missed the real point, which was that Prohibition was an immoral infringement on the human rights of individuals.

Laws against abortion are a legislating of morality precisely in the same sense as laws against any other form of murder. Murder is wrong, and therefore is outlawed. Abortion is a peculiarly dreadful form of homicide in that it involves a mother in conspiracy for the slaying of her own infant.

Even traffic laws, if they are to succeed, must be founded in morality. We stop for red lights and obey speed regulations because such rules are for the protection of the life, property and human rights of ourselves and our fellowmen.

Morality is at the root of all good law. You can't really legislate anything but morality if you hope to make your law stand up.



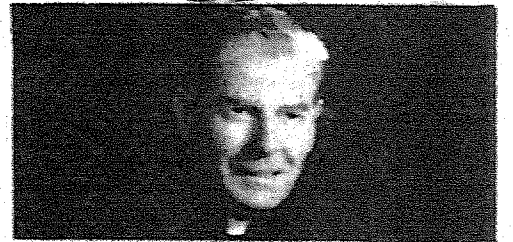
THE WAR IN BANGLADESH ended months ago but its effects have left hundreds of children and adults homeless and without food. Catholic Relief Services, along with other charitable agencies, have sent funds and tons of supplies including food, medicines and clothing, helping to alleviate the suffering caused by the horrors of warfare. In the picture above, children are given food in a Chittagong orphanage. The 236 orphans at this center are wearing dog-tag necklaces for identification purposes. How long and how many of these children will remain without homes and foster parents, without sufficient food and clothing, without medicine to combat disease in the months to come? It is a question which continues to be unanswered and it is a question that will be with us until nations can treat each other as brothers and human beings.

## As fear stalks the earth is fear of God forgotten?

By MSGR. JAMES J. WALSH

One of the more puzzling aspects of our society today is that man's fear of everything around him has increased a hundred-fold, but his fear of God has lessened to the point of indifference.

MOST PEOPLE under 30 have been raised in an atmosphere of fear. The new fears of nuclear war and a poisoned environment, Old fears of financial problems, debts amassed from keeping up with the Joneses from a long stay in the hospital, from inflation, New fears of the family, for children who no longer can be raised behind walls, who can experiment with drugs and sex and sudden death. Fears for marriage, which has lost its



MSGR. JAMES J. WALSH

stresses that man's freedom is degraded by having to obey commandments and to repress his own inclinations and desires. If one attempts to live by this philosophy, then, indeed it is inevitable that fear of God can dry up, one can drift into indifference, and lose the sense of sin and forget accountability to God and, therefore, gradually lose respect for law and order — which are rooted in fear of God.

More important, however, than how we got this way is the much older conviction that fear of God, far from being a degrading factor in man's life, is necessary and honorable. Only a society which has no place for God could make the senseless claim that man loses dignity by bowing to God.

Throughout human history, fear of God has had an essential place in the development of people. Among pagans, understandably it led to superstitions and strange cults. However, in both the old and new testaments, fear is looked upon as a normal element in the religious act. It was man's recognition of his sinfulness and his dependence upon God. The Church has consistently pointed out that "the fear of God is the beginning of wisdom," and the man is blessed who fears the Lord. In the light of this it is not surprising to find the Fear of God as one of the gifts of the Holy Spirit.

FILIAL FEAR, the recognition of one's self as a child and of God as his father actually comes from the love of God and reverence for His will. It differs from the kind of fear which chills a person at the thought of punishment due him because of his sins, although even this servile fear can have a good effect of pushing one towards repentance.

Father Karl Rahner wrote: "even that repentance which springs from fear and is morally justifiable as a preparation for justification only reaches its goal (justification) if it is transformed by a personal act and (or) a sacrament and integrated by the love of God in which God is loved for His own sake, so that the fear of God becomes a loving reverence." He went on to quote St. Francis de Sales as saying in this case one then fears God out of love instead of loving Him out of fear.

Christ said: "do not be afraid of those who kill the body but cannot kill the soul: fear him rather who can destroy both body and soul in hell." St. Paul urged his people to work out their salvation in fear and trembling.

We hear a great deal today about love, love, love. And when the love is genuine and not a mere caricature, we cannot hear too much about it. But we surely have a critical need to have more balance in our lives and therefore to hear more about fear, fear, fear. That is, the genuine fear of God, not the fear pack strapped on human backs today.

### The Truth of the Matter

underpinnings in a permissive society. Fears of walking the streets of any large city at night, fears of vandalism in the daylight, fears of cancer through smoking, of potential harm through new medication, fears in driving at any time. And so on and on.

Our environment is more polluted from fear than anything else. What other generation was more insecure, more suspicious, more tense, more distrustful, more apprehensive about adapting to the dizzying pace of change, changes in all aspects of living?

And what other generation had less fear of God than ours? It seems we are so permeated with fear of what man has created that we have no capacity left for the healthy fear of the Creator.

ON THE LAST Saturday of May, Pope Paul spoke to the Union of German Catholic Families. One thought in his brief talk leaps out for repetition: " . . . Vatican II indicates the essential conditions for a happy family life as being: fear of God, which is respect for law and order — and prayer, which is living, faithful communication with God."

Recently we heard all candidates for presidency beat the drums for renewed respect for law and order. The Republicans later this month will pick up the same refrain. It has become a catch word in our current vocabulary.

Pope Paul however did more than lament the absence of law and order. He reminded us where to find its roots — in the fear of God. Not in the fear of men. Not in new laws nor in more policemen nor in sophisticated electronic devices to catch criminals. He urged us fear-ridden citizens of the space age to be afraid, to add another fear in our vast array of fears — the fear of God.

How could we lose it? In this space, we can only hint at the full answer. We are living in a world strongly influenced by the new philosophies of man being sufficient for himself. Who needs God? The appealing slogan that man will become fully man only when he is able to do without God is threaded attractively in plays and books and television presentations. We breathe it in constantly as part of our contaminated atmosphere.

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## Serra names governor

POMPANO BEACH — A man who has been active in the Serra Club for over 25 years was recently named as the governor of the organization's District 30 which includes clubs in Dade, Broward and Palm Beach counties, Indian River, Orlando and Jamaica.

THE OFFICE of district governor is not new to William Swift, however, since he held the same position in District 17 in the Archdiocese of Chicago before moving to Pompano Beach a little over a year ago.

A retired manufacturer's representative and vice president of a lumber firm in Chicago, Swift joined the Serra Club in Portland, Oregon, in 1947. In 1950 his work brought him back to his native city, Chicago, where he remained until retirement in 1970.

The new district governor served in the Armed Forces during World War II in England and France from 1942-1944. He remained in the Army Reserves where he was promoted to rank of colonel. He retired from the Reserves in 1965.

A FORMER president of the Chicago club and a member of the Archbishop's



WILLIAM SWIFT

Committee for the Survey of Seminaries in the Archdiocese of Chicago. Swift's duties are those of providing leadership, information and maintaining communications between the clubs in his district and the Serra Board of Trustees.

He acts as a "bridge between his district clubs, the clubs and the area representatives, his district and Serra International," he said.

Regarding Serra's promotion of vocations, Swift is strongly in favor of "Serrans making regular visits to the seminaries and spending more time with seminarians and a greater spiritual advancement of Serrans."

"Our men have their biggest challenge," he added, "in the development of their own faith and in their understanding of what is meant by the Mystical Body of Christ. They must be men who identify with the Church and exemplaries of Christian living."

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## Who uses kidney machine?

WASHINGTON — (NC) — An encyclopedia of ethical issues facing doctors and medical researchers will be produced at the Kennedy Institute for Bioethics on the Georgetown University campus here.

"Advances in science and medicine have brought new ethical dilemmas to the general public as well as to people working in those fields," said Dr. Warren Reich, senior research

scholar at the Kennedy Institute.

"We are faced with complex contemporary questions: Who gets to use the artificial kidney machine? Whose life should be prolonged? What issues are involved in the creation of test tube babies and genetic engineering?"

Scientists and ethicists of several faiths will contribute to the three-volume, million word text. The \$400,000 project will be funded by grants from the Raskob Foundation, the National Endowment for the Humanities and the Joseph P. Kennedy, Jr. Foundation.



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# Dade Right-to-Life unit reelects prexy

Mrs. Richard Cecilio of North Miami has been re-elected president of Dade's Right-To-Life Committee.

Other officers named at a recent meeting are Miami pediatrician, Dr. Richard M. Applebaum and Julio Llugano, vice presidents; Mrs. Frank Studva, recording secretary; Robert Brake, treasurer; and Mrs. James Leonard, corresponding secretary.

Rabbi Phineas A. Weberman of Miami Beach serves as chairman of the Board of Directors of the South Florida chapter of the National Right-To-Life Committee.

Members recently conducted an information campaign on behalf of the unborn child through a series of booths set up in Dade's major

shopping centers which provided literature and films of the human fetus in various stages of development. The campaign was launched at the same time that the Committee to Repeal Abortion Laws was seeking a sufficient amount of voters' signatures to permit a referendum to be placed on the November election ballot with regard to abortion on demand in Florida.

According to Mrs. Thomas F. Palmer, public relations chairman of the Right-To-Life Committee the next undertaking of the non-sectarian group will be to support state legislature candidates who take a positive stand against abortion, euthanasia and any other measures which seek to take life at any age.

# Miami girl professes final vows as Sister

Sister Philip Therese, S.S.J., formerly a member of St. Vincent de Paul parish, will profess final vows during ceremonies on Sunday, Aug. 6 at Mt. St. Joseph Motherhouse, Chestnut Hill, Pa.

The daughter of Mr. and Mrs. Philip E. Tracy, Sister attended Miami Park Elementary School, Horace Mann Jr. High, and was graduated from Miami Edison

High School and Miami Dade Jr. College.

She was a CCD instructor



SR. PHILIP

# Priest, brother of nun here, dies

Funeral services were held in Grand Coteau, La. for Father William J. Hall, S.J. whose nun-sister is a member of the faculty at St. Stephen School, West Hollywood.

Ordained to the priesthood for the Society of Jesus in 1949, Father Hall died at the age of 55 after a long illness. A member of the Jesuit High School faculty in New Orleans for the past seven years he had also taught at Jesuit High in Tampa

In addition to his sister, Sister Mary William, S.S.J., he is survived by a brother, Edwin J. Hall, Fort Myers.

in St. Rose of Lima parish until St. Vincent de Paul parish was established and then continued her volunteer work as a religious educator in that parish. She also served as organist during Sunday Masses in the parish.

In addition to her parents her brother, Dennis, will attend her profession ceremonies.



ONE OF 21 professional nurses to complete a special five-week phase in a new program of intensive care training at St. Mary Hospital, West Palm Beach, is Mrs. Frances Mendenhall, R.N. left; shown with Sister Josephine, O.S.F., administrator of the hospital.

# Leo LaBelle, Pioneer Floridian, dies at 70

HOLLYWOOD — The two sons, Lawrence and Terrance; and a daughter, Mrs. Jeanne Weyant, all of Hollywood; three brothers, Alphonse, Short Hills, N.J.; James and Marne, Chicago, Ill.; a sister, Mrs. Lucille Mayer, Chicago; and five grandchildren.

In lieu of flowers the family requested that donations be made to the Broward County Catholic Service Bureau.

Concelebrating with him were Father James E. Quinn, pastor, Nativity Church; Father Frederick Brice, assistant Chancellor of the Archdiocese of Miami; and Father Paul Reich, C.M., Chaminade High School.

Formerly a member of Little Flower parish where he was active in the Holy Name Society and the Ushers Club, Mr. LaBelle was also a member of the Chamber of Commerce, Hollywood Kiwanis Club and the Apartment House Assn.

In addition to his wife, Mrs. Katharine LaBelle, with whom he resided at 4020 N. Circle Dr., he is survived by

# 4 K-C men to leave for Toronto meeting

Four Knights of Columbus from the Archdiocese of Miami will participate in sessions of the international organization's annual meeting, Aug. 15-17 at Toronto, Canada.

State Deputy Joseph Matthews of Miami will be accompanied to the meeting by Richard Inserra, past grand knight Council No. 5235, North Fort Lauderdale; Robert Halliday, grand knight, Council No. 5971, Plantation; and John Bagocius, district deputy, North Palm Beach.

Topics which will be discussed by the 385 official delegates include abortion, aid to non-public schools, amnesty for draft dodgers and defectors, legalization of marijuana, welfare reform, pornography and special programs for the retarded.

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# What will happen if British pull out of North Ireland?

By FATHER JOHN B. SHEERIN

Visitors to Belfast have commented on the fatalism and frustration that have settled down upon Catholics as well as Protestants. Plan after plan has been tried in a vain attempt to arrive at a peaceful solution to the troubles but nothing has worked. Now there is a growing conviction that the British troops should be removed from the scene. Even those moderates who welcomed the troops when they arrived, now surmise that their presence is a continuing source of irritation to both sides.

Richard Crossman was a member of the Anglo-American Commission on Palestine in 1946. This was the Commission that cleared the way for the creation of the Jewish state. Crossman said recently that the British should pull out of Ireland, allowing the Catholics and Protestants to meet head-on without interference.

**AT FIRST GLANCE** this does not sound like a very practical suggestion when we remember that the Jews and the Arabs met head-on in 1948 and have been involved in hostilities off and on since the British moved out of Palestine. It does seem however that the British only aggravated the situation by trying to act as a buffer between the Jews and Arabs in Palestine just as the British presence now adds an additional complication to the Catholic-Protestant hostilities.

Do we not have the same problem in Vietnam? The American people, fed up with the slaughter in Vietnam, have come to realize that the American presence there is only worsening the situation rather than helping it. It is time for the American troops to pull out in order to let the Vietcong and the Saigon regime solve their problem.

**MY CONVICTION** is that the U.S. should never have gotten involved in this civil war but at least we can get the troops out now, ten years after we began to send our "military advisors" into this conflict between two groups of Vietnamese. And I feel quite sure that the British public would welcome a pull-out from Northern Ireland as enthusiastically as we welcome the pull-out from Vietnam.

With the British out, Catholics and Protestants may eventually agree on the nature of the issues in the struggle. The Protestants seem to think the basic issue is one of religion. Encouraged by the Orange Lodges, they strive to keep "Popery" out of the six counties. They see it as a real threat even though it sounds ridiculous to us. In 1967, for instance, a vast and angry protest from thousands of Protestants barred John Moorman from preaching in the Protestant Cathedral in Belfast. His offense? As a Protestant observer at the Second Vatican Council, he had attended Mass in the Vatican. Ridiculous? Not to these Protestants who were appalled by Dr. Moorman's offense and who threatened to march on the Cathedral if he spoke.

**THE CATHOLICS**, it seems to me, are chiefly concerned about getting a fair deal in housing and employment. To a lesser degree, they seek political union with their Catholic confreres in the south and undoubtedly many do harbor old anti-Protestant prejudices but these are not their main concerns. So the Protestants see the shadow of Rome hovering over Belfast, ready to engulf the North in popish superstitions, and the Catholics see the iron hand of the Protestant majority depriving them of their rights to freedom from discrimination in housing and employment.

Thus, the problem is that Catholics and Protestants cannot arrive at any form of reconciliation until they arrive at an agreement on what the issues are. There is no point in arguing at cross purposes.

It will take some time for both sides to agree on the nature of the issues but it does seem that they will make more rapid progress if they confront each other than if they are kept apart from each other by the British troops. It would be much better to sit down to a conference table to hammer out an agenda for discussion than to lie in ambush for a machine-gun attack on the "enemy."

As a matter of fact, the presence of the British troops simply provides both Catholics and Protestants with two enemies. Two enemies are not better than one — at least as far as peaceful reconciliation of difference is concerned.



THE VOICE  
FEATURE SECTION

God is our refuge and our strength,  
an ever-present help in distress.  
Therefore we fear not, though the  
earth be shaken  
and mountains plunge into the  
depths of the sea;  
Though its waters rage and foam  
and the mountains quake at its  
surging.  
The Lord of hosts is with us;  
our stronghold is the God of  
Jacob.  
PSALM 46: 1-3

## They just don't understand

By DALE FRANCIS

The controversy over abortion involves a great many people who just don't understand what the issue is all about. They aren't bad people, they aren't in favor of murder, they just can't get into their heads what those who are opposed to abortion are talking about.

Their trouble really is that they can't conceive of a baby as being real until it is actually born. That brief time of birth makes all the difference to them. Before that the baby is a nothing, doesn't really exist. The non-existent being of a minute before becomes real to them once there is birth.

**WHEN** we are talking with these people, the difference isn't so much one of values as it is in understanding reality. In a very real sense they are as naive about birth as little children who are taught the stork brings babies or that babies are found under cabbage leaves. It is a naivete we are dealing with, which is a more polite way to put it than to say we are dealing with an essential ignorance.

Somehow we have to bring them around to understanding reality. They need to understand what science can tell them — that at the moment of conception all of the essentials are already established. From conception it has been determined what color the eyes will be, the pigmentation of the skin, the sex, the general skeletal structure, everything and life begins that moment in a continuum through the pregnancy, birth, infancy, childhood, adolescence, maturity, middle-age and into old age. It is the same life, the same human being. There are quantitative changes but not qualitative changes, the essential human being is continuous in existence until illness, accident or act of man ends that continuing life.

This isn't just some abstract theological concept, this is the material

fact. A favorite ploy of those who would deny this is to compare the life of the unborn child to the blueprint of a building. This example is constantly used and the fallacy of it is so self-evident it is amazing that intelligent people should use it. Obviously a blueprint isn't going to develop into a building by itself, it requires the implementation of men to turn a blueprint into a building. But the life that begins in the womb develops of itself. It is not in the process of becoming life, it is life.

**SOMEHOW** we must find a way to reach those people who simply can't understand this, to help them understand, for when they do understand then they will be appalled by abortion just as we are. This is already happening. Today there are far more people, of all faiths and of no faith at all, who are coming to realize that what is involved in abortion is destruction of real human life. A leader in the drive to remove the liberal abortion laws in New York calls what is developing a Peoples' Crusade. It really is and it will be joined by millions as soon as they come to a realization of the horror that is taking place.

But if there are some who accept legalized abortion because they simply don't understand, there are others who understand very well what is involved.

It is here that maybe there are some Catholics who don't understand. The core of the legalized abortion movement is anti-life. They fully realize that abortion involves the killing of human life and they approve of it.

It was 15 years ago that I started writing in the Catholic press of this anti-life movement and when I first began to warn of it the reaction was that I was talking about something fictional, something you might find in science fiction stories. But it was real then and it is even more real now. It is

the intention to manipulate human life according to scientific and sociological standards.

Their intention is to remove whatever is deemed not to be scientifically and sociologically acceptable. If today they argue that an infant in the womb should be destroyed because this infant may turn out to be physically or mentally handicapped, tomorrow the intention is to do away with those infants that are born with physical or mental disabilities. They have already provided the logic for the action of tomorrow.

And if it is acceptable to do away with infants that are a burden on society then it becomes logical to do away with the old and infirm, the hopelessly ill, those who become incapacitated later in life through accident and illness. Make no mistake about it, the plans are already laid, the rationale has already been introduced.

**FINALLY**, the plans will call for the elimination of all who are not performing an acceptable function in life. We are building today towards a society in which today's youth majority will become a middle-aged majority and finally a majority of older people. This is the inevitable result of a declining population growth and the day will come when the productive elements in our society will be a minority. And we will have already given them the solution. What is not productive and useful to society does not have the right to live.

