

Archbishop urges: Assist Church in Latin America



To the Priests, Religious and Faithful of the Archdiocese:

In 1961, the late beloved Pope John XXIII directed an appeal to the Bishops of the world and especially the Bishops of the United States, to come to the aid of the Church in Latin America.

That vast and rapidly growing continent now contains more than one-third of all the world's Catholics and almost seventy percent of the laity are uninstructed in the basic fundamentals of the Faith.

The rapid growth places an unprecedented burden on the Latin American Church, a burden which we can lighten through our sacrifices. Through a special collection in all the churches of the United States on next Sunday, we are given an opportunity to be a part of this great apostolate.

Your sacrifices in past years have made the name of Miami known throughout the entire continent. I have every confidence that you will be equally generous this year.

Asking that Our Lady of Guadalupe, Patroness of the Americas, watch over you and your loved ones, I am

Very sincerely yours in Christ,

Coleman F. Carroll

Coleman F. Carroll
Archbishop of Miami



POPE PAUL VI recently welcomed priests and seminarians from St. John Vianney Seminary, Miami, in audience at the summer palace in Castelgandolfo. Father Frederick Easterly, C.M., and Father William Grass, C.M., are greeted by the Holy Father while William Dorsey and Daniel Krozer listen intently to the Pontiff.

Concern for U.S. youth told Miami seminarians by Pope

CASTELGANDOLFO — An interest in the youth of the United States was expressed by Pope Paul VI during an audience here on Aug. 9 with priests and students from St.

John Vianney Seminary in Miami.

Father Frederick Easterly, C.M., faculty advisor to the yearbook staff and chairman of social studies at the Archdiocese of Miami minor seminary; and Father William Grass, C.M. accompanied seminarians, William Dorsey, editor of the seminary yearbook, "Disciple-72" which was dedicated to the Holy Father; and Daniel Krozer, yearbook business manager; for the audience during which the future priests presented a copy of the yearbook to the Pontiff.

Assuring the Vincentian Fathers and seminarians that he looked forward to reviewing the yearbook, the Holy Father said, "We are interested in the youth of your country. We must strive to understand them. But at the same time youth must realize that they have a responsibility to the Church."

Pope Paul extended his person best wishes to each of the seminarians and asked God's blessing upon them individually and also imparted his Apostolic Blessing upon all the future priests studying at the minor seminary.

The Pontiff also asked them to convey his greetings and assurances of prayers and remembrances in his Masses to Archbishop Coleman F. Carroll.

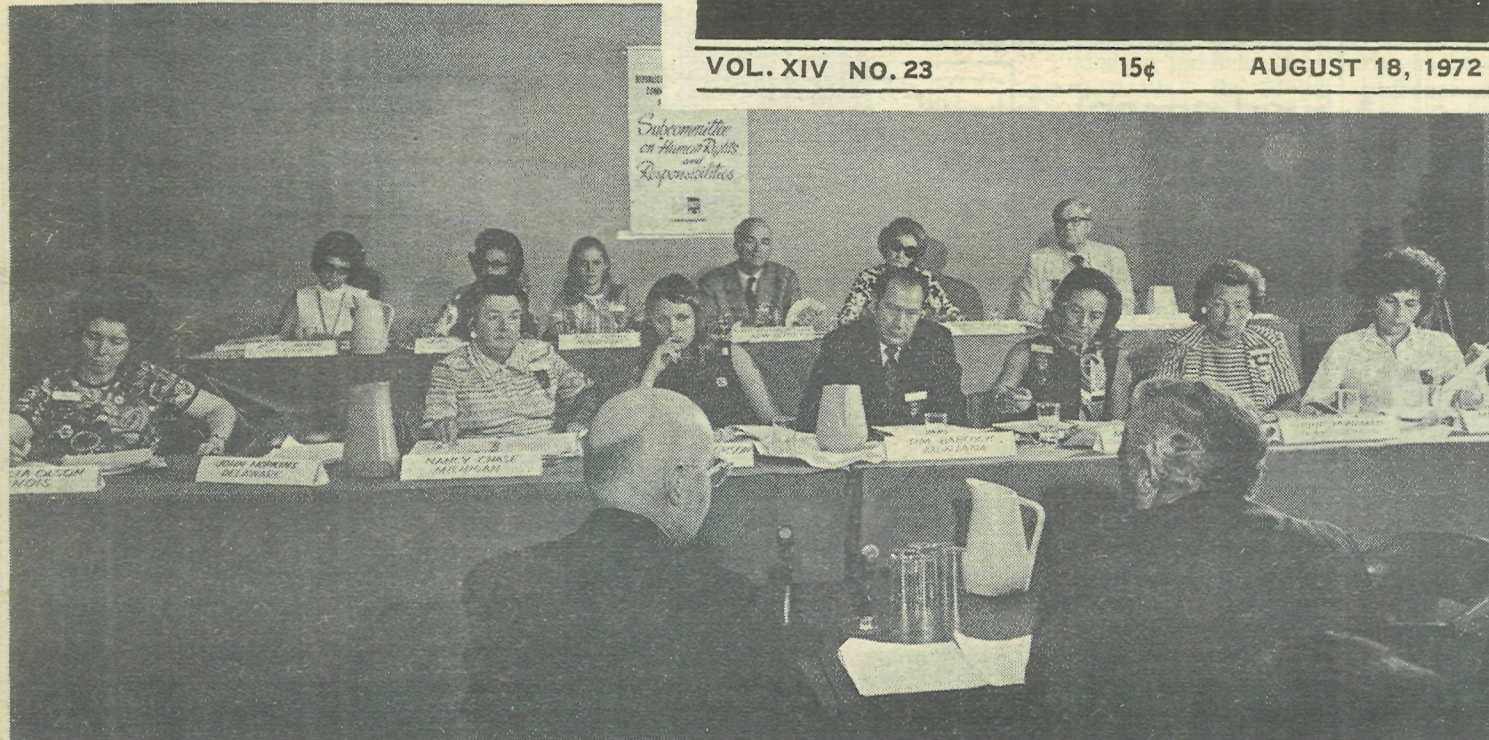
REPUBLICAN national platform committee listens as Bishop Raymond Gallagher, left, USCC Chairman of the Committee on Social Development and John E. Cosgrove, director of the USCC Division for Urban Affairs, discuss social development during hearings early this week at Miami Beach.