That's why there is a special urgency that we win the battle for the right to life. The saving of the lives of infants in the womb is reason enough but we must understand that what we're really battling for is of even broader implications.

Those who just don't understand we must convince of the horror of abortion, those who are the enemies of human life we must fight as if our own very lives depended on it — for the truth of the matter is that is exactly what is at stake.

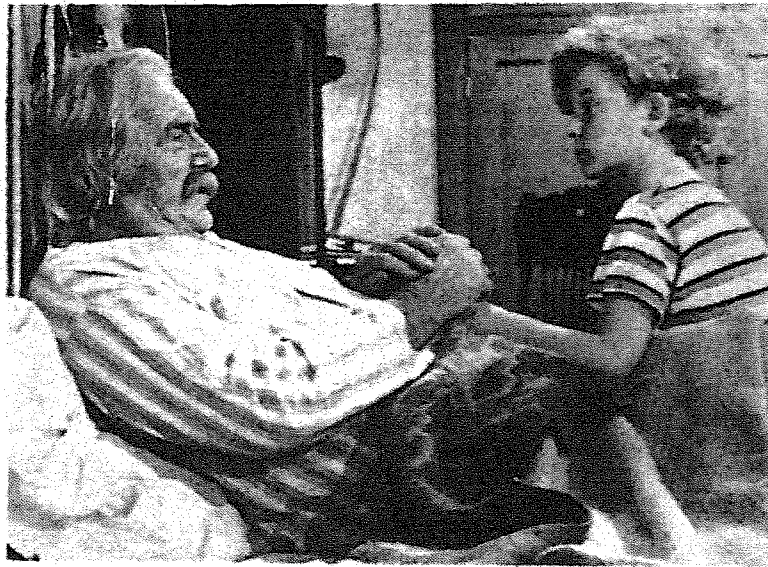
The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



# Never-never land lesson in reality

**Napoleon and Samantha** (Walt Disney/Buena Vista) If Michael Douglas appears to be a bit dazed in this pleasant little venture into the patented Disney never-never land, it is no wonder. How else could he react to a situation that finds him suddenly recruited by an orphaned little boy who wants to bury his grandfather, hide his pet lion from the neighbors, and run off with his seven-year-old playmate?

Douglas obliges the child's first request but then retreats to his mountain hideout to write his master's thesis, and naturally, the happy little couple and the pet lion follow him. When Douglas returns to town for help from the authorities, he unwittingly leaves the kids in the care of a homicidal maniac who just happened to be passing through. Between the lion and the madman, Douglas is up to the red tag on



When Napoleon Wilson's (Johnny Whitaker) ailing guardian-grandfather (Will Geer) dies, the boy buries him secretly with the help of Danny, a reclusive acquaintance, so the townspeople won't put him in an orphanage, in Walt Disney's *Napoleon and Samantha*.

his Levis in adventure.

All of this is hard to believe, but it is at least easy to enjoy, thanks to the competent direction of Bernard McEveety, an experienced Disney hand, and to appealing

performances from the children, Johnny Whitaker and Jodie Foster, and Will Geer as Master Whittaker's grandfather. His death, by the way, is handled in a sensitive manner that provides a gentle

lesson for all children on the passing from life.

A new element in Disney movies, this sort of reality works in the film, whereas the introduction of the menacing maniac does not. (A-I)

## Film fare on TV

### SUNDAY, AUG. 6

7:30 p.m. (CBS) — *Gentle Giant* (1967) — Engaging but hardly believable adventure yarn about a young boy who rescues a bear cub in the Florida Everglades and raises him into a 650-lb. house pet. Some fun, with all of the predictable problems, natural and human. Dennis Weaver is the boy's put-upon but understanding dad, Clint Howard is the cute kid, and Ralph Meeker is an antagonist of sorts. (A-I)

9 p.m. (ABC) — *The Delphi Bureau* — Made-for-television espionage thriller operates exclusively on the fantasy level, as U.S. secret agent Laurence Luckinbill (he's that sincere fellow in the airlines ads) becomes entangled in the usual web of murder, intrigue, and all that cloak & dagger stuff whilst on a mission to track down a whole fleet of missing obsolete fighter planes. Pot luck.

### MONDAY, AUG. 7

9 p.m. (NBC) — *The Catcher* — Michael Whitney plays a detective who specializes in tracking down missing persons —

in this case college student Catherine Burns, who is AWOL from Boston University and reputed to be in the company of "unsavory character" Tony Franciosa. The trail leads from the Hub to Hot Springs, Ark., Memphis, and Atlanta. Interesting, if not quite believable in its complications.

### FRIDAY, AUG. 11

8:30 p.m. (NBC) — *Kill A Dragon* (1967) — A run-of-the-mill attempt at an Oriental action film, replete with unbelievable episodes of Russian roulette, exploding nitro, bedroom invasions, and complete reversal of the "heavy's" character. The predictable, if not logical, formula of sex-and-violence in a contrived set-up evokes a predictable, equally illogical but correct reaction — BLEAH. (A-III)

9 p.m. (CBS) — In lieu of a real, live film, the network is spinning off three samples from its bottomless sack of rejected sit-com pilots. So if you're ready for 90 minutes of inane comedy, sit back and relax.

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

**FRIDAY, AUG. 4**  
1:40 (5) *Monkey Business* (Objectionable 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 (5) *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* (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions.  
7 p.m. (8) *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)

**SUNDAY, AUG. 6**  
2:30 p.m. (4) *Susannah of the Mounties* (Family)  
2 p.m. (10) *Ex-Lady* (No classification)  
2 p.m. (6) *Roots of Heaven* (Morally unobjectionable for adults)

### 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  
8:30 a.m.  
**INSIGHT** — WTVJ, Ch. 4  
9 a.m.  
**CHURCH AND THE WORLD TODAY**, WCKT Ch. 7 — INSIGHT  
10 a.m.  
**THE TV MASS** — Ch. 10 WPLG — Celebrant, Father Frank Cahill  
8 p.m.  
**INSIGHT** — WINK, Ch. 11

4 p.m. (4) *Manhart* (Unobjectionable for adults and adolescents)  
4 p.m. (5) *Atomic City* (Family)  
4:30 p.m. (6) *The Racers* (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions.  
7 p.m. (6) See 2 p.m.  
7:30 p.m. (4 & 11) *Gentle Giant* (Family)  
9 p.m. (10 & 12) *The Delphi Bureau* (No classification)

**MONDAY, AUG. 7**  
1:40 p.m. (6) *Nob Hill* (Family)  
4 p.m. (10) *Main Street to Broadway* (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) *Beloved Infidel* (Objectionable in part for all)  
**OBJECTION:** Tends to elicit undue sympathy for immoral relationship of principal characters.  
9 p.m. (10 & 12) *Once Before I Die* (Objectionable in part for all)  
**OBJECTION:** Low moral tone, suggestive costuming and situations.  
9:30 p.m. (4) *Elizabeth R* (No classification)  
11:30 p.m. (10) *The Intruder* (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) *A Tattered Web* (No classification)

**TUESDAY, AUG. 8**  
1:40 p.m. (6) *Nob Hill* (Family)  
4 p.m. (5) *The Gallant Musketeer* (No classification)  
4 p.m. (10) *Forty Pounds of Trouble* (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) *Warlock* (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) *Kung Fu* (No classification)  
8:30 p.m. (5 & 7) *The Fatal Mistake* (No classification)  
11:30 p.m. (10) *Mr. Denning Drives North* (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) *Three Bites of the Apple* (Objectionable in part for all)  
**OBJECTION:** Casual in treatment of extramarital sex.

**WEDNESDAY, AUG. 9**  
1:40 p.m. (6) See Monday  
4 p.m. (10) *Mark of the Hawk* (Family)  
4 p.m. (5) *Knights of Terror* (No classification)  
7:30 p.m. (6) See Monday  
8:30 p.m. (7) *Somebody's Out To Get Jenny* (No classification)  
11:30 p.m. (10) *Cry, the Beloved Country* (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) *Tribute to a Bad Man* (Unobjectionable for adults and adolescents)

**THURSDAY, AUG. 10**  
1:40 p.m. (6) See Monday  
4 p.m. (10) *Tammy and the Doctor* (Family)  
4 p.m. (5) *Li'l Abner* (Part 1) (Family)  
7:30 p.m. (6) See Tuesday  
8 p.m. (5 & 7) *Class of Cymbals* (No classification)  
9 p.m. (4 & 11) *The Bobo* (Unobjectionable for adults)  
11:30 p.m. (10) *Stairway to Heaven* (Unobjectionable for adults and adolescents)  
11:30 p.m. (4 & 11) *Alphabet Murders* (Unobjectionable for adults and adolescents)

**FRIDAY, AUG. 11**  
1:40 p.m. (6) *Nob Hill* (Family)  
4 p.m. (10) *Longest Hundred Miles* (No classification)  
4 p.m. (5) *Li'l Abner* (Part 2) (Family)  
7:30 p.m. (6) *Darling* (Unobjectionable for adults with reservations)  
8:30 p.m. (5) *Kill A Dragon* (Unobjectionable for adults)  
8:30 p.m. (7) *Condemned of Altona* (Unobjectionable for adults)  
9 p.m. (4) *Man in the Middle, Keep the Faith & Shepherd's Flock* (No classification)  
11:30 p.m. (10) *Curucu, Beast of the Amazon* (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming and dancing  
11:30 p.m. (4 & 11) *Brotherhood of the Bell* (No classification)  
**SATURDAY, AUG. 12**  
10:30 a.m. (6) *Submarine Command* (Unobjectionable for adults and adolescents)  
12 noon (6) *Warlock* (Unobjectionable for adults and adolescents)  
2 p.m. (10) *Air Force* (Unobjectionable for adults and adolescents)  
2:30 p.m. (4) *Dinosaurs* (Family)  
4:30 p.m. (6) *Beloved Infidel* (Objectionable in part for all)  
**OBJECTION:** Tends to elicit sympathy for immoral relationship of principal characters.  
7 p.m. (6) *Darling* (Unobjectionable for adults with reservations)  
8 p.m. (10 & 12) *War and Peace* (Part 1) (Family)  
8 p.m. (5 & 7) *The Fat Outlaw* (No classification)  
9 p.m. (7) *The Catcher* (No classification)  
9:30 p.m. (6) See 12 noon  
11:15 p.m. (12) *Last Man On Earth* (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) *Notorious Gentleman* (Objectionable in part for all)  
**OBJECTION:** Light treatment of marriage; reflects acceptability of divorce.  
11:30 p.m. (4) *Only Two Can Play* (Unobjectionable for adults)  
11:30 p.m. (11) *The Abominable Snowman* (Family)

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**RED SUN** (National General) This bloody "pasta" Western offers an absorbing premise, but it makes many more promises than it is able to keep. The concept — or, if you prefer, gimmick — involves a hard-bitten cowboy (Charles Bronson) who joins up with an inscrutable Japanese Samurai (Toshiro Mifune) in order to track down an outlaw who double-crossed the cowboy and dishonored the Samurai. Ursula Andress, as the double-crosser's prostitute girl friend, is thrown in for superfluous decoration, and the film boils down to a contest between her and Bronson over who can remove his or her outer garments and expose his or her torso first. Bronson is the winner by half a reel.

The real losers, though, are adults who expect more whimsical flair and less gore from this brand of fantasy-prone Western. (A-III)

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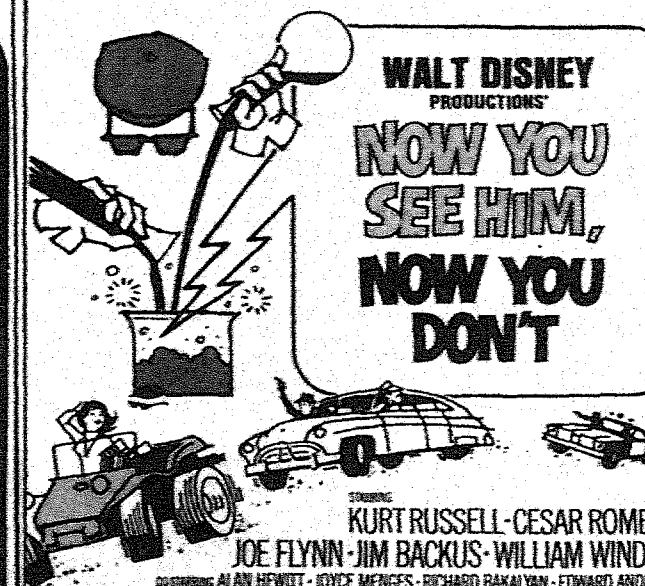
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G



# Political corn, but it's good corn

## Film Ratings: National Catholic Office for Motion Pictures

- African Elephant, The (A-1)
- Arch, The (A-2)
- A Man for All Seasons (A-1)
- Abductors, The (C)
- Arruza (A-2)
- All the Right Noises (A-3)
- Back and the Preacher (A-3)
- B.J. Lang Presents (A-3)
- Boy Friend, The (A-1)
- Barbary (A-2)
- Beast in the Cellar, The (A-3)
- Bang, Bang, Bang (C)
- Bedroom Mamas (C)
- Bedknobs and Broomsticks (A-1)
- Ben (A-2)
- Beast of the Yellow Night (B)
- Blood from the Mummy's Tomb (A-2)
- Bucint Ester, The (A-1)
- Black Belly of the Tarantula (C)
- Boncar Bertha (C)
- Butterfly, The (C)
- Black Beauty (A-1)
- Bloodsuckers (B)
- Blood Thirst (A-3)
- Blood Mania (C)
- Bus is Coming, The (A-2)
- Born to Win (B)
- Blood on Satan's Claw, The (B)
- Burglars, The (A-3)
- Chandler (A-3)
- Charles — Dead or Alive (A-3)
- Chain Gang Women (C)
- Chast's Land (A-3)
- Christian Licorice Store, The (B)
- Clockwork Orange, A (C)
- Cabaret (A-3)
- Carnal Knowledge (A-4)
- Carry on Camping (B)
- Cauldron of Blood (A-3)
- City Lights (A-1)
- Candidate for a Killing (B)
- Catlow (A-3)
- Carey Treatment, The (B)
- Cleopatra (B)
- Caged Men (C)
- Concert for the Bangladesh, The (A-1)
- Cowboys, The (A-3)
- Creature with the Blue Hand (A-3)
- Cry Uncle (C)
- Candidate, The (A-3)
- Crucible of Horror (A-3)
- Carry On, Henry (B)
- Cool Breeze (C)
- Confessions of a Police Captain (A-3)
- Culpepper Cattle Co., The (A-3)
- Dr. Jekyll and Sister Hyde (A-3)
- Dead Are Alive (B)
- Duck, You Sucker (A-3)
- Demosovich (A-2)
- Decameron (C)
- Dealing: Or the Berkeley-to-Boston Forty-Brick Lost Bag Blues (C)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Dynamite Chicken (C)
- Diamonds are Forever (A-3)
- Dirty Harry (B)
- Dirty Outlaws, The (A-3)
- \$, Dollars (B)
- Daredevil, The (A-3)
- Day in the Death of Joe Egg (A-4)
- Even Dwarfs Started Small (A-4)
- El Topo (A-4)
- Eroticon (C)
- Every Little Crook and Nanny (A-3)
- Frogs (A-3)
- Frenzy (A-4)
- French Connection, The (A-4)
- Fritz the Cat (C)
- Female Bunch, The (C)
- Fiddler on the Roof (A-1)
- Final Comedown (C)
- Fuzz (A-3)
- Full Life, The (A-3)
- Fillmore (A-3)
- Going Home (A-3)
- Gang's All Here, The (A-1)
- Gang That Couldn't Shoot Straight (A-3)
- Garden of the Finzi-Continis, The (A-3)
- Georgia, Georgia (A-4)
- Get to Know Your Rabbit (B)
- Godzilla vs. the Smog Monster (A-1)
- Great Dictator (A-2)
- Godfather, The (A-3)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Horror on Snape Island (B)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Happy Birthday, Wanda June (B)
- Harold and Maude (A-3)
- Honky (B)
- Hollywood Babylon (C)
- Hot Pants Holiday (C)
- Honkers, The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Hot Rock, The (A-2)
- Hospital, The (A-3)
- I Love You, I Kill You (A-4)
- Is There Sex After Death? (C)
- I Want I Want I Want (A-3)
- Innocence Unprotected (A-2)
- Island of the Burning Damned (A-3)
- Joe Kidd (A-3)
- Junior Bonner (A-2)
- Jerusalem File, The (A-3)
- Je T'aime, Je T'aime (A-2)
- Joe Hill (A-2)
- J.W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saga (A-1)
- King Lear (A-2)
- Knock (A-3)
- Kiwi (A-4)
- Kidnapped (A-3)
- Le Boucher (A-3)
- Lady and the Tramp (A-1)
- Loot (B)
- Lady Frankenstein (CZ)
- Last Picture Show, The (C)
- Legend of Nigger Charley, The (A-4)
- Little Ark, The (A-2)
- Living Free (A-1)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Man & Boy (A-3)
- Mark of the Devil (C)
- Malcolm X (A-2)
- Maid in Sweden (C)
- Man in the Wilderness (A-3)
- My Uncle Antoine (A-3)
- Maidstone (C)
- Moonlighting Mistress (C)
- Modern Times (A-1)
- Macbeth (A-4)
- Made for Each Other (A-3)
- Mary Queen of Scots (A-2)
- Minnie and Moskowitz (A-3)
- Macnamara (B)
- Napoleon and Samantha (A-1)
- Now You See Him, Now You Don't (A-1)
- Nightcomers, The (C)
- Nicholas and Alexandra (A-2)
- Night of the Living Dead, The (A-3)
- One is a Lonely Number (A-3)
- Other, The (A-3)
- One Day in the Life of Ivan
- One Night at Dinner (B)
- 1000 Convicts and a Woman (C)
- One Brief Summer (B)
- Possession of Joel Delaney, The (A-4)
- Policeman, The (A-2)
- Play It Again, Sam (A-3)
- Personals (C)
- Place Called Today, A (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pete Seeger... A Song and a Stone (A-2)
- Pie Piper (A-2)
- Private Duty Nurses (C)
- Play Misty for Me (A-4)
- Point of Terror (C)
- Punishment Park (A-4)
- Prime Cut (C)
- Rain for a Dusty Summer (A-2)
- Raga (A-1)
- Right On! (A-4)
- Red Sun (A-3)
- Revenge, The (A-3)
- Run Before the Wind (C)
- Reincarnate, The (A-3)
- Ra Expeditions, The (A-1)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga, The (C)
- Silent Running (A-2)
- Sorrow and Pity, The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- School Girls, The (C)
- Sitting Target (B)
- Smic Smac Smoc (A-3)
- Shimbone Alley (A-1)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Socrates (A-1)
- Summer of '42 (A-4)
- Snoopy, Come Home (A-1)
- Someone Behind the Door (A-3)
- Sometimes a Great Notion (A-4)
- Star-Spangled Girl (A-2)
- Straw Dogs (C)
- Such Good Friends (C)
- Skyjacked (A-2)
- Stigma (C)
- Shaft's Big Score! (B)
- Stanley (A-3)
- Stepmother, The (B)
- Strange Vengeance of Rosalie (A-3)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Three Lives (A-3)
- 200 Motels (C)
- Tenchu! (A-3)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- To Die of Love (A-4)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Thumb Tripping (B)
- To Find a Man (B)
- Tower of Screaming Virgins (C)
- Utamato and His Five Women (A-3)
- Visitors, The (C)
- Who Killed Mary Whats'ername? (A-3)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- Who Slew Auntie Roo (A-2)
- Without Apparent Motive (A-3)
- Women in Revolt (C)
- Who Says I Can't Ride a Rainbow? (A-1)
- Wall in Jerusalem, A (A-1)
- War Between Men and Women (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Winter Soldier (A-3)
- X, Y and Zee (B)
- Z.P.G. (A-3)

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

THE MAN (Paramount) Jack Benny (playing himself) is regaling the post-banquet crowd with his usual purposely corny political jokes, the Washington press corps and their distinguished guests are reacting heartily between sips of brandy and puffs on cigars. Suddenly and not very unobtrusively, a White House official summons the Secretary of State away from the dais. In the dimly lighted side hall, the grim faces tell the story — the President is dead. Dead, along with the Speaker of the House, in a freak accident in a foreign land. At a hastily called meeting of top advisors and cabinet members, the frail, crippled Vice President is wheeled in, he wisely refuses to assume the office. And that leaves as the next man in the line of succession the President Pro Tem of the U.S. Senate, and he — gasp! — happens to be a black man.

Such is the heady stuff that begins *The Man*, a large, economy-size political entertainment fabricated from the frothy remains of the best-selling novel by Irving Wallace. In the past Wallace's novels have not fared too well in screen adaptations — the last attempt, *The Seven Minutes*, was an out-right disaster — but the problem has been one not so much of limited potential as of ill-use. Most producers, apparently, are afraid to tamper with the Wallace formula lest they somehow destroy the magic. Yet what works for a reader in a bus or a subway or beauty parlor may not work for an audience in a darkened movie theater. In the present case, producer Lee Rich gave the book to Rod Serling, himself somewhat of a master at creating slick mass entertain-

ment, and let him distill, rework, and salvage the original. The result is a well-crafted screenplay full of sharp dialogue and believable situations that add up, if not to a complete and integral whole, at least to an exciting series of episodes and a set of fascinating character studies done in swift strokes.

In fact, there is little story to the script at all. Most of it, following the opening melodramatics, focuses on the development of one issue in the new President's new life, his unwise involvement in the defense of a young black militant accused of assassinating a South African government official. Sincerely believing the young man to be innocent, the President at first refuses to allow his extradition, but when the man is indeed incriminated by unmistakable evidence, the President reverses himself at the risk of political suicide. There is much, much more to running the country than one hot political issue, of course, and if *The Man* is open to charges of shallowness it is most vulnerable here.

But within the terms of its own limitations and telescoping, *The Man* is an absorbing and somehow quite satisfying film. It also benefits from an excellent cast. As the black Senator thrust into the highest office in the land, James Earl Jones gives a remarkable, sensitive performance. His metamorphosis from an austere, college-professor type willing to let experienced advisors and cabinet members run the country for him into a forthright man who assumes full responsibility responsibly is managed with subtlety and credibility.

## Visible 'invisible' fare

Now You See Him, Now You Don't (Walt Disney Buena Vista) Although apple-cheeked college boy Kurt Russell doesn't know how he invented a chemical that makes people invisible, he does realize it will come in handy against gangster Cesar Romero.

Romero, it seems would like to take over the mortgage to dear old alma mater and wants to turn the campus into a gambling resort just as soon as he can get dean Joe Flynn to miss a payment.

The sort of juvenile comedy here is limited in its possibilities, but the mugging by Russell, Flynn, Romero, and co-star Jim Backus stretches it as much as possible. Flynn and Backus, in particular, share a very funny golf sequence in which an "invisible" caddie helps the wildly inept dean win some

big points that will persuade financier-golf maniac Backus to help out with a grant.

Robert Butler directed the carefully homogenized Disney production which, although morally unimpeachable, nonetheless continues inane film puffery in a safe, largely white, middle-class contest in which values, if they exist at all, are purely material and never, never spiritual or even social. (A-1)

**Movie loaded with violence**

PRIME CUT (National General) Beginning with a murder victim being fed into a slaughterhouse sausage grinder and ending with the villain almost eviscerated by an infuriated 300 pound hog, this PRIME CUT is larded with enough explicit violence to make it the most gruesome movie of the year.

In between? Well, let's see—there's a private barn sale of "nekkid wimmin" on display in haystrewn auction stalls, a shotgun blast or two in the face, a chase by a wheat thresher which ends when a Cadillac is fed into the menacing works, the assault on a drugged girl by the entire transient clientele of a flea-bag hotel, and an incredibly confused shootout in a vast sunflower field. Who could ask for anything more?

Gene Hackman plays the bad guy who nearly ends up as the swine's snack, and Lee Marvin is a Chicago mobster who went to Kansas City on a Friday and by Saturday had learned a thing or two. Michael Ritchie directed with a vengeance. (C)

## War and Peace to be telecast

War and Peace, the great epic film, will be presented in four parts beginning Saturday, Aug. 12 at 8 p.m. on WPLG-Ch. 10. The last three parts of the movie will be telecast on the next three consecutive nights.

The film follows the fortunes and intricate relationships of four aristocratic families in Russia during eight turbulent years, 1805-1812, when the nation was caught up in the war brought on by the ambitions of Napoleon.

Taking almost five years to film at a staggering cost of \$100,000,000, the film was awarded the Oscar for the Best Foreign Film of 1968.



A SERIES OF swift political moves thrust the Presidency upon a black senator played by James Earl Jones in "The Man."

Of films that approach high-level politics as myth and fiction, *The Man* is most easily compared to *Advise and Consent*, which was also adapted from a carefully constructed, artfully "relevant" best-seller. *The Man*, however, profits from *Advise and Consent's* mistake in getting too deeply involved in weighty issues. Here the object seems to be entertainment based on something that boils down to playful speculation; in the other the approach was enlightenment through expose. In *The Man* there is no grave interna-

tional or domestic crisis threatening to wipe out either the nation or its administration, and director Joseph Sargent wisely chooses to give us a detailed personal story about one dimension in his fictional President's life. The resultant film delivers on its promises of providing entertainment, with a touch of excitement and controversy here and there as well. *The Man*, whatever its base origins, is a small gem of professional moviemaking. In many ways it is the kind of film they don't make anymore — and that is refreshing. (A-1)



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# Pastoral Norms on General Absolution

(Following are the pastoral norms concerning the administration of General Sacramental Absolution as approved by the Sacred Congregation for the Doctrine of the Faith and published July 27, 1972 in L'Osservatore Romano.)

Christ our Lord instituted the Sacrament of Penance in order that the faithful who have sinned might obtain pardon from the mercy of God for the offences committed against him and at the same time be reconciled with the Church (cf. Lumen Gentium, 11). He instituted it when he gave the Apostles and their lawful successors the power to forgive and retain sins (cf. Jn 20:22-23).

The Council of Trent solemnly taught that for full and perfect forgiveness of sins three acts are required from the penitent as parts of the sacrament, these acts being contrition, confession and satisfaction. It also taught that absolution is given by the priest, who acts as judge, and that it is necessary by divine law to confess to a priest each and every mortal sin and the circumstances that alter the species of sins that are remembered after a careful examination of conscience (cf. Sess. XIV, Canones de Sacramento Paenitentiae 4, 6-9; DS 1704, 1706-1709).

A number of local Ordinaries have been disturbed at the difficulty for their faithful to go to confession individually because of the shortage of priests in some regions. They have also been troubled at certain erroneous theories about the doctrine of the Sacrament of Penance and the growing tendency to introduce the improper practice of granting general sacramental absolution to people who have made only a generic confession. They have therefore asked the Holy See to recall to the Christian people, in accordance with the true nature of the Sacrament of Penance, the conditions needed for the right use of this sacrament and to issue norms in the present circumstances.

This Sacred Congregation has carefully considered these questions and, taking account of the Instruction of the Sacred Apostolic Penitentiary of 25 March 1944, makes the following declarations:

The teaching of the Council of Trent must be firmly held and faithfully put into practice. This implies a reprobation of the recent custom which has sprung up in places by which there is a presumption to satisfy the precept of sacramentally confessing mortal sins for the purpose of obtaining

absolution by confession made only generally or through what is called a community celebration of penance. This reprobation is demanded not only by divine precept as declared by the Council of Trent, but also by the very great good of souls deriving, according to centuries-long experience, from individual confession and absolution rightly administered. Individual and integral confession and absolution remain the only ordinary way for the faithful to be reconciled to God and the Church unless physical or moral impossibility excuses from such confession.

It can indeed happen because of particular circumstances occasionally occurring that general absolution may or even should be given to a number of penitents without previous individual confession.

This can happen first of all when there is imminent danger of death and even though a priest or priests are present, they have no time to hear the confession of each penitent.

In this case any priest has the faculty to give general absolution to a number of people after first exhorting them, if there is time, very briefly to make an act of contrition.

Apart from the cases of danger of death, it is lawful to give sacramental absolution collectively to a number of faithful who have confessed only generically but have been suitably exhorted to repent, provided that there is serious necessity: namely, when in view of the number of penitents there are not enough confessors at hand to hear properly the confessions of each within an appropriate time, with the result that the penitents through no fault of their own would be forced to do without sacramental grace or Holy Communion for a long time. This can happen especially in mission lands but in places also and within groups where it is clear that this need exists.

This is not lawful however, when confessors are able to be at hand, merely because of a great concourse of penitents such as can for example occur on a great

feast or pilgrimage (cf. Proposition 59 condemned by Innocent XI on 2 March 1679; DS 2159).

Local Ordinaries and, to the extent that they are concerned, priests are bound in conscience to see that the number of confessors should not become reduced because some priests neglect this noble ministry (cf. Presbyterorum Ordinis, 5, 13; Christus Dominus, 30), while involving themselves in secular affairs or devoting themselves to less necessary ministries, especially if these ministries can be performed by deacons or suitable lay people.

The judgment as to whether the conditions mentioned above (art. III) are present and, consequently, the decision as to when it is lawful to grant general sacramental absolution are reserved to the local Ordinary after he has conferred with other members of the episcopal conference. If a serious need arises of giving general sacramental absolution apart from the cases laid down by the local Ordinary, the priest is obliged, whenever it is possible, to have previous recourse to the local Ordinary in order to grant the absolution lawfully; if this is not possible, he is to inform the Ordinary as soon as possible of the need and of the granting of the absolution.

In order that the faithful may take advantage of general sacramental absolution it is absolutely required that they be suitably disposed: each should repent of the sins he has committed, have the purpose of keeping from sin, intend to repair any scandal or loss caused, and also have the purpose of confessing in due time each serious sin that he is at present unable to confess. Priests should carefully remind the faithful of these dispositions and conditions, which are required for the validity of the sacrament.

Those who have serious sins forgiven by general absolution should make an auricular confession before receiving absolution in this collective form another time unless a just cause prevents them. They are strictly obliged, unless prevented by moral impossibility, to go to confession within a year. They too are affected by the precept that obliges every Christian to confess privately to a priest once a year at least all his serious sins that he has not yet specifically confessed (cf. Fourth Lateran Council, c. 21 and also Council of Trent, Doctrina de Sacramento Paenitentiae, c. 5 De Confessione and canons 7 and 8; DS, 1679-1683, 1707-1708; cf. also Proposition 11 condemned by the Sacred Congregation of the Holy Office in the Decree of 24 September 1665; DS 2031).

Priests are to teach the faithful that those who are aware of being in mortal sin are forbidden to refuse deliberately or by neglect to satisfy the obligation of individual confession, when it is possible to have a confessor, while they wait for an occasion for collective absolution (cf. Instruction of the Sacred Apostolic Penitentiary, 25 March 1944).

In order that the faithful may easily be able to satisfy the obligation of making an individual confession, let care be taken that confessors are available in the churches on

days and at hours that are convenient for the faithful.

In places that are remote or difficult to reach, where the priest can come only at rare intervals during the year, let it be arranged that, as far as possible, the priest shall on each occasion hear the sacramental confessions of a group of penitents and give collective absolution to the other penitents provided that the conditions mentioned above (art. III) are present, so that in this way all the faithful, if possible, shall be able to make an individual confession at least once a year.

The faithful are carefully to be taught that liturgical celebrations and community rites of penance are of great usefulness for the preparation of a more fruitful confession of sins and amendment of life. Care must however be taken that such celebrations or rites are not confused with sacramental confession and absolution.

If in the course of such celebrations the penitents make an individual confession, each is to receive absolution singly from the confessor to whom he goes. In the case of general sacramental absolution, it is always to be given in accordance with the special rite laid down by the Sacred Congregation for Divine Worship. However, until the publication of this new rite, the formula of sacramental absolution, now prescribed, is to be used, but changed to the plural. The celebration of this rite is to be kept quite distinct from the celebration of Mass.

If one who is in a situation causing actual scandal to the faithful is sincerely penitent and seriously proposes to remove the scandal, he can indeed receive general sacramental absolution along with others but he is not to go to Holy Communion until, in the judgment of a confessor whom he is first to approach personally, he has removed the scandal.

With regard to absolution from reserved censures, the norms of law in force are to be observed, calculating the time for recourse from the next individual confession.

Priests should be careful not to discourage the faithful from frequent or devotional confession. On the contrary, let them draw attention to its fruitfulness for Christian living (cf. Mystici Corporis, A. A. S. 35 (1943), 235) and always display readiness to hear such a confession whenever a reasonable request is made by the faithful. It must be absolutely prevented that individual confession should be reserved for serious sins only, for this would deprive the faithful of the great benefit of confession and would injure the good name of those who approach the sacrament singly.

The granting of general sacramental absolution without observing the norms given above is to be considered a serious abuse. Let all pastors carefully prevent such abuses out of awareness of the moral duty enjoined upon them for the welfare of souls and for the protection of the dignity of the Sacrament of Penance.

In the audience granted on 16 June 1972 to the undersigned Cardinal Prefect of the Sacred Congregation for the Doctrine of the Faith, Pope Paul VI specially approved these norms and ordered them to be promulgated.

From the Sacred Congregation for the Doctrine of the Faith in Rome, 16 June 1972  
FRANCIS CARD. SEPER  
Prefect  
Paul Philippe  
Secretary

# Spiritual outlook on work vital, clergymen tell youths

By TAMMY TANAKA

(One of a series)  
NEW YORK — (RNS) — It all comes down to one word: work. Professional, technical, manual, it can have many names. It's still w-o-r-k.

The 17 to 19-year-olds consider and then act on many options. College or community college or technical school or business school or on-the-job training at an early age. Out of it all, hopefully, come jobs.

WHAT HAPPENS when they attain the

goal? Well, for openers, many individuals caught in the hectic daily routines of our "scientifically enlightened" society find that everyday work is becoming less and less meaningful and fulfilling.

Although they may have fleeting moments of idealism, most people find it difficult to approach their daily work with a "spiritual" attitude.

Clergymen interviewed also commented on the relationship of work and study, and of the meaning of work from a

"cosmic" viewpoint.

"AUTOMATION may eventually be able to take care of all man's material needs," said Father James DiGiacomo, Catholic educator and author. "But there are other needs that only people can fulfill — care, love, concern."

"The Hebrew word for work is 'Avodah' — which has the double meaning of labor and service," said Rabbi Marc Tanenbaum, national interreligious affairs director of the

American Jewish Committee.

"There is the sense," he said, "that when one carries out work with the intention of serving fellow man as well as fulfilling his potential as a person, he or she in fact carries out a religious act."

Pastor Samuel Seymour of Calvary (American) Baptist church here described work as "the dedication of self — which involves all our talents and abilities — in service to the Lord."

## Protestants, IRA, 'cool it'

(continued from page 1)

troops moved in. Most stayed indoors. There was little resistance as the IRA — realizing its inability to counter the British army units — fled for the safety of the Irish Republic or hid out among the sharply diminishing number of Catholic families here still willing to play the IRA's violent game.

It was 4 a.m. July 31 when some 1500 troops moved into the bogside in Londonderry, proclaimed by ill-lettered wall slogans as "Free Derry." The Bogside had been an Official IRA stronghold, but in the grey twilight, the troops moved in smoothly and quietly.

BARRIERS consisting of burned out buses and cars, stones, bits of barbed wire, and miscellaneous junk were pushed aside by the bulldozers. Troops took up positions on street corners and in apartments in the housing project. There were a number of explosions and some shooting — but no casualties and no real resistance.

On the Creggan Estate in Londonderry, a Provisional IRA stronghold, sirens warned residents of the army's approach. But most stayed indoors as advised by the authorities. Two gunmen were killed. The moves went with similar ease throughout the province.

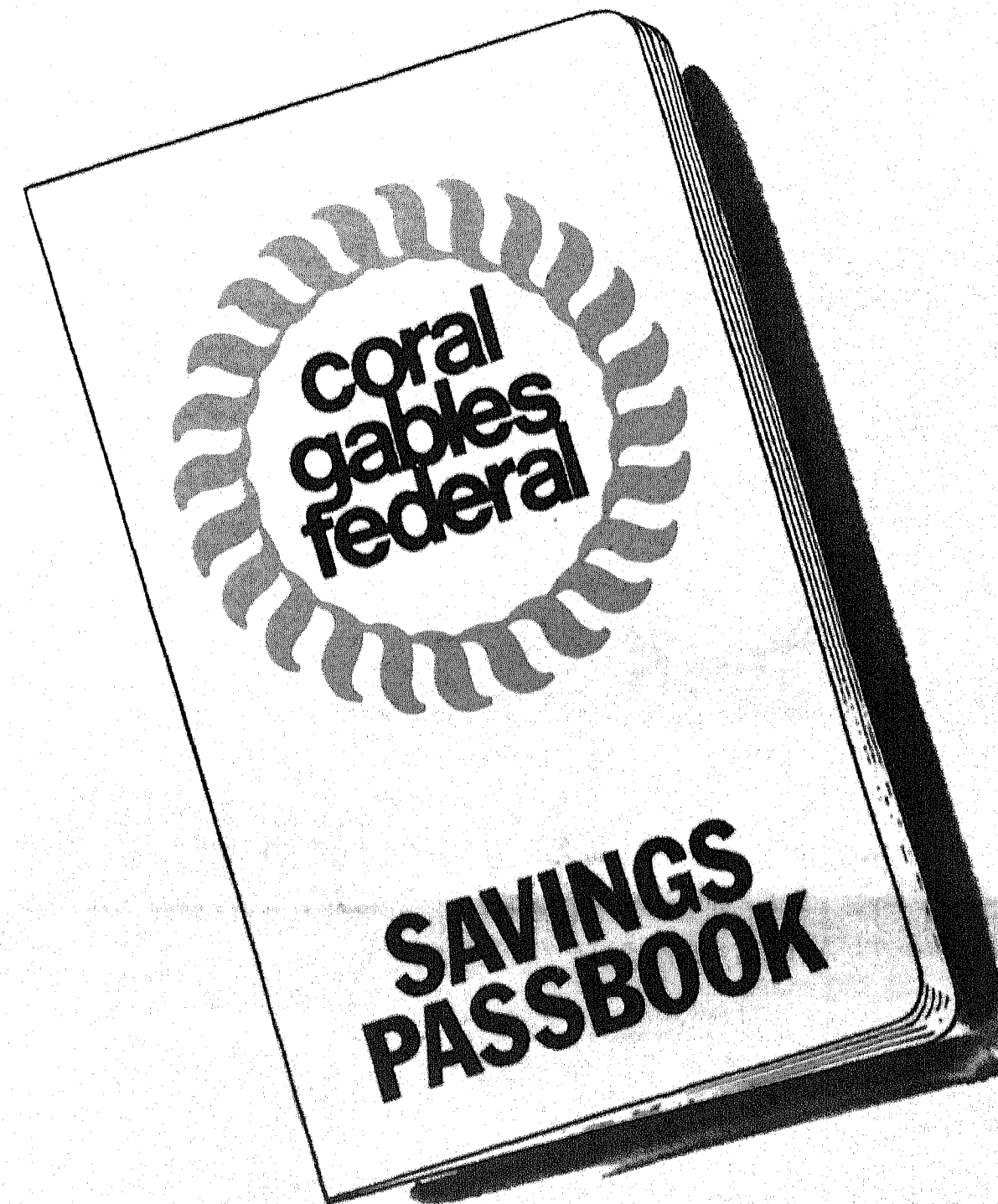
THE RELATIVE success of this major anti-insurgency operation by the army can be attributed to two factors:

1. Northern Ireland Catholics realize that the army is now under British not Stormont, control, and that as a result the troops can be expected to behave in a more dispassionate fashion than during their often savage raids on Catholic homes in the same areas last year and in the first months of 1972.