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GOP platform committee hears pleas for humanitarian issues

(See related stories page 24)

A number of moral and humanitarian issues were brought before the Republican platform committee during hearings held Monday through Wednesday at the Fontainebleau Hotel, Miami Beach.

Members of the hierarchy, priests, and qualified laymen participated in the hearings giving testimony on communist-controlled Cuba, the need for anti-abortion laws, federal aid to non-public schools, social development, free school prayer, and on the interests of international peace and justice.

SPEAKING as chairman of the U.S. Catholic Conference Committee on Social Development, Bishop Raymond Gallagher of Lafayette, Ind. discussed the economy, health care, welfare reform, urban and rural problems, environment and population and human dignity, pointing out that the "fundamental dignity of the human person, particularly before he is born and toward the end of his days is under assault.

"Government cannot adopt the posture of merely providing maximum freedom for each person to determine how fertility goals will be met," the prelate stated, adding that the government should "provide legal protection for the rights of concerned," in cases of basic conflicts of rights such as abortion.

"The balance between the activity of

government agencies and the free and voluntary decisions of families is a delicate one, but it must be maintained in all matters affecting population and family planning," he continued. Bishop Gallagher listed objectives that should be considered in the preparation of any population policy or providing family planning assistance. They are:

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

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

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

- A distinct difference must remain between welfare assistance and birth control information to protect the privacy and freedom of the poverty-stricken.

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

safe and morally acceptable methods of birth control."

Bishop Gallagher also pointed up that the right to "life, liberty and pursuit of happiness" means that all Americans have a right to protection from racial, religious, ethnic and sex discriminations; to participate fully in political processes, to housing "commensurate with the needs of his family," to opportunities for gainful, humane employment, to adequate social security including liberal programs of health insurance, old age, survivors, disability and unemployment insurance, workmen's compensation, guaranteed family income and vocational rehabilitation.

DECLARING that the Cuban people are now suffering the "worst tyranny" ever imposed in the American continent, Dr. Manolo Reyes, contributing editor to The Voice Spanish section and Latin American News Director, WTVJ, CH. 4, told the committee that in the more than 13 years that the Castro regime has been in Cuba, approximately 33,000 Cubans have been executed by firing squads.

"There are about 85,000 political prisoners in Cuba, and one million Cubans have been forced into exile throughout the world. Out of these some 800,000 are now

(continued on page 24)

Cardinal Krol benediction set at GOP meeting

Cardinal John J. Krol, Archbishop of Philadelphia, and president of the National Conference of Catholic Bishops will give a benediction during closing sessions of the Republican national convention at Miami Beach.

An announcement made by a spokesman for the prelate said that the Cardinal's appearance would be non-political and that the invitation came from President Richard M. Nixon and not from the Republican National Committee.

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

Cardinal Giobbe dies in Rome at 92

VATICAN CITY (NC) — Cardinal Paolo Giobbe, a top Vatican diplomat for 33 years and a close friend of Pope John XXIII, died in Rome Aug. 14 at the age of 92.

The Roman-born cardinal was among the first group of 11 prelates chosen by Pope John in 1958 to be named to the college of cardinals. Cardinal Giobbe had attended a Roman college with the Pope when he was Father