2. The Catholics realize that the British are desperately trying to find a fair solution, that substantial concessions have been made to minority opinion, and that the clearing up of the "no-go" areas is perhaps as much in their interests as in anyone else's. There is a distinct feeling among the Catholics here that they've had enough of the IRA.

NOW THAT the British have, in effect, reunited the "no-go" areas with the rest of Ulster, the critical problem is who will maintain order in these sites where no elected authority has been recognized for many months.

Few expect an end to violence, but the fondest hope is that in Winston Churchill's classic phrase, "jaw, jaw, will replace war, war" in Ireland's troubled North. But despite the current lull, no one believes that the IRA will not be heard from again — and with a bang, not a whimper.



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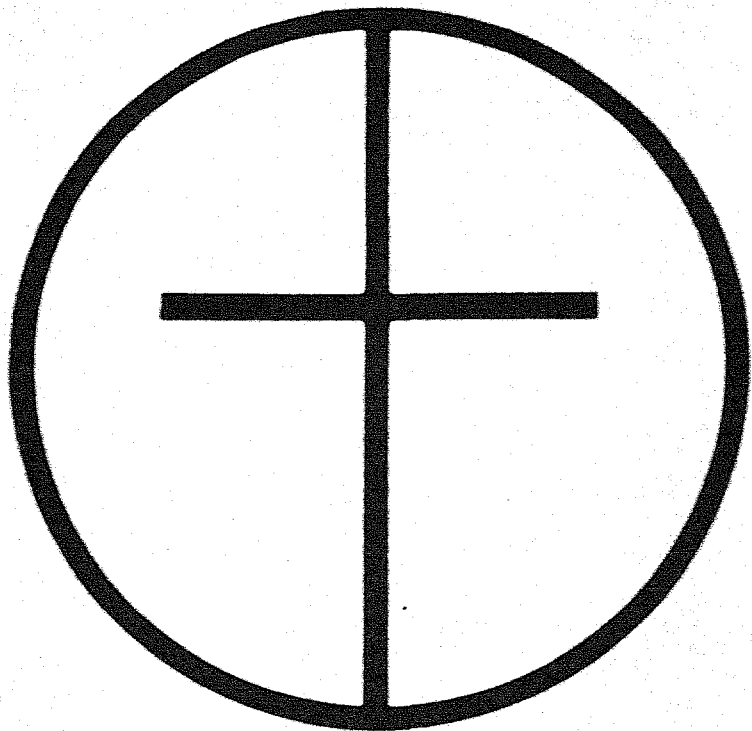
And, THAT'S A "happy feeling".

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## REACHING THE FORGOTTEN ADULT



"Adult Education in the minds of many people, is needed in order to unify the parish." The time has come "to reach the forgotten adult" in religious education.

# Richness and diversity in the parish

By DR. LAWRENCE LOSONCY

Many people today look at their parish and then pray for unity. Certainly, our parishes today are more divided than any other time in the American Church. Not only parishioners are divided, however. Clergy, religious, diocesan personnel, college faculties, high school staffs, parish councils — all are experiencing the bitter sword of strife, the deep scars of division, the wounds of ideological warfare.

Present-day division comes as a particular shock to us in the United States, because we were accustomed in earlier times to cover up our differences with a show of harmony. What that meant, in essence, was that as parishioners we would not say unkind things about the clergy or one another until we arrived safely home or at least out of our victims' hearing range. We were then a silent, muttering people.

TODAY we are a vocal, shouting people, both verbally and in print. Many read this situation as a sign of despair. But deeper analysis will show that the shouting is caused not by ill will and childishness but by theological growth and deepening convictions, by growing vision and seriousness of purpose. The American Church, diocese by diocese, parish by parish, meeting by meeting, family by family, block by block is coming of age. The shouting represents the fading stages of adolescence, its last shouts of rebellion, its beginning of maturity, the first testing of ideas one against another.

It is important, of course, that diversity not become scandal and confusion for the young who see their elders quarreling. It is important that the disputes not become a sign of contradiction for those looking at Christians for a witness of charity and brotherly love.

But it is also important that we see the true richness represented in diversity. Because we hold deep convictions which differ, we can learn and grow. Because we are different and are willing to speak out, discussion and debate provide easy opportunities to discover and appreciate.

ADULT Education, in the minds of many

people, is needed in order to unify the parish. The time has come "to reach the forgotten adult" in religious education. Just as we once looked to schools as the melting pot of America, many today look to adult education as the great "leveler."

We have found out from our schools that opinion will never unify the United States. What we are finding out from adult education is that opinion will never unify the parish. Indeed, the more education people acquire, the wider and more diverse their opinions become. Now we can understand why the learned men of Greece spent all day debating; now we know why theologians of the Middle Ages were fond of dispute, why professors, doctors, lawyers, and professionals of every kind find it difficult to reach consensus.

A deeper awareness is coming upon us. As we begin to realize that difference is richness, we are beginning to understand that respect for difference and tolerance of disagreement are the cement of community.

We have discovered that ethnic traditions need to be honored and enhanced if community is to be possible. We have discovered that individual values must be encouraged if family, neighborhood, and parish are to be honest. We have discovered that minority views must be allowed on any question if democracy is to be strong. What we have discovered is that no two humans, no two families, no two groups, no two parishes are alike.

UNIFORMITY, unlike diversity, occurs only in cemeteries, where we are all exactly equal. Diversity is richness, a richness which makes learning and understanding possible.

What we are discovering, in the final analysis, is that Jesus, not opinion, unites us. Because God dwells among us as a people, we are a people. Because we have faith in God, because we share the same divine life, we are one.

Love, not opinion, is what holds people together, because love is the strongest and most appealing force in all of human experience. From love comes the richness called freedom and the wealth called diversity.

Uniformity, unlike diversity, occurs only in cemeteries, where we are all exactly equal. Diversity is richness, a richness which makes learning and understanding possible.

# Finding individuals at the altar

By FATHER AL McBRIDE, O. PRAEM.

The soundest lesson from the altar community is that God is the best guarantee of our personal uniqueness. The stories in the liturgy of the word often stress how much God strives to help each person to whom he speaks to be himself.

God doesn't clobber Job into being a simpering lick-of-wounds. God rejoices that Job doesn't take suffering lying down. God is pleased that Job struggles and fights through the pain that seeks to level him.

THE SAME is true in the Jacob story. Jacob finds himself in a powerful dilemma. His uncle Laban is coming from the north to force him back into slavery. His twin brother Esau is marching from the south with four hundred angry tribesmen to punish him for cheating him out of the birthright.

Jacob turns to God, not meekly to accept light, but to fight the almighty for an answer. Jacob wrestles with God and becomes his own man. God is so pleased with Jacob that he names him Israel, the one who prevails with God. Jacob emerges as a real person.

Look at the way Jesus handled the Syro-Phoenician woman who asked him to cure her dying daughter. Jesus tells her that he only cures Jews, not Phoenicians. She sees herself put off and notes that Jesus is treating her as an impersonal theological problem, and not as a person. She won't allow that. She fights back, and like Jacob, she prevails with God.

Far from being offended by the woman, Jesus is moved to respect her and is resolutely glad to offer his healing powers to her daughter. The text doesn't say Jesus let out a mighty roar of laughter, but it could very well have. It would be an outburst of pleasure to honor a woman who was determined to stand as a person while yet being a profound believer in God.

These stories from the altar remind us of

the mysterious fact that the mightiest individuals thrive in the context of a believing community. Community is in the belief, the love and the presence of the Spirit. Ideally, it yields startling examples of individuality. One faith, one Baptism, one Lord Jesus — but multiple expressions in parents, teachers, secretaries, sanitary engineers, cops, waiters, board chairmen, hockey players and musicians.

A community in which persons have no sense of self-uniqueness is not a community. It is a collection of robots. A community in which there is no Holy Spirit promoting a unity of mind and heart is not a community either. It is a chaotic gathering of people engaging in gross monologues. The altar without individuals is a lonely ego talking to itself. The altar without spiritual unity is the equivalent of a noisy freeway at rush hour.

THE STORIES that come from the altar encourage us to be ourselves. They tell of how an awesome faith in God reveals the pleasant discovery that God is intensely interested in seeing us take the aggressive steps to develop our personhood.

Most sermons tell us to imitate Jesus. A persistent lesson from the life of Jesus is that he was a self-determining and aggressively personal man. When Peter argued with Christ that he should change his plans to avoid possible arrest and execution, Jesus stood his ground and heatedly accused Peter of being a devil. When the Father brought Jesus to the final hour of Gethsemane he found a son still raising questions about the wisdom of such a course of behavior.

The result is impressive. Christ's final obedience is not a slavish submission, but a carefully thought-through personal decision. The majesty of his passion was that of a King in command. He is the first-born of individuality at the altar.

## From the mail bag

By FATHER

JOSEPH M. CHAMPLIN

"Dear Father Champlin,

"I am a 13-year-old girl who attends Saint Angela Merici parish.

"Concerning your write-up in our Catholic paper, 'Peace Rite Gaining Approval.' When I go to Mass, some people, when the peace rite comes, face their head to the ground hoping that if they don't look at the person next to him, he won't have to shake hands, or even smile.

"I feel very good inside after I shake hands with someone. A few times I have extended my hand to the person next to me, and they just turn away. At Mass we are supposed to be one family having a part in the eucharistic celebration. If people act this way, they shouldn't even bother going to Mass because they don't participate. Please send me a reply. Thank you."

How do you answer a letter like that? How do you explain to a young girl in her teens that many find changes painful and need time to accept or understand them? How do you tell her that a few may never look up or smile or extend a hand? How do you convey the notion that Catholic Christians should practice love and patience even, perhaps particularly, when the gesture of peace is rejected?

Words on paper are not very satisfactory in responding to complex, human questions like these. But we can answer two other inquiries I have heard on occasion about this controverted sign at Mass.

THE FIRST asks why the gesture of peace is not at the beginning of Mass where we have the greeting and penitential rite. It is there we think of our sins and confess to God, as well as to our brothers and sisters. Would not that be a more appropriate place than in its present spot?

In some ways, yes. But other strong reasons militate against this. Worshipping together has the power to change our hearts in the process. We should, of course, live as perfect Christians and come to the Eucharist with loving, forgiving hearts, at peace with all our enemies. But human nature doesn't follow such clean rules. We arrive at church on Sunday mornings sleepy, preoccupied,

maybe, at times, even hostile to one or two or the whole world.

The liturgy, however, frequently can get to us. God's word in the scriptures, the preacher's homily, the music, the eucharistic prayer — all are designed to lift us from sleepiness, preoccupation and hostility. But I don't think we can expect the man or woman who has just found a place in the pew to turn immediately and extend with meaning the sign of peace.

We have used effectively at entrance time a brief introduction rite similar to the reconciliation gesture. It goes something like this: "We gather for Mass to worship as a Christian family. We can do this better if we know at least those persons immediately around us. If you care to, why not introduce yourselves now to those before, behind, and at either side of you." That actually serves as a good preparation for the peace sign later on in the celebration.

The second inquiry asks why we should shake hands with a spouse, a parent, a child, or a neighbor already well-known to us. The reply is relatively simple, yet profound. Our smile, bow, handshake or embrace is not a greeting or introduction (like the one described above), but a gesture of reconciliation.

IT IN EFFECT says: "I have just asked in the Lord's Prayer to be forgiven as I forgive others. And in a moment I will step forward to accept the same Lord each one here will receive. Before doing so, I wish to empty out of my heart all bitterness, every hateful, hostile feeling I bear to any fellow human being. You represent mankind and especially those with whom I differ. Peace be with you means peace be with them as well."

To end in a positive way, I would like to quote several encouraging sentences out of a note from a woman in Michigan:

"It's like having a ray of sunshine in our church. We feel that the whole attitude of the people has changed. We no longer just look straight ahead during Mass and on the way in and out we visit with each other. All of this I feel is a direct result of our priest encouraging us to give each other the sign of peace."



# 'Father didn't tell us to'

By DOLORES CURRAN

Frequently, I speak with groups of parents on how to develop religious celebrations in the home. I find that, given the models and a little confidence, some Catholic parents are willing to try. A few are even eager. The rest belong in the "Father didn't tell us to" category.

They are still waiting to be "told" by Father just what to do in their home even though Father may not even know their children. This isn't peculiar to the Church, of course. Some mothers wait for the doctor to tell them when to move their children from booties to shoes. Others expect the school to let them know if their children need glasses.

THERE'S a reason behind parental helplessness. Like the child who pretends he can't tie his shoelaces, if he plays the game right, he'll still have his parents tying them for him when he's ten. Life is easier when one is helpless.

Catholic parents have been dependent upon "Father" and "Sister" and "them" in the Church so long that they fully expect "them" to go on taking care of the religious needs of their children. Even well-educated Catholic parents, products of Notre Dame, for example, find it easier to see that the child is in the right place (parochial school or CCD or confession) at the right time to get the faith than to pass on the message of faith themselves. And they aren't risking failure that way.

Last week I discussed the myth from pastors and sisters. "Our parents don't care." I tried to dispel it by pointing out that as long as we have it, we have a natural scapegoat for parish failures.

This week I want to destroy the parents' myth. "Father didn't tell us to," with its unspoken conclusion. "Therefore, it wasn't my responsibility."

I can't count the times I've heard otherwise intelligent Catholic parents tell me. "It wasn't my fault our son lost his faith. I saw to it he went to parochial school, confession every Saturday, and Mass at gunpoint. I did my part." Frequently, the parents add, "God knows it wasn't easy. He hated Mass."

JUST as frequently, I ask, "What did you do about it?"

"About what?"

"About his hating Mass?"

"Well, what could we do? We said if he was going to eat here, he was going to Mass. What else can a parent do?"

"Well," I begin, "perhaps you could have tried going to Masses in a surrounding parish or gotten some parents together to work with the pastor in developing a children's liturgy. Or supplement the Mass with some home prayer sessions."

This always stumps parents for a moment until they think of that ready answer. "Well, maybe . . . but Father didn't tell us to."

Parents and parish need to bury this scapegoat from the beginning of any parish-parent program. I find that if it's brought out in the open and dealt with, parents begin to smile at the absurdity of statements like, "Well, I knew she was bleeding but Father didn't tell us to take her to the doctor," and "Well, I knew he wasn't getting anything out of CCD but Father didn't tell us to do it ourselves." It's the same thinking.

It was John Locke who said, "The sooner you treat your son like a man, the sooner he will be one."

THE SOONER we treat our parents like parents, the sooner they will become parents. This means that we neatly but firmly place on parental shoulders the responsibility as the "first and foremost educators." This incurs risk, of course. We may lose a number of Catholic children because their parents simply won't take on their responsibility of furnishing a rich religious atmosphere in the home. But, in reality, we've lost them already.

And, there are two sides to a risk. We will force most parents to become the Christian community in the home that they should be, thereby showing their children that religion is important enough to actually observe in the home.

In this way, we may keep some of the youth we are losing because religion hasn't made a difference in their family life. To many departing young Catholics, religion is in a Church structure, not in people — and particularly not at home. So if we risk, we may lose, but in losing we may win.



Children have a need for religious training by parents who can adapt themselves to taking on a more responsible position as the "first and foremost educators." Parents cannot wait for "Father" to tell them each move to make.

By JOAN HEIDER

"To dream the impossible dream,  
To fight the unbeatable foe,  
To bear with unbearable sorrow  
To run where the brave dare not go  
To reach the unreachable star.  
This is my quest, to follow that star."

Why bother?

... The world will be better for this

That one man . . . still strove . . .  
To reach the unreachable star."

These words from The Man from LaMancha's song "Impossible Dream" have a message for our lives. As one thinks about the meanings behind the phrases, it is easy to think: "these are hard tasks." "It cannot be done." "Why try?" The next step is to retreat from the

thought and turn to something else.

Maybe we have to use the positive of telling ourselves over and over again: "Yes, I can." As we gradually become convinced that we can, then it is possible to take the necessary action to dream and to reach.

It is not always clear what the dream may mean, how it will develop, or what will be involved in the process. It is not always clear

## Reaching the unreachable star



**KNOW  
YOUR  
FAITH**

"Why try?" Why try for the "impossible dream" when it means frustration and a diminishing of hope? Why not merely turn away and say it cannot be done? But on the other hand, why not have a positive approach and look upward toward what some may call "impossible" and attain it.

how or where to reach. One certain factor is that to dream and to work toward making a dream a reality will be a motivating force for living and hoping.

To dream on and on, dream after dream without seeing the challenge the dream presents leads to an imaginary existence in a world of the unreal. To dream and to work toward creating a reality of a dream leads us to many new and varied experiences with persons, places, and situations.

Whether the star, or the final end, is unreachable is not as important as the quest we have to reach it. Without a dream and a quest there is little chance for hope.

Why strive for an unreachable star? To give the world a sign of a living, striving hope.

Mary and Martha thought it was an unreachable star to ask that their brother, Lazarus, be restored to life. However, instead of being content with grieving in their sorrow, they looked around for the sign of hope in their lives. Jesus was their sign. They were confident that he would do what he could to help them. Jesus did.

If we are striving to be Jesus People, we too need to be helping those we meet in life "to follow that star."



# Prayer Of The Faithful

## Feast of the Transfiguration Eighteenth Sunday of the Year Aug. 6, 1972

**CELEBRANT:** Jesus is with us at this time, just as really as He was with Peter, James and John on the mountain. So, let us pray confidently to Him.

**COMMENTATOR:** Our response today will be: Lord, how good it is for us to be here!

**COMMENTATOR:** Because God created us all for His glory and our happiness, we say,

**PEOPLE:** Lord, how good it is for us to be here!

**COMMENTATOR:** Because God directs us to care for and to beautify His world, we say,

**PEOPLE:** Lord, how good it is for us to be here!

**COMMENTATOR:** Because of all the chances we have to pray for and to assist others, we say,

**PEOPLE:** Lord, how good it is for us to be here!

**COMMENTATOR:** Because we want our parish to be a living sign of God's charity for us and of our love for each other, we say,

**PEOPLE:** Lord, how good it is for us to be here!

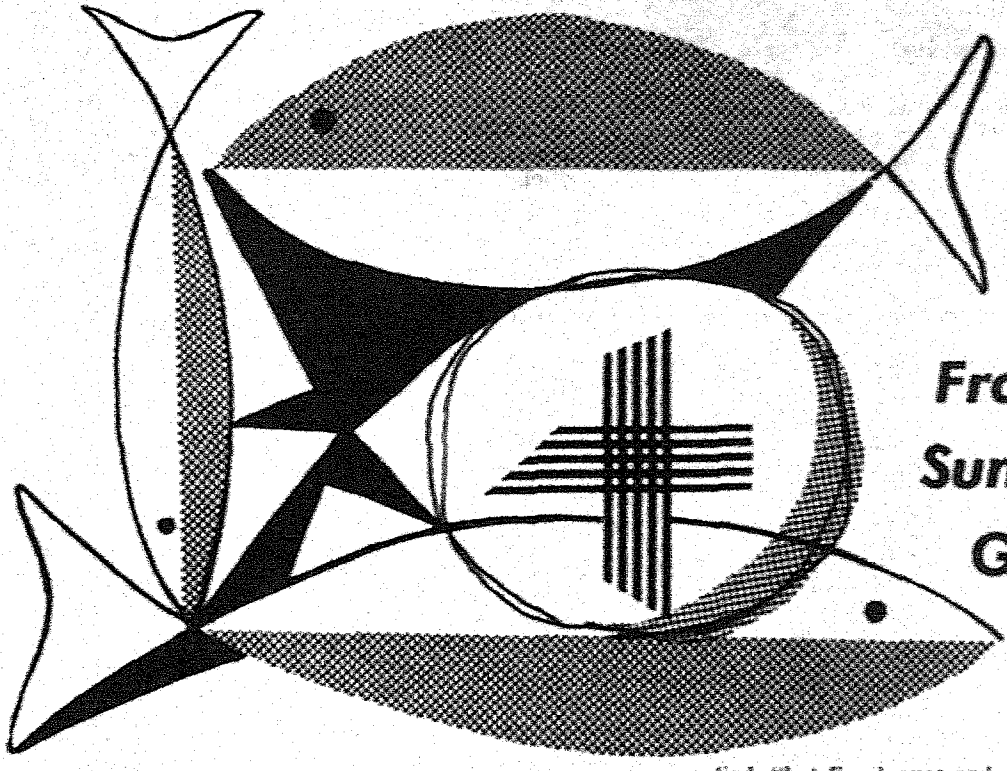
**COMMENTATOR:** May we always act with other people, so they say.

**PEOPLE:** Lord, how good it is for us to be here!

**CELEBRANT:** Dear God, we thank You for having called us to share your divine life on earth. May we be with You forever in heaven and we ask this through Christ our Lord.

**PEOPLE:** Amen.

# You and Your Faith



### From Sunday's Gospel

When he disembarked and saw the vast throng, his heart was moved with pity, and he cured their sick. As evening drew on, his apostles came to him with the suggestion: "This is a deserted place and it is already late. Dismiss the crowds so that they may go to the villages and buy some food for themselves." Jesus said to them: "There is no need for them to disburse. Give them something to eat yourselves." "We have nothing here," they

replied, "but five loaves and a couple of fish." "Bring them here," he said. Then he ordered the crowds to sit down on the grass. He took the five loaves and two fish, looked up to heaven, blessed and broke them, and gave the loaves to the disciples, who in turn gave them to the people. All those present ate their fill. The fragments remaining, when gathered up, filled twelve baskets. Those who ate were about five thousand, not counting women and children.

Matthew 14: 14-21

## Suggests prolonged diaconate period

**VATICAN CITY — (NC)** — After a seminarian has finished his studies, he should not be ordained right away, but rather serve for "a period of time" as a deacon to see if the priesthood is really for him — and to see if the people want him as a priest.

This "proposal" offered by Bishop Costanzo Micci, Apostolic Administrator of Fano on the Adriatic coast, was published without comment by the Vatican City daily, L'Osservatore Romano, July 30.

Vatican spokesman Federico Alesandrini told NC News that the article submitted by Bishop Micci was carefully entitled "A Proposal" and was the opinion of one bishop.

**CURRENT CHURCH** practice is to ordain a seminarian a deacon after three years of theology, about one year away from priestly ordination.

As a deacon, he can preach, teach, baptize and distribute Holy Communion. He is free to remain a deacon for as long as he wishes, but most seminarians become priests within a year, at the end of their last year of studies.

Although Bishop Micci admits that his "proposal" is still sketchy, he feels it would "give an ever greater guarantee that the priests of tomorrow would be fully prepared, would know the loftiness of their mission and would know from personal experience the sacrifices it demands."

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## Today is the feast of St. John Vianney

By JOHN J. WARD  
Today, Friday, August 4, is the feast day of St. John Baptist Mary Vianney, under whose patronage the Archdiocese of Miami minor seminary was placed by Archbishop Coleman F. Carroll when it became the first minor seminary in the southeast United States.

others were with me. I used to pray in my heart. Those were happy days. I often used to say to myself as I stuck my hoe or spade into the ground, "so must I cultivate my soul to pluck up the evil weeds and to prepare it for the good seed of the good God."

Generally known as the Cure of Ars, he was born in 1785 at Dardilly, a village not far from Lyons, France. His parents were farmers and John often said that he owed all his holiest impressions to his deeply religious mother.

**AFTER THE FRENCH** Revolution and the Napoleonic wars had ended, John was ordained a priest. This, however, was not accomplished without a long and hard struggle, for in spite of his humility, sweetness and piety which had won the esteem of all, he was sadly deficient in the learning usually required for candidates for the priesthood.

Even while he was very young, prayer was his delight. When his mother saw his extraordinary devotion, her one idea was that he should become a priest. But he had to endure many trials before this hope could be realized.

Cardinal Fesch, upon learning from all John's superiors that he was a model of piety, exclaimed: "That is enough. I will receive and Divine grace will do the rest."

**THE FRENCH** Revolutionists closed their parish church and exiled or murdered their priests.

Accordingly he was ordained sub-deacon at Lyons by the Bishop of Grenoble, deacon the following July, and six months later, on August 9, 1815, at age 29, was ordained a priest.

John was then eight years old and was given charge of the cows and sheep on his father's farm. Each morning he led them out to browse in the fields near his home. This was the school in which our Lord trained the boy for the interior life, like another St. Vincent de Paul.

**FOR TWO YEARS** he served as curate at Ecully and then he refused to accept the pastorate upon the death of the pastor.

Because of troubled times, John did not make his First Communion until he was 11 years old. From that moment he increased in fervor, piety and obedience. In the midst of his hard work, he never lost the habit of interior prayer nor his sense of the continual presence of God. He often said:

Three months later he was appointed Cure of Ars, an obscure village in central France. All the remaining days of his life were spent there, devoted to converting sinners and guiding countless souls to God.

"When I was alone in the fields ploughing or sowing I would pray aloud but when

He was illustrious in many miracles and Pope St. Pius X added him to the number of Blessed, while Pius XI, in the year of 1925, canonized him.

## Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9:30-10:30 a.m. (hall), 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

**BELLE GLADE:** St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

**BOCA RATON:** St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat. 7 p.m. Ascension, 8, 9:30, 11 a.m. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

**BOYNTON BEACH:** St. Mark, 8, 9:30, 11 a.m., 6 p.m. Saturday 5:15 p.m.

**CLEWISTON:** St. Margaret, 8, Saturday 7 p.m.

**COCONUT GROVE:** St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish), Saturday, 6:30 p.m.

**CORAL GABLES:** Little Flower, 7, 8, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m., Saturday 7 p.m.

**St. Augustine:** 8, 10:30 a.m., 12, 5, 6 p.m. Saturday 5:30 p.m.

**St. Raymond:** 8:30, 9:30, 11 (Spanish) 12:30 p.m., Saturday, 6, 7:30 p.m.

**CORAL SPRINGS:** St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday 6:15 p.m.

**DANIA:** Resurrection, 7, 8, 9, 10, 11 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

**DEERFIELD BEACH:** St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m. Saturday 5 & 7 p.m.

**DELRAY BEACH:** St. Vincent, 6:30, 8, 9:30, 11 a.m., 12:15, 5:30, 7 Saturday 5 p.m. Queen of Peace, 8, 11 a.m. Saturday, 7 p.m.

**FORT LAUDERDALE:** St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

**St. Bernard — 2100 NW 70 Ave. 9, 10:30, 12 noon, 1720 NW 60 Ave., 6 p.m. Saturdays 5 p.m., 1577 NW 61 Ave. Blessed Sacrament, 8, 9:30, 11 a.m., 12:30, 6, 7:30 p.m. Saturday, 7:30 p.m.**

**St. Clement:** 8:30, 9, 10:30, 12 & 7 p.m. Saturday, 7 p.m.

**St. George, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.**

**St. Helen, 7:30, 9, 10, 11:15 a.m. 12:30, 5:30 p.m. Saturday, 5:30 p.m.**

**St. Henry, (700 NE 56 St.) 9, 10, 11 a.m., Saturday, 5 p.m. (Pompano Harness Track) 7, 10 a.m.**

**St. Jerome, 7, 8:30, 10, 11:30 a.m., Saturday, 7:30 p.m.**

**St. John Baptist, 7:30, 8:30, 9:45, 11 a.m., 12:15 p.m. Saturday, 5 p.m.**

**St. Malachy, 8, 9, 10, 11 a.m., 12:15, 5:30 p.m. Village Shopping Center, 10 & 11 a.m. Volunteer Fire Dept.**

**St. Maurice, 9, 11 a.m. 12:30, 7 p.m. Saturday, 7 p.m.**

**Queens of Martyrs, 6:30, 8, 9:30, 11 a.m., 6 p.m. Sat. 7 p.m.**

**FORT LAUDERDALE BEACH:** St. Pius X, 8, 9:30, 11 a.m., 12:30 p.m. Saturday, 5:30 p.m.

**St. Sebastian (Harbor Beach) 8, 9:30, 11 a.m. Saturday, 7 p.m.**

**HALLANDALE:** St. Matthew, 7:30, 8:45, 10, 11:15 a.m. 12:30, 6 p.m. Saturday, 5, 7 p.m.

**St. Charles Borromeo, 9, 10:30, 12 noon, Sat. 6 p.m.**

**IMMACULATE CONCEPTION:** 6:30, 8, 9 (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish)

**St. Cecilia, 8, 10, 11 a.m., 12:30, 7 p.m. Saturday, 4:30, 7 p.m.**

**St. John the Apostle, 6, 7, 8, 9 (Spanish) 10:15, 11:30 a.m. 1 p.m. (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.**

**HIGHLAND BEACH:** St. Lucy, 8:30, 10, 11 a.m. 5 p.m. Saturday, 5 p.m.

**HOBE SOUND:** St. Christopher, 7, 9 a.m. HOLLYWOOD: Association, 8, 9, 10:15, 11:30 a.m. 7 p.m. Saturday 7 p.m. Little Flower, 7, 8:15, 9:30, 10:45 a.m. 12, 5:30 p.m. Saturday 5:30, 7 p.m. Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m. Saturday 5, 7 p.m.

**St. Bernadette, 7:30, 9, 10:30 a.m. 12, 7 p.m. Saturday, 7 p.m.**

**St. Boniface, 7 p.m. Saturday (7651 Johnson St.) 8, 9, 11 a.m. (Johnson St. and 60th Way)**

**ROMESTEAD:** Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m. Saturday, 6 p.m.

**IMMOKALEE:** Lady of Guadalupe, 9, 10, 11 a.m. (Spanish)

**RIDGEMOUNT:** Holy Cross, 9 a.m. Saturday 5 p.m.

**JUNO BEACH:** St. Paul of the Cross, (Volunteer Fire House, U.S. 1) 7:30, 9, 10:30 a.m. 12 noon, Saturday, 7:30 p.m.

**JUPITER:** St. Jude, 8:30, 10:30 a.m. Saturday, 7 p.m.

**KEY BISCAYNE:** St. Agnes, 8:30, 10 (Spanish) 11:15 a.m. Saturday, 6:30 p.m.

**LA BELLE:** Queen of Heaven, 9:30 a.m.

**LAKE WORTH:** St. Luke, 7, 8, 10:30, 11:45 a.m., 7:30 p.m. Saturday 5 p.m.

**Sacred Heart 7, 9, 10:30 & 12 noon Saturday 6 p.m.**

**LANTANA:** Holy Spirit, 7:30, 9:15, 10:30, 11:45 a.m. 6 p.m. Saturday, 5:30, 7 p.m.

**LIGHTHOUSE POINT:** St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

**MAIRCO:** 8:30 a.m., 12:30 p.m. (Convention hall)

**MARGATE:** St. Vincent, 8, 9, 10:15, 11:30 a.m. Saturday, 6 p.m.

**MIAMI:** St. Agatha, 8:30, 9:45, 11, 12 (Spanish) Miami Coral Park High. St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 8:45 p.m. (Spanish)

**Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.**

**Corpus Christi, 7, 8, 9:15, 10:30 (Spanish) 11:45 a.m., 1 p.m. (Spanish) 5:30 (Spanish) Saturday, 6 p.m.**

**Genes, 7, 8:30, 10 (Latin) 11:30, 1 & 5:30 p.m. (Spanish), Saturday, 6 p.m.**

**Holy Redeemer, 7, 10 a.m., 6:30 p.m. Maritime Mission 2835 SW Third Ave., 10:30 a.m.**

**St. Catherine Killian High School, 9, 10, 11 a.m. Saturday, 6 p.m.**

**St. Francis Xavier 7 and 9:30 a.m.**

**St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish) Saturday, 6, 7:30 p.m.**

**St. Joachim — 15995 SW 200 St. 10, 11 a.m. & 12 noon (Spanish)**

**St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English) 7 p.m. (Spanish)**

**St. Kevin, 9, 10, 11, 12 (Spanish) Saturday 7 p.m.**

**St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m. 12:15 p.m. (Spanish) 5 p.m. 7 p.m. (Spanish) Saturday 7 p.m.**

**St. Martha, 11665 Biscayne Blvd. 8:30, 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.**

**St. Mary Cathedral, 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.**

**St. Michael, 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 5:30, 8 p.m.**

**St. Peter and Paul, 7:30, 9:30, 10:45 a.m. 12 noon; 5:30 p.m. (Spanish) 9:30 a.m., 1:15 Saturday 5:30.**

**St. Robert Bellarmine 3406 NW 27th Ave. 8 a.m. (English) 11 a.m. 1 and 7 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish)**

**St. Timothy 6:30, 7:45, 9, 10:15, 11:30 a.m. 12:45 p.m. (Spanish) and 6:30 p.m. Saturday 5:30 p.m.**

**St. Thomas the Apostle 7:30, 9, 10, 11 a.m. 12:15 and 6 p.m., Saturday 5:30.**

**St. Vincent de Paul 2100 NW 100 St., 9, 10:30, 12, 6 p.m. (Spanish), Saturday, 6:30 p.m.**

**MIAMI BEACH:** St. Francis de Sale, 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m.

**St. Joseph 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m., Saturday 5:30 p.m.**

**St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m. 12:30 and 6 p.m., Saturday, 6 p.m.**

**St. Patrick 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.**

**MIAMI LAKES:** Our Lady of the Lakes, 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

**MIAMI SHORES:** St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

**MIAMI SPRINGS:** Blessed Trinity 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish); Saturday 7 p.m.

**MIRAMAR:** St. Bartholomew, 8:45, 7:45, 9, 10:15, 11:30 a.m.; 12:45 and 7 p.m., Saturday 7 p.m.

**MOORE HAVEN:** St. Joseph 11 a.m.

**NAPLES:** St. Ann, 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday, 5:15 p.m.

**NARANJA:** St. Ann, 11 a.m., 7 p.m. (Spanish) 10 a.m.

**NORTH MIAMI:** Holy Family, 7, 8:30, 9:45, 11 a.m.; 12:15 and 6:30 p.m. Saturday, 6:30 p.m.

**St. James 6, 7, 8:30, 10, 11 a.m. (Latin); 12:30 and 5:30 p.m. Saturday 6:45 p.m.**

**Visitacion, 7, 8:30, 10:30 a.m. 12 noon, 6 p.m., 7 p.m. Saturday, 7:30 p.m.**

**NORTH MIAMI BEACH:** St. Lawrence 9, 11, 12:30, 6:30 p.m. Saturday 5:30 p.m.

**St. Basil (Byzantine) 8:30 and 10 a.m.**

**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m. Saturday 5:30 p.m.

**OPA LOCKA:** Our Lady of Perpetual Help, 8, 9:30, 11, 12:15 (Spanish) 6 p.m. Saturday 6 p.m.

**St. Philip (Bunche Park) 7, 9:30 a.m.**

**St. Monica 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 7:30 p.m.**

**PAHOKEE:** St. Mary, 11 a.m.

**PALM BEACH:** St. Edward 7, 9, 10:30, 12, 5:30, Saturday, 5:30.

**PALM BEACH GARDENS:** St. Ignace, 8, 9:15, 11 a.m. Saturday 7 p.m.

**405 Holly Drive.**

**PERRINE:** Christ the King, 8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

**Holy Henry, 7, 8, 9:30, 11 a.m.; 12:15 and 5:30 p.m., Saturday, 7 p.m.**

**St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 and Saturday 6 p.m.**

**PLANTATION:** St. Gregory 7, 8, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday, 5, 7 p.m.

**POMPANO BEACH:** Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

**St. Coleman, 6:30, 8, 9:30, 11 a.m., 12:15, 5:30 p.m., Saturday, 7 p.m.**

**St. Elizabeth, 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.**

**St. Gabriel, 8, 9:30, 11 a.m. and 12:30 p.m. Saturday 5:30 p.m.**

**RIVIERA BEACH:** St. Francis of Assisi, 8, 9:15, 10:30 a.m.; 12 noon and 6:30 p.m., Saturday, 6:30 p.m.

**SOUTH MIAMI:** Epiphany 8, 9:30, 11 a.m.; 12:15 and 6 p.m., Saturday, 6 p.m.

**St. Louis 8, 9:30, 11 a.m.; 12:30 and 6 p.m., Saturday, 5:30 p.m.**

**STUART:** St. Joseph 7:30, 9, 11 a.m., 6 p.m. Saturday 5:30 p.m.

**WEST HOLLYWOOD:** St. Stephen 7, 8, 9, 10, 11 a.m.; 12:15 and 7 p.m. Sat. 7 p.m.

**WEST PALM BEACH:** Blessed Martin 9:30 a.m.

**St. John Fisher, 8, 10, 12 noon and 6 p.m., Saturday, 6:30 p.m.**

**St. Juliana, 6:30, 8:30, 10, 11 a.m., 12:15 p.m. Saturday 6:30 p.m.**

**Holy Name of Jesus, 8, 9, 10:30 a.m.; 12 noon and 6 p.m.; Saturday 7 p.m.**

**St. Ann, 6, 7, 8:15, 9:30, 10:45 a.m. 12 noon and 5:30 p.m., Saturday, 5:30 p.m.**

**ON THE KEYS**

**BIG PINE KEY:** St. Peters Church, 10 a.m., 12 noon, Saturday 7 p.m.

**KEY LARGO:** St. Justin, 8:30, 10:30 a.m., Saturday 5 p.m., Key Largo Civic Club.

**KEY WEST:** St. Mary, 7, 8:30, 10, 11:15 a.m.; and 5:30 and 7 p.m., Saturday, 7:30 p.m.

**St. Bede, 9:30, 11 a.m. and 7 p.m. Saturday 7 p.m.**

**MARATHON SHORES:** San Pablo, 8 and 11 a.m., Saturday, 7 p.m.

**PLANTATION KEY:** San Pedro, 7:30, 9 and 11 a.m., Saturday, 7 p.m.



# Spanish language lab sharpens aural skills

A non-graded Spanish language laboratory, allowing the student to progress at his own rate, is being conducted this Summer in the rectory of St. Joseph parish, Miami Beach as an extension of the school's regular course.

Over 20 hand-picked students, fifth through eighth grades, are participating in the initial six-week program which meets for an hour and a half, four days a week. Using individual tape recorders, students work on their aural skills by repeating phrases and substituting new words.

Three para-professional instructors, and Father Emilio Soldevilla, a visiting college economic professor from Bilbao, Spain, work with

the students in groups of four or five. By the end of course, the youngsters will have received the equivalent of a year of classroom work, and will be placed in a more advanced class in the fall.

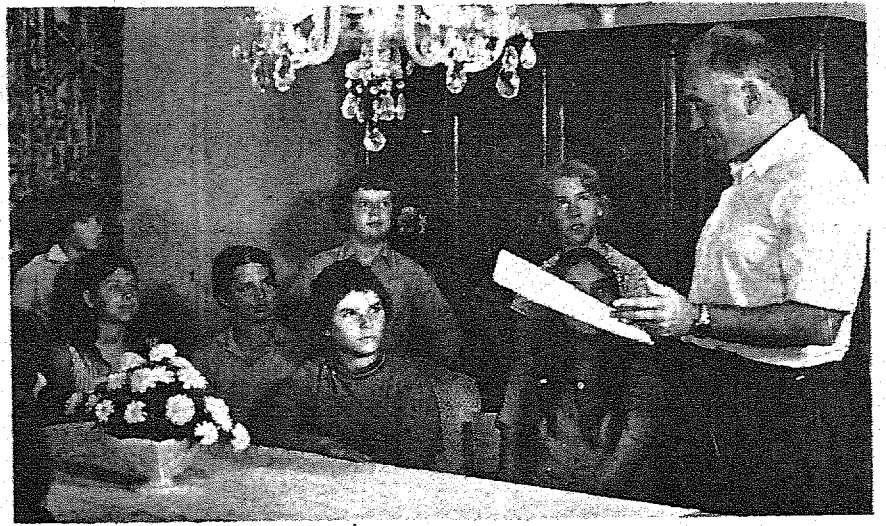
According to Msgr. Joseph O'Shea, St. Joseph pastor and director of the Archdiocesan Radio and Television Commission, they work on each tape until it is mastered, then move on, at their own rate, until they have finished the series. Oftentimes, he noted, language study can bog down with book responses. Tape recordings avoid this problem.

This language association

method of teaching is similar to the system used by the State Department in training their officials, the Msgr. said. "The substitution of various verb and noun forms builds a reflex ability," he added.

In addition to the tapes, the students have accompanying sheets, which duplicate what is contained on the tapes.

Though this individual learning method is useful for small groups, for the larger fall classes it is impractical. During the regular session, according to Msgr. O'Shea, they use a television course. Again, youngsters progress at their own rate, not according to class level, he said.



**BEFORE BREAKING** into smaller groups, the Spanish students meet with visiting priest, Father Emilio Soldevilla (above) who goes over the day's lessons. Below, manned with their tape recorders, students meet in smaller group with their instructor, Henry Sanchez-Leal.



# St. Maurice Teen Club in ecumenical program

An ecumenical project to help approximately 150 underprivileged children has been one of several summer activities undertaken by the St. Maurice Parish Teen Club, Fort Lauderdale. Eight youths from the parish have been volunteering their services at Holy Sacrament Episcopal and St. John Lutheran churches along with various other denominations and organizations at an activity-oriented Vacation Church School program.

In its sixth year of operation, "the program stresses Christian living and sharing," said Mrs. George Tworoger, supervisor. With a staff of approximately 50 people, the activities include arts and crafts, music and visits to the police and fire stations.

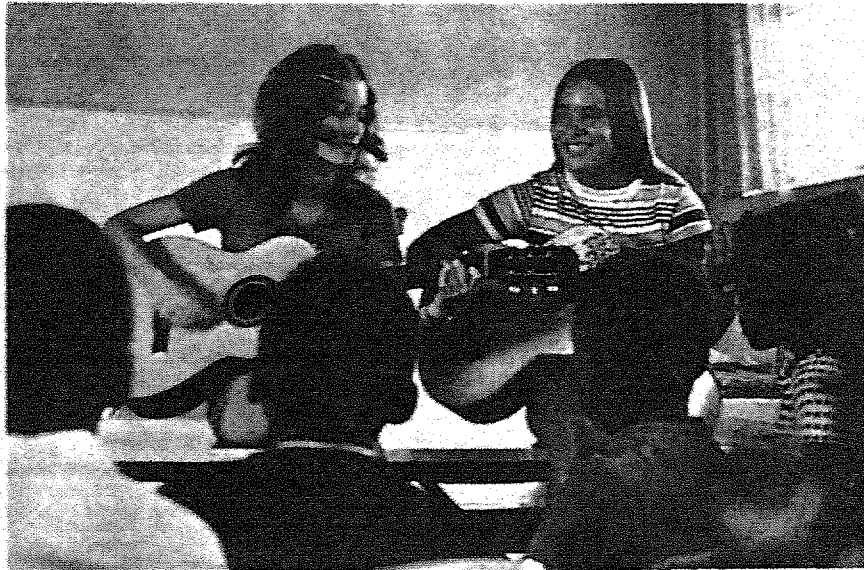
President of St. Maurice's Teen Club, Rick Mancuso, said that several of the youth volunteered their services after the parish had received a letter from the program's director seeking assistance to help the underprivileged children, most of whom are from Camp Blanding, Dania.

The idea was presented to the pastor of the Fort Lauderdale parish, Father David

Russell, who gave his approval. "Father Russell is very happy with our youth group," Mancuso said.

Although the Vacation Church School ended last week, the Teen Club is checking into another project which it feels it can be of some service. Assistance is needed to restore the Camp Blanding Day Care building. Mancuso believes the club can help in that project so the center will be approved for operation.

This Sunday, the club will present a check of \$300 to an official of the Living and Learning Center of Human Development at Nova University. The institute houses children with emotional problems, behavioral disorders and learning disabilities. The money was raised from car washes, the sale of coffee and donuts after Masses and from the Teen Club's treasury. Mancuso said.



**MEMBERS OF St. Maurice Teen Club, left to right, Helen Penland and Judy Stubbs, entertain underprivileged children attending Vacation Church School sponsored by Holy Sacrament Episcopal church. Youth from St. Maurice's are participating in the ecumenical program.**

# Presidents' conference set for youth leadership training

The President's Conference, a new concept in youth leadership training, will be held Saturday, Aug. 19 at St. Stephen's social hall, 6040 SW 19 St., Hollywood, from 9 a.m. to 4 p.m.

The conference, sponsored by the Archdiocesan CYO office, is open to all parish youth groups. The conference replaces the leadership training weekend which has traditionally been held at the end of the Summer.

The reason for the change, according to Archdiocesan CYO Executive Director, Bob Preziosi, is because the goals of leadership training weren't being fully realized in the old program. "It was felt that a completely new program would better serve the parish youth officers by aiding them in more practical concerns," he added.

"Also, we felt, that we weren't reaching enough people. A one-day program should allow us to reach more people. It's easier to get the teens to give up a single day of work or vacation than it is to get them to give up a weekend."

Preziosi emphasized that

the program wasn't going to be watered down — the one-day program would be as intense as the weekend session.

Two additional programs will be held as the school year gets underway. On Saturday, Sept. 9, a Scouter Development program will be held, followed by a Youth Work Seminar on the following Saturday, Sept. 16.

For more information on any of these programs, call the CYO office, 757-6241.

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# St. Vincent Ferrer wins Summer softball event

Tim Lowry's single took a bad bounce past St. Timothy left fielder Mike Burke to drive in Jim Tranter and give St. Vincent Ferrer a 4-3 victory and the boys' championship in the Archdiocesan CYO Summer Sports Festival's softball tourney.

St. Timothy had fought back to tie the game at 3-3 with three runs in the top of the last inning but it wasn't enough.

St. Monica defeated Immaculate Conception 2-1 in an extra inning affair to finish third behind St. Vincent and

St. Timothy.

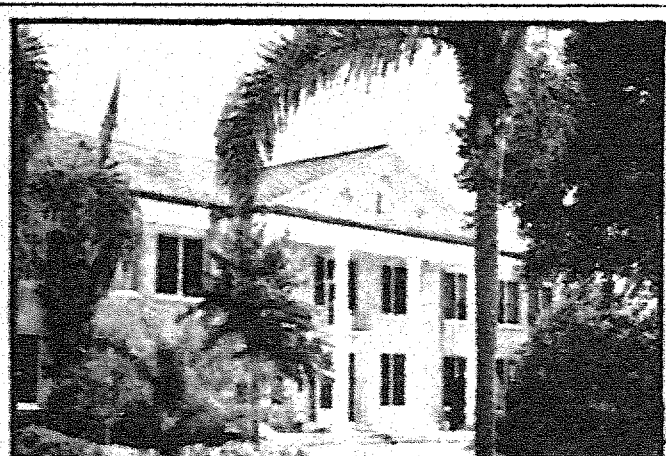
In the girls' division, St. Monica continued its domination with a 5-2 championship victory over St. Timothy's No. 1 team. Donna Cummins and Karen Westcoat knocked in five runs between them with doubles in the first inning to give the winners all they needed. Immaculate Conception took third place.

The tournament brought nearly 300 players from 25 teams to the field at St. Timothy parish. It was the last event in the Summer program.

# Boat ride scheduled

Epiphany CYO will hold its annual Summer boat ride and dance, Friday, Aug. 18. The "Biscayne Bell" will depart from the Haulover Marina at 8 p.m. and will return at 11 p.m. Live music will be provided by "The Hemlock."

An organizational meeting for a junior CYO at Nativity parish, is scheduled for Sunday, Aug. 6 at 8 p.m. in the parish hall. All public and parochial school eighth graders have been asked to attend.

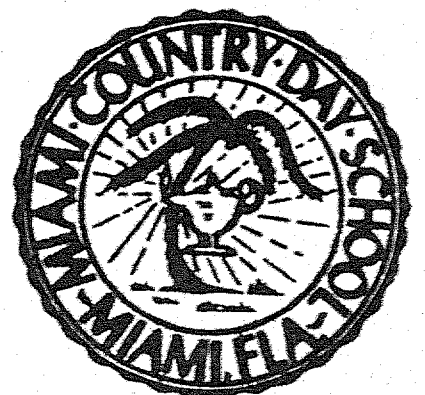


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The Voice  
of  
The Holy Father



Pope  
Paul  
VI

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

## Crippled and ill called 'chosen people of God'

CASTELGANDOLFO — (RNS) — Pope Paul had words of encouragement for a group of ailing American pilgrims en route to the famed Marian shrine at Lourdes, France.

He singled out the group at his general audience at his Summer residence here to note that in the long run, the crippled and ill among them are the chosen people of God.

"There are among you some who are bearing the burden of illness," the Pontiff said. "We want you to know of our concern and love and that Christ is especially present among you.

"In the Gospel, He identifies Himself with all those who are sick. He says, 'I was ill and you comforted Me...' as often as you did it for one of My brothers, you did it for Me.

"May Christ's closeness always be a source of consolation for you, and we urge you also to remember that you have a special vocation in the Church."

THE PONTIFF told the group, led by Cardinal John Wright, former Bishop of Pittsburgh who now heads the Sacred Congregation for the Clergy, that while at Lourdes they should "pray for the entire church and pray for all who are in need of spiritual healing and pray for peace which mankind longs for so much."

Cardinal Wright was scheduled to go to Lourdes in the company of 200 priests.

The American group will spend several days at the famous French shrine which is the site of what the Catholic Church has accepted as an apparition of the Blessed Virgin Mary.

Many persons who, over the years, have visited the shrine and touched the waters of a pond there claim to have been miraculously cured of a wide range of diseases.

In speaking to another group at the general audience, Pope Paul spoke of the troubles of Latin America and the need for help in that area.

HE ADDRESSED his words to members of the Lay Movement for Latin America in Italy.

"We know you, religious and laity, have been occupying your time with the pastoral problems — religious, moral and social — that today face Latin America," the Pope said. "Toward Latin America, we turn all our impassioned apostolic attention."

"We never failed to emphasize the interest we have in Latin America, in the serious problems there, in the sometimes dramatic need of personnel and means and in the trials they (churchmen and laity) face in bringing to their good people the message of the Gospel — an announcement of salvation, liberty and peace," he said.

He cautioned his audience against violence, however, as a means of straightening out the problems that exist today in most sections of Latin America.

Several thousand men and women came to the Pope's Summer home to attend the audience in a large hall erected last year for the specific purpose.

## On-jobbers praised

CASTELGANDOLFO — (NC) — As millions of Italians fled the cities for seashore and mountains to begin their annual August vacations, Pope Paul VI paid tribute to the "not small minority" of workmen who must stay on the job to expediate this annual exodus.

Speaking to visitors and pilgrims gathered in the courtyard of his summer villa here July 30, the Pope sent his "thought, greetings and prayers" to traffic police, train and airport workers, hospital attendants, politicians and priests.

"PEOPLE TAKE to the road," the Pope said, "a little light-hearted and desirous of getting away from their daily trials.

"But the services continue. Indeed, in many areas they grow more demanding and serious."

During the weekend the Pope was speaking about the great exodus, Italian officials estimated that 15 million cars were on the road, up two million from last August.

Despite added trains on most major runs, mobs of people stormed the cars to get on board.



During a recent private audience in the Vatican, Pope Paul chats with Gov. Ronald Reagan of California. Reagan was accompanied by his wife and son.

## Says fragment not Mark's

JERUSALEM — (RNS) — A Dominican biblical scholar here disputes the theory that a fragment of the Gospel of Mark has been found among the Dead Sea Scrolls.

Father Pierre Benoit, director of the French School of Biblical and Archeological Studies, is one of the first internationally-known Catholic authorities on the Bible to deny the claims of Father Jose O'Callaghan.

Early this year, Father O'Callaghan, a Spanish papyrologist, asserted in "Biblica," a journal of the

Pontifical Bible Institute in Rome, that he had identified a scrap from a Dead Sea cave as being from Mark.

Not even by stretching his imagination, he says, could he make the indistinct Greek letters on the actual fragment read in the manner described by Father O'Callaghan, who said the 17 letters were from Mark 6:52-53.

Father Benoit said that there is no way of establishing the 50 A.D. date advanced by Father O'Callaghan, even if the fragment were from Mark.

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## Balace de la situación demográfica

Algunos demógrafos observan con alarma el crecimiento de la población mundial, que no va acompañado, muchas veces, de un desarrollo económico equivalente. Y al mismo tiempo la población del mundo civilizado occidental se anquilosa y envejece. ¿Qué va a pasar? ¿A dónde vamos?

He tenido una larga conversación con el catedrático de Geografía, don Manuel Ferrer Regales, decano de la Facultad de Filosofía y Letras de la Universidad de Navarra. Trataré de resumir su descripción del problema y sus puntos de vista.

El descenso del índice de natalidad afecta no sólo a Europa Occidental, sino también a otras áreas del mundo: Europa del Este, Estados Unidos y Canadá.

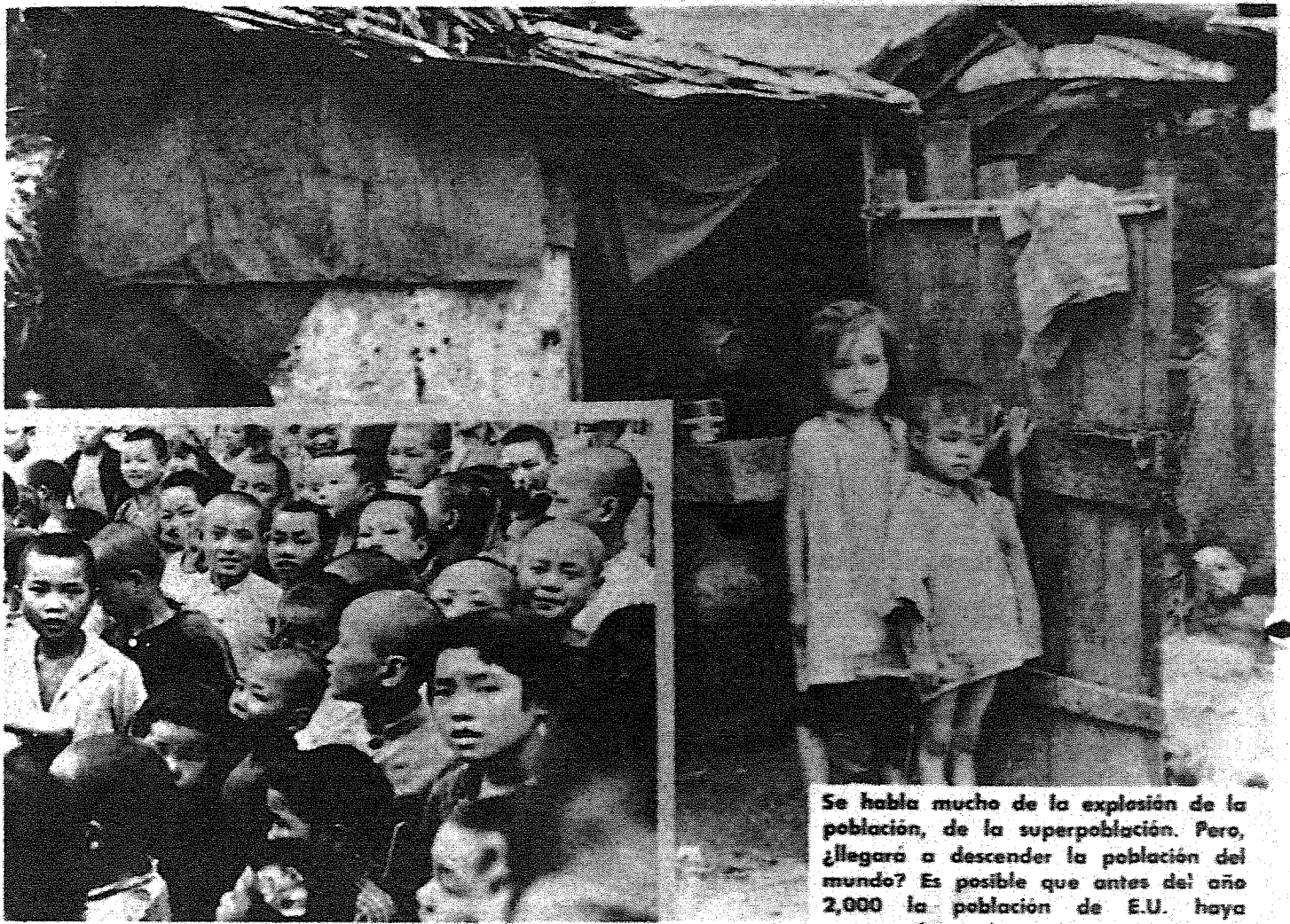
Por otra parte, en algunos países subdesarrollados se llevan a cabo políticas demográficas incisivas — con medios económicos abundantes —, cuyos fines son un descenso rápido de la natalidad.

Hoy día, sin embargo, aún puede hablarse de un desequilibrio entre países con índices de natalidad muy bajos y otros con índices superiores a la media mundial.

### LOS PAISES DESARROLLADOS

El desarrollo de la cultura, unido al desarrollo del urbanismo — y viceversa — ocasiona, por regla general, un descenso de la natalidad. Si la media de crecimiento de la población mundial es, aproximadamente, del 2%, en algunos países de Europa esta media oscila entre el 0,5, el 1 y el 1,2.

El crecimiento real es, pues, resultado



Se habla mucho de la explosión de la población, de la superpoblación. Pero, ¿llegará a descender la población del mundo? Es posible que antes del año 2,000 la población de E.U. haya comenzado a descender, si siguen las pautas actuales. Y ¿qué sobre la India, China, Europa? Respuestas interesantes en este artículo.

# Tendencia al descenso de la natalidad

de un descenso del índice de mortalidad, más que de un aumento del de natalidad, lo que lleva a un progresivo envejecimiento de la población, con todo lo que este proceso lleva consigo: mayores gastos en seguridad social, disminución de la población activa — compensada por los emigrantes — y, en definitiva, falta de vitalidad.

### UN CASO: ESTADOS UNIDOS

En Estados Unidos, que ha tenido, de siempre, una población bastante joven, los índices de natalidad están descendiendo de una forma abrumadora. Las últimas noticias, sobre el censo de 1970, son alarmantes. Todas las predicciones que se habían hecho, durante los últimos años, sobre la llamada "generación del Baby-boom", han fallado. Las mujeres de esta generación, nacidas después de la Segunda Guerra Mundial en un momento de explosión demográfica, han demostrado ser muy poco fecundas. Los resultados de este censo han desmentido unas previsiones que pronosticaban un gran aumento de nacimientos, en función de esta avalancha de mujeres en edad de procrear.

La medida de hijos por matrimonio, durante los últimos años, es de dos hijos. Y, según algunos científicos, la media necesaria para que puedan renovarse las generaciones es de 2,5.

Según algunos estudios realizados, llegará un momento en que la población estadounidense se estabilice. Si tenemos en cuenta que, desde el punto de vista demográfico, una población no puede permanecer estable — o crece o disminuye —, se plantea la posibilidad de que, antes del año 2000, la población de Estados Unidos haya comen-

zando a descender, si siguen las pautas de comportamiento familiar actuales.

### EL TERCER MUNDO

En estos países los coeficientes de crecimiento de la población son, aún, bastantes altos y alcanzan índices del 2,5,3 e, incluso, del 3,5%. Las políticas demográficas de los diferentes gobiernos — en algunos de estos países — provocan una serie de incidencias en los índices de natalidad, que están comenzando ya a ser sensibles.

En China, por ejemplo, parece que la tasa de crecimiento es ya del 1% anual, tasa bastante parecida a la de los países desarrollados.

Los últimos años del siglo XX fueron testigos de un resurgir demográfico en Europa occidental — que después se produjo, también, en la del Este. Nuestros días contemplan un retroceso de los índices de, estas zonas. Es bastante probable que, de persistir las actuales políticas, se repita la historia, esta vez en el Tercer Mundo.

Las consecuencias serán las mismas: libertad sexual, materialismo, ausencia de estímulos, disminución de la población activa: cara a 20 ó 30 años esos países habrán perdido sus posibilidades de desarrollo.

A un país con problemas de superpoblación hay que estimularle ante todo para que se desprege de su subdesarrollo — los medios para hacerlo son muchos —. Y el protagonista del desarrollo es el hombre: si se limita el número de hombres, el número de posibilidades de desarrollo y de desprege quedan también limitados: es cortarse las alas.

### LA INDIA: PRESION PROPAGANDISTICA

En la India, donde las teorías en pro del control de la natalidad han tenido más fuerza, el gobierno lleva, desde hace años, un control muy fuerte de la familia. Tanto es así que, dentro del presupuesto nacional, el primer capítulo lo ocupa la agricultura y el segundo el control de la natalidad: se pretende, desde hace años, que la India sea un gran campo de esterilización, pues éste parece el sistema más eficaz para los directivos indios del "planning" familiar.

Naturalmente, existe una resistencia muy fuerte en los medios rurales, sobre todo, pues la idea de la fecundidad, de la fertilidad, está muy arraigada en la India. Sin embargo, la propaganda y los slogans llegan hasta los últimos rincones de este país, que cuenta con más de 500 millones de habitantes.

Dentro de estas presiones hay que incluir — además de las campañas, que llegan a hacerse en las mismas escuelas — el proceso de deterioro en las masas, cultivadas o no, del Tercer Mundo.

### EL FUTURO:

#### HAY SITIO PARA TODOS

La oleada de bibliografía sobre este tema da un carácter dramático al futuro

demográfico del mundo.

El panorama es bastante negativo: caminamos hacia un mundo donde la natalidad irá en proceso de disminución, más o menos rápido según las regiones.

El único medio para aumentar la natalidad en esos países con deterioro demográfico, es una visión sobrenatural de la vida, una generosidad por parte de los padres y una fidelidad a la propia esencia de la naturaleza y del hombre.

Problema de alimentos no hay: la Revolución Científica lleva consigo tal cantidad de posibilidades, que no puede hablarse de problema de alimentos: según Colin Clark, el mundo actual puede — aplicando los resortes tecnológicos — alimentar a 40.000 millones de personas, y sólo somos tres mil y pico.

Problema de espacio tampoco existe, ya que la población del mundo está muy mal distribuida: hay, todavía, grandes espacios por conquistar.

El problema es que, ante la cuestión del subdesarrollo y de la pobreza de algunos países, las naciones ricas han elegido el camino más fácil, que es el de controlar la natalidad, cuando, realmente, habría que plantearlo a un nivel distinto, que es el de la justicia internacional, ayuda de los países ricos a los pobres, mejor distribución de los recursos, etc.

Juan Cruz Más (ACEPRENSA)

## Laboratorio de democracia

Por MANOLO REYES

El 28 de julio de 1896 quedó establecida, en el Sur de la Florida, la bella ciudad de Miami.

El pasado 28 de julio Miami cumplió su aniversario número 76.

POR MAS de treinta años Miami se ha estado anunciando en toda la América con su acostumbrado slogan "Miami, the Gateway of the Americas", o sea, "Miami, la Puerta de las Américas".

Tres décadas atrás esta sentencia era solo eso, una frase publicitaria. Hoy es una realidad.

Cuando Miami cumplió 69 años de fundada, en el año 1965, residían en estas áreas un aproximado a 250.000 ciudadanos de habla hispana. Hoy en día, el número de ciudadanos de habla hispana en todo el Condado de Dade alcanza la cifra aproximada de medio millón.

Es que la era del "jet" comercial ha acortado distancias entre la América Latina y Miami. Se puede desayunar en Caracas o en Buenos Aires. Y se puede almorzar o cenar en Miami.

Cerca de quinientos vuelos semanales llegan al

Aeropuerto Internacional de Miami procedentes de las capitales y ciudades Latinoamericanas.

Miami es en realidad el segundo hogar para muchos Latinoamericanos.

Miles de ellos tienen propiedades en estas áreas y unas veces vienen a Miami como lugar de descanso y vacaciones. Otras veces vienen a residir con carácter permanente.

En el año 1960 el Cuartel de Bomberos de la Ciudad de Miami estaba ubicado en la calle Flagler y la avenida primera del S.W. Cada vez que los carros-bombas de Miami salían respondiendo una llamada de incendios, el tránsito en esa porción de la Calle Flagler debía ser interrumpido.

Ya esa etapa ha sido suerada. Y como símbolo del progreso de la ciudad de Miami, allí donde estaba aquella pequeña estación de bomberos, hoy se levanta un majestuoso Edificio Federal.

Otro símbolo de progreso de Miami son sus vías de comunicación con los monumentales express-ways o super-carreteras, construidos para acortar

distancias y descongestionar el creciente tránsito de Miami que rápidamente se ha convertido en una ciudad cosmopolitana.

Abundando en la importancia creciente de Miami debe señalarse que hace una década la mayoría de los cónsules es en Miami, eran Honorarios. Hoy su casi totalidad son diplomáticos de carrera, seleccionados por el poder ejecutivo de sus naciones.

Miami, es un punto focal de la guerra fría en el Hemisferio, a más de ser un punto indudable de intercambio de los ciudadanos Estadounidenses que van hacia el sur y de los Latinoamericanos que visitan el norte.

MIAMI, ha sido el lugar de primer asilo de cientos miles de refugiados Cubanos, por primera vez en la historia de los Estados Unidos. Hoy en día se calcula que en estas áreas hay cerca de 350.000 cubanos. También se calcula que aquí residen un aproximado a 55.000 Puertorriqueños y unos 35.000 Colombianos. Además de un gran número de residentes de otras áreas de América Latina.



Problema de alimentos no hay. La Revolución Científica lleva consigo tal cantidad de posibilidades que no puede hablarse del problema de alimentos. El mundo actual puede alimentar a 40,000 millones de personas. Y sólo somos tres mil y pico millones.



## OFICIAL

Para evitar malentendidos con relación a las informaciones periodísticas sobre recientes decisiones del Vaticano referentes a la recepción de sacramentos, la Cancillería publica las siguientes normas, válidas en la Archidiócesis de Miami.

1. Cada vez que un católico peca a sabiendas en una materia seria, debe acudir a la confesión privada con un sacerdote para obtener la absolución. Se exhorta a los católicos para que en otras ocasiones confiesen sus pecados veniales frecuentemente a fin de recibir las gracias del sacramento como una ayuda para resistir tentaciones futuras. Los llamados "ritos penitenciales" no son sustituto de la confesión privada.

2. Como la Iglesia permite acualmente a los cristianos no católicos romanos a recibir la sagrada comunión en casos individuales y ocasionalmente bajo situaciones muy limitadas y específicas, todos y cada uno de esos casos debe ser referido de antemano a la Cancillería para su aprobación.

3. Los matrimonios de católicos romanos y no católicos romanos que no están validamente casados a los ojos de la Iglesia Católica, Apostólica y Romana, no tienen permiso para recibir los sacramentos de confesión y sagrada eucaristía, mientras permanezcan en ese estado.

## ULTIMAMENTE dijo el PAPA



Recordemos la severa palabra del Señor: "No todo el que dice: 'Señor, Señor' entrará en el reino de los cielos, sino el que hace la voluntad de mi Padre que está en los cielos"; recordemos también aquella otra palabra espoleadora del apóstol: La fe hace activa la caridad.

Afortunadamente en nuestros días este imperativo de la justicia social, a saber, el de convertir en ampliamente activa nuestra profesión cristiana y de dar a la fe su coherente expresión en la caridad, está muy difundido y sentido, particularmente entre los jóvenes; también nosotros haremos bien en advertir su estímulo en nuestros corazones y en seguir la invitación hoy apremiante de la Iglesia (hecha también por el Concilio y por el último Sínodo) de promover la llegada de una mayor justicia en el mundo.

Debemos estar atentos a no privar a nuestra actividad-benéfica de su inspiración religiosa immanente, y, además, debemos evitar el convertir la religión en un pretexto político o en un instrumento al servicio de finalidades diversas de aquellas justas y honestas del auténtico bien del prójimo.

Pero debemos, sobre todo, procurar educarnos a nosotros mismos en la escuela de un cristianismo auténtico, que ora y actúa, y con nuestra coherencia entre la fe y la caridad, dar testimonio en el mundo moderno de cuán verdadero, humano y trascendente es el Evangelio de Cristo."

PAULO VI,  
Catequesis del 26 de julio, 1972

## ORACION DE LOS FIELES

FIESTA DE LA TRANSFIGURACION  
(DECIMO PRIMER DOMINGO  
DESPUES DE PENTECOSTES)  
(6 de agosto)

**CELEBRANTE:** Jesús está con nosotros en este momento en una forma tan real como cuando estaba con Pedro, Juan y Santiago en la montaña. Por tanto, oremos confiados ante El.

**LECTOR:** Nuestra respuesta hoy será "Señor, qué bien estamos aquí!"

**LECTOR:** Porque Dios nos creó para gloria suya y felicidad nuestra, ahora decimos:

**PUEBLO:** "Señor, qué bien estamos aquí!"

**LECTOR:** Porque Dios nos encomienda cuidar y embellecer su mundo, ahora decimos:

**PUEBLO:** Señor, qué bien estamos aquí!

**LECTOR:** Porque tenemos tantas oportunidades de ayudar a nuestros semejantes y orar por ellos, ahora decimos:

**PUEBLO:** Señor, qué bien estamos aquí!

**LECTOR:** Porque queremos que nuestra parroquia sea signo viviente de la caridad de Dios por nosotros y de nuestro amor hacia nuestros semejantes, ahora decimos:

**PUEBLO:** Señor, qué bien estamos aquí!

**LECTOR:** Que siempre actuemos con nuestros semejantes de forma que puedan decir:

**PUEBLO:** Señor, qué bien estamos aquí!

**LECTOR:** Después de la muerte, cuando te veamos frente a frente, amado Jesús, diremos:

**PUEBLO:** Señor, qué bien estamos aquí!

**CELEBRANTE:** Querido Dios, gracias te damos por habernos llamado a compartir tu vida divina en la tierra. Que estemos por siempre contigo en el cielo. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.



FUE UNA AVENTURADA FUGA DEL TERROR y del hambre en Cuba. Eduardo Mantilla y Alfredo Alvarez salieron de Miami en un pequeño bote de dos motores para rescatar a sus seres queridos en el Central Cunagua, provincia de Camagüey. Ya ellos habían escapado en bote hace poco más de dos años. Ahora regresaban a la isla, arriesgando sus vidas para salvar a los suyos. Escondieron la pequeña embarcación en lugar aislado y fueron en busca de sus hogares. Dos días después emprendieron la nueva fuga, ahora con otras trece personas a bordo. Eduardo trajo a sus padres y sus hermanos; Alfredo a su esposa e hijos. La oración llena de esperanza les dio fuerzas para la azarosa huida. "Dios escuchó nuestras oraciones" expresaban todos al

Hollywood

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## Nueva Villa Rural (Rural New Town):

# Un sueño que se hace realidad

Los sueños de un hogar propio y digno, seguridad de empleo para los padres y escuela para los hijos, comienzan a tomar forma para unas 600 familias (unas 2,800 personas) de habla hispana, en el Condado de Palm Beach.

ES AHI donde la 'Rural New Town' (Nueva Villa Rural) está siendo planeada por los mismos que la habitarán.

Lo más importante ya está logrado. Ya tienen la tierra para la construcción de esa ciudad modelo, según informó Edwin Tucker, director Archidiocesano de Servicios Comunitarios.

"El Arzobispo Coleman F. Carroll reconoció la determinación de esta gente de ayudarse a sí misma,

facilitando 250 acres de tierra para este proyecto," dijo Tucker.

Añadió que igualmente, la Archidiócesis de Miami aportó los fondos iniciales para el detallado planeamiento de la nueva ciudad. Esos gastos de planeamiento pueden ascender a unos \$200,000.

Todo comenzó hace poco más de dos años. El Padre Gilberto Fernández organizó el Movimiento Familiar Cristiano en la parroquia de Nuestra Señora Reina de la Paz, en Delray.

Fueron los miembros de ese grupo de matrimonios quienes decidieron que tenían que hacer algo para mejorar las condiciones de vivienda de sus familias.

# LA VOZ

Suplemento en Español de **VOICE**

COMENZARON a estudiar qué sería lo más efectivo y crearon una cooperativa. Más tarde visitaron al Arzobispo con sus esperanzas, sus ideas y sus planos. El Arzobispo les escuchó y les respondió.

La tarea de planificación inicial no se limita a los planos de la tierra y las

viviendas. Ya se están realizando programas especiales de entrenamiento y educación en las técnicas cooperativas. Mientras tanto, en efecto, se trabaja ya en los planos de las casas y las calles, la escuela y el centro comunitario de esta "Nueva Villa Rural", un sueño que se hace realidad.

## Romería Matancera este Domingo, día 6

Para el domingo 6 de agosto ha sido fijada la celebración de la romería que organizan los 22 términos municipales de la provincia de Matanzas, en la Ermita de la Caridad del Cobre, situada al lado del Mercy Hospital de Miami.

Como se ha hecho tradición, la romería anual concede a los hijos de la provincia de Matanzas la oportunidad de reunirse, cambiar impresiones y renovar afectos, dentro de un marco de verdadera cristian-

dad y evidente elevación patriótica.

Este año la romería está recibiendo un respaldo señalado por parte de los 22 términos municipales de Matanzas y el Ejecutivo Provincial de esos Municipios.

En el programa se anuncia la presentación de varios shows artísticos, que incluye la participación del conocido pianista, cantante y compositor, Rey Formoso; las décimas guajiras de la Calandria Matancera, la

animación musical a cargo de la conocida orquesta de Matanzas, que encabeza Luis Santi, y muchas otras atracciones.

Demetrio Pérez, Jr., Presidente del Ejecutivo Provincial y Jesus Argain, de la Comisión Organizadora, han anunciado que en el acto se distribuirán muchos regalos entre los asistentes, donados por comerciantes matanceros, así como que se servirá un exquisito almuerzo criollo. La entrada será absolutamente gratis y el cubierto del almuerzo sólo costará 75 centavos, a fin de evitar esa recaudación a engrosar los fondos de la Ermita. Al hacer público este

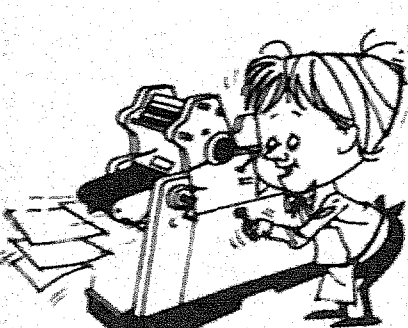
programa, se invita a los hijos de los 22 términos municipales de Matanzas a participar en los actos, así como que se extiende un llamado especial a los residentes en West Palm Beach, Fort Lauderdale, Belle Glade, y a todos los visitantes que se encuentren en Miami para que disfruten de la Romería Matancera, el domingo 6 de agosto, de una a 5 de la tarde, en la Ermita de la Caridad del Cobre, al lado del Mercy Hospital.

(Firmado):  
DEMETRIO PEREZ, JR.  
residente del Ejecutivo  
Provincial

## 'Picnic' Familiar

Este domingo, día 6, se efectuará en el parque Robert King High (7025 W. Flagler) el picnic o romería familiar que anualmente ofrece el Movimiento Familiar Cristiano.

Para mayor información sobre este 'picnic' llamar a los esposos Guillermo e Irma Lastre. 885-8625; Tomás y Emelia Lastre. 885-7552 y Francisco y Rosita de la Cámara. 361-2386.



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## Balance de la situación demográfica

Algunos demógrafos observan con alarma el crecimiento de la población mundial, que no va acompañado, muchas veces, de un desarrollo económico equivalente. Y al mismo tiempo la población del mundo civilizado occidental se anquilosa y envejece. ¿Qué va a pasar? ¿A dónde

Annunciation, W. Hollywood	00.00
Ascension, Boca Raton	00.00
Assumption, Pompano Beach	540.00
Blessed Sacrament, Ft. Laud.	370.00
Blessed Trinity, M. Springs	86.88
Christ the King, Perrine	00.00
Corpus Christi, Miami	00.00
Epiphany, Miami	414.00
Gesu, Miami	387.00
Holy Cross, Indiantown	21.65
Holy Family, N. Miami	304.00
Holy Name of Jesus, W.P.B.	00.00
Holy Redeemer, Miami	90.00
Holy Spirit, Lantana	463.50
Immaculate Conception, Hial.	249.00
Little Flower, Coral Gables	00.00
Little Flower, Hollywood	255.13
Nativity, Hollywood	55.00
Our Lady of Guadalupe, Immok.	10.00
O.L. of the Holy Rosary, Perr.	109.00
O.L. of the Lakes, M. Lakes	315.40
O.L. of Perpetual Help, Opa L.	55.00
O.L. Queen of Heaven, La B.	00.00
O.L. Queen of Martyrs, Ft. L.	520.00
O.L. Queen of Peace, Delray B.	00.00
Resurrection, Dania	145.00
Sacred Heart, Homestead	61.00
Sacred Heart, Lake Worth	525.50
San Isidro Mission, Pom. Bea.	00.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	139.82
San Pablo, Marathon	70.00
San Pedro, Plantation Key	85.00
St. Agatha, Miami	75.75
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Bea.	330.00
St. Andrew, Coral Springs	93.74
St. Ann, Naples	00.00
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	611.00
St. Anthony, Ft. Laud.	666.00
St. Augustine, Coral Gables	251.00
St. Bartholomew, Miramar	00.00
St. Bede, Key West	97.00
St. Bernadette, Hwd.	00.00
St. Bernard, Sunrise	95.00
St. Boniface, W. Hollywood	47.00
St. Brendan, Miami	540.00
St. Catherine of Siena, Miami	81.40
St. Cecilia Parish, Hialeah	50.00
St. Charles Borromeo, Hallan.	62.50
St. Christopher, Hobe Sound	103.45
St. Clare, N.P.B.	214.40
St. Clement, Ft. Lauderdale	425.00
St. Coleman, Pompano Beach	1,083.00
St. Dominic, Miami	285.00
St. Edward, Palm Beach	141.00
St. Elizabeth, Pompano Beach	292.10
St. Francis of Assisi, Riviera	446.25
St. Francis de Sales, M. Bea.	00.00
St. Francis Xavier, Miami	15.31
St. Gabriel, Pompano Beach	225.00
St. George, Ft. Lauderdale	235.50
St. Gregory, Plantation	00.00
St. Helen, Ft. Lauderdale	00.00
St. Henry, Ft. Lauderdale	80.00
St. Hugh, Coconut Grove	139.64
St. Ignatius Loyola, P.B. Gard.	100.00
St. James, Miami	730.00
St. Jerome, Ft. Lauderdale	181.23
St. Joan of Arc, Boca Raton	728.00
St. John the Apostle, Hialeah	267.00
St. John the Baptist, Ft. Laud.	361.11
St. John Bosco, Miami	106.44
St. John Fisher, W.P.B.	70.50
St. Joseph, Miami Beach	360.00
St. Joseph, Stuart	1,710.00
St. Joseph the Worker, Moore H.	00.00
St. Jude, Jupiter	257.00
St. Juliana, W.P.B.	00.00
St. Justin Martyr, Key Largo	85.00
St. Kevin, Miami	110.00
St. Kieran, Miami	300.00
St. Lawrence, N. Miami Beach	197.00
St. Louis, Miami	487.41
St. Lucy, Highland Beach	00.00
St. Luke, Lake Worth	00.00
St. Margaret, Clewiston	00.00
St. Mark, Boynton Beach	621.50
St. Martha, N. Miami	00.00
St. Mary Mission, Pahokee	00.00
St. Mary's Cathedral, Miami	347.00
St. Mary Magdalen, M. Beach	1,505.00
St. Mary Star of the Sea, Key W.	171.77
St. Matthew, Hallandale	210.00
St. Maurice, Ft. Lauderdale	157.50
St. Michael the Archangel, Mia.	546.50
St. Monica, Opa Locka	00.00
St. Patrick, Miami Beach	425.00
St. Paul the Apostle, Lighthouse	276.00
St. Paul of the Cross, N.P.B.	99.40
St. Peter, Big Pine Key	49.00
Ss. Peter & Paul, Miami	00.00
St. Philip, Opa Locka	23.88
St. Philip Benizi, Belle Glade	37.50
St. Pius X, Ft. Lauderdale	520.13

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St. Stephen, W. Hollywood	425.00
St. Thomas the Apostle, Mia.	53.00
St. Timothy, Miami	00.00
St. Vincent, Margate	100.00
St. Vincent de Paul, Miami	00.00
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## Liturgist to speak at major seminary

BOYNTON BEACH — "An Afternoon With Father Lucien Deiss" will be the feature Thursday, Aug. 31 in a program at the Archdiocesan Major Seminary of St. Vincent de Paul under the auspices of the Worship Commission of the Archdiocese of Miami.

Priests, religious, seminarians, music directors, organists, choir members, lectors, commentators, religion teachers and parish liturgy committee members particularly are invited to attend as is the general public.

An internationally recognized liturgist, Scripture scholar, author and composer, Father Deiss is a native of Paris, and the author of "Spirit and Song of

the New Liturgy," widely acclaimed as an authoritative and provocative text on recent liturgical reforms.

Miss Gloria Weyman, author and lecturer from the World Library of Sacred Music staff which has conducted seminars in sacred music in major archdioceses and dioceses throughout the nation will also participate in the one-day seminar which will begin at 1:30 p.m. with registration and conclude at 8:30 p.m. with Mass.

Registration is now being accepted by Sister Joseph Ellen, I.H.M., 6180 N.E. Fourth Court, Miami, Fla. 33137. The fee, which includes dinner is \$8. All checks should be made payable to the Worship Commission, Archdiocese of Miami.

**THE VOICE**

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525-5157

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3 Times 50¢ per line per week  
13 Consecutive Times 40¢ per line per week  
26 Consecutive Times 35¢ per line per week  
52 Consecutive Times 30¢ per line per week

**1 Fictitious Names**  
Notice of intention to register under "Fictitious Name Law" in compliance with House Bill No. 1175 Chapter No. 20958 Laws of Florida, 1941.

International Business Service, Insurance Agency, 5201 Biscayne Boulevard, Roberto Simeon.

**2 Anuncios en Español**

Las escuelas públicas de Waukegan, Illinois, forman un Distrito Unificado que tiene unos 15,000 estudiantes, desde Kindergarten hasta el grado doce de la escuela secundaria. Waukegan tiene un porcentaje de habitantes de habla española que equivale a 8.5% y sigue aumentando. Nosotros necesitamos CONSEJERO DE CONDUCTA Y VOCACION. Los requisitos son: Grado de Maestría y Certificado de Illinois, dos o más años de experiencia en el nivel secundario, preferiblemente con habilidad comprobada de poder trabajar con latinoamericanos, negros y otros grupos de la minoría. Salario: \$8,690-\$14,000, según experiencia y educación. Los candidatos hispano americanos, negros, etc., que reúnan las condiciones enumeradas pueden dirigirse a: Mr. George W. Latham Staff Personnel Director 1020 Glen Rock Avenue Waukegan, Illinois 60085

**3 Cemetery Lots**

4 adjoining lots Dade Memorial Park, St. Patrick section, \$900 for all 4. 681-5586.

**5 Personals**

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**7 School and Instructions**

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**9 Jewelry Loans**

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**11 Help Wanted Female**

Wanted: a reliable high school girl for occasional babysitting — 1 child. Call 634-2835.

Retired woman would like English speaking companion until November or longer. Near Sears, C. Gables, Aircond., private room and bath, meals free of charge. Sleep in and assist with cooking of dinner. Can hold outside job. Please call 445-5918.

Housekeeper wanted for North Dade rectory. Good salary, and insurance and pension benefits. 5 1/2 day week. Sundays free. Call 759-4132.

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Part time recreational worker to work with teenager and young adults. Some experience necessary. Write Box 142, The Voice, 6201 Bisc. Blvd. Miami 33138.

**12 Help Wanted Male**

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### 20 Household Goods

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### 21 Miscellaneous for Sale

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### 21A Miscellaneous Wanted

Volunteer wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd., Miami 33138.

Volunteer needs one phonograph, slide projector, and a 3" or 7" tape recorder. Low price. Call 685-5524, days.

Boys 5 speed bike  
Girls 24" bike  
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### 23 Musical Instruments

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### 25 Tool Rentals

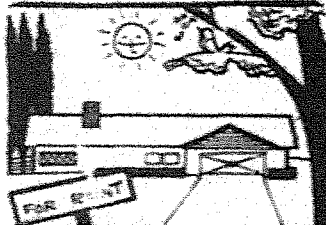
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GRAVEL - BONDED, WALLS,  
AWNINGS, POOLS, PATIOS,  
BRICKS, WALKS. 947-6465, 373-8125. 949-0437. SNOW BRITE.

MITCHELL'S WHITE ROOF  
Roof pressure cleaning \$12 up  
Roof white painted \$35 up  
Free est. insured. 688-2388

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HARWOOD SEAWALL SEALERS  
All type seawall repairs, new docks, old ones repaired. 10 years experience. 989-5060 (Hlwd).

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CONNIE'S SEPTIC TANK CO  
Pumpouts, repairs. 24 hr. service  
888-3495.

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Septic tanks cleaned & repaired,  
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TRUCKS WALLS GOLDLEAF  
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Art to order - specialize in wood carving signs, painting, essemblage, driftwood. Creating something different. 443-7281.

### SIGNS

Lumen de Lumine  
Join the 3rd order of St. Francis for true peace.  
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BRADY POOLS - Maintenance, chemicals, and repairs. Service twice weekly or weekly. Broward Co. only 923-5965.

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CUSTOM-MADE SLIPCOVERS,  
MADE WITH YOUR  
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ANYTIME.

### UPHOLSTERY

Upholsterv. Good work, reasonable prices. Free estimates. 624-4252.

### VENETIAN BLIND SERVICE

New Venetian Blinds  
OLD BLINDS - REFINISHED  
REPAIRED - YOUR HOME  
STEADFAST  
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Patio screening - Custom Screen  
Doors Glass Sliding Door - Fast  
Service - Fair Prices ALL  
WINDOW CO. 666-3339, 7813 Bird  
Road.

### WINDOW & WALL WASHING

Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

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GENERAL WINDOW  
REPAIR SERVICE  
Complete Window and  
Door Repairs  
Replacement Parts  
3755 Bird Road, Miami  
448-0890 443-9577

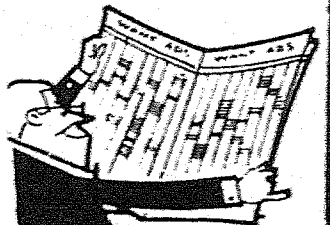
### PLUMBING

RINGEMANN  
PLUMBING SERVICE  
Plumbing Repairs  
Licensed & Insured  
CALL 635-4516

## MAIL AN AD

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
PHONE \_\_\_\_\_

3 LINE MINIMUM  
COUNT 4 WORDS  
PER LINE



RUN AD \_\_\_\_\_ TIMES \_\_\_\_\_  
START AD \_\_\_\_\_ CLASSIFICATION \_\_\_\_\_

MAIL YOUR  
AD TO:

VOICE CLASSIFIED  
P.O. Box 1059  
MIAMI, FLORIDA 33138

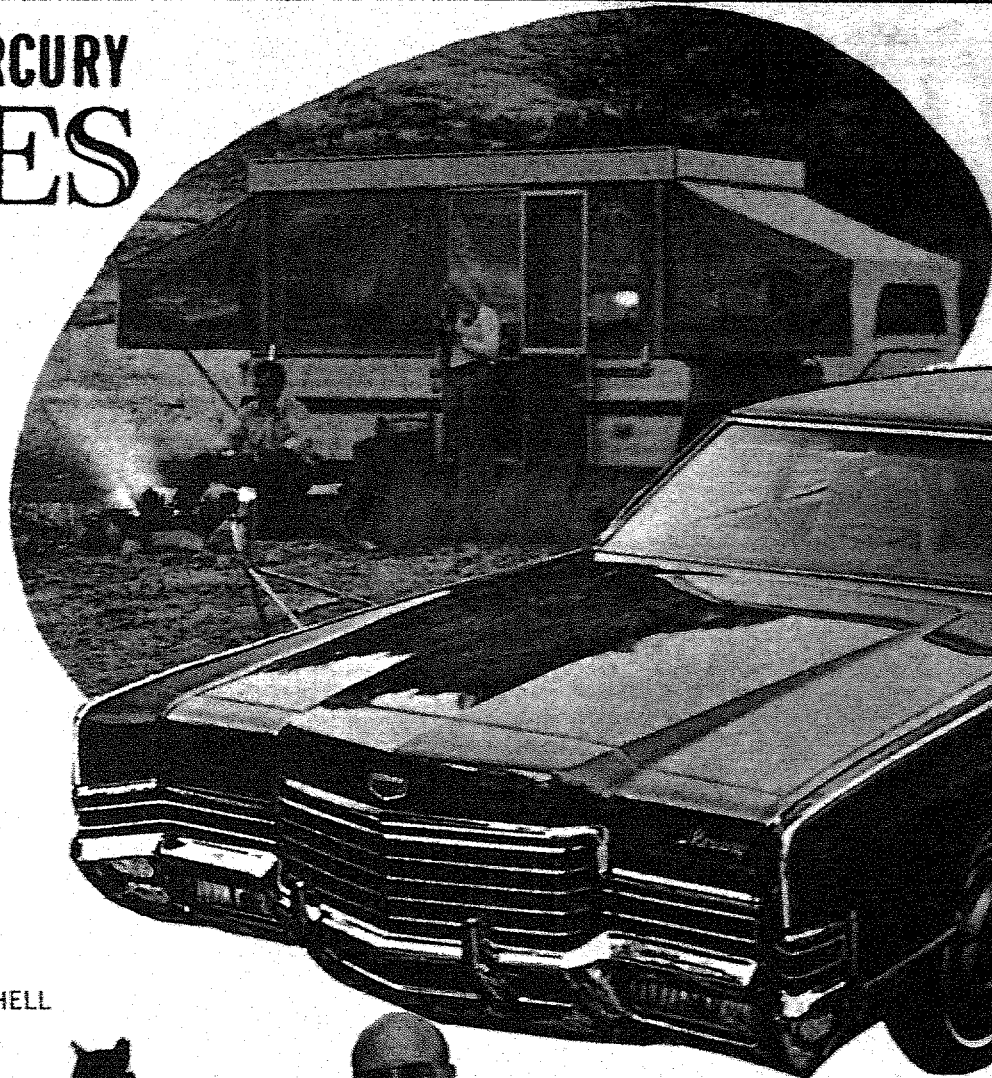


# PETE SCHAEFER'S LINCOLN-MERCURY GABLES

## 1972 MODEL CLOSE OUT



PETE SCHAEFER  
St. Louis



Standard equipment includes automatic trans., power steering, power brakes, power windows, vinyl roof, wheel covers.

### 1972 Mercury Marquis Brougham

Also equipped with white walls, six-way power seat, front and rear bumper guards, air conditioning, tinted glass, and power door locks. **CLOSE OUT..... \$4895**



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ANDRES SAN JORG  
Sts. Peter & Paul



The Most Magnificent Cat in North America

### Mercury Cougar

Automatic transmission, white walls, power steering, power front disc brakes, air conditioning, radio, tinted glass. **\$3795**

CLOSE OUT PRICE

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BOB BOHARDT  
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#### '72 DODGE COLT WAGON

4 Speed. Air Conditioned, Radio Light Yellow.

WAS \$2,595

**\$2388**

#### '72 VOLKSWAGEN

Only 4,000 Miles - In Warranty! AM/FM Stereo Tape Deck Factory Air, Steel Wheels. SAVE!

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4 dr. Hardtop, vinyl roof. Power Steering, Power Brakes, only 19,000 miles **\$2788**

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2 dr. Hardtop, Automatic Power Steering, Factory Air, 22,000 miles **\$2888**

#### '71 CAPRI

Dark Blue, vinyl roof 4 speed, Air Cond. Stereo Tape. Was \$2595 **\$2188**

#### '68 CONTINENTAL

Coupe with vinyl roof, Factory Air. Full Power **\$2388**

#### '69 MONTEREY

4 dr. Blue, vinyl roof, Automatic, Air Cond. Power Steering. Was \$1995 **\$1588**

#### '69 LINCOLN

4 dr. Gleaming Black, black leather trim. Factory Air, Full Power **\$2388**

#### '69 RIVIERA

Rust with white vinyl roof, white bucket seats. Full Power Factory Air. Was \$2995 **\$2788**

#### '66 CONTINENTAL

4 dr. Silver Blue, loaded. Factory Air. Was \$1495 **\$1088**

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2 dr. Hardtop, Yellow with Black vinyl roof & trim. Pow. St. & Br. Factory Air, Was \$1895 **\$1488**

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4 dr. Hardtop Brougham Automatic, Power Steering, Factory Air, Vinyl Roof. Was \$1795 **\$1088**

#### '69 MARQUIS WAGON

Power Steering & Brakes. Factory Air. Was \$2495 **\$1988**

#### '69 TRAVEL ALL CAMPER

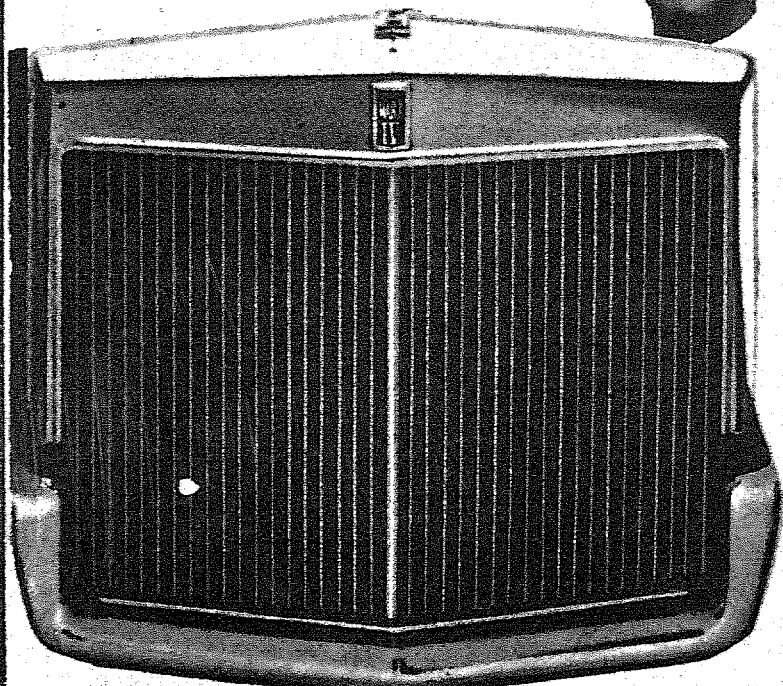
Like New. Automatic, Power Steering, Air Conditioned, Radio. **\$2188**

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JOHN HAYES  
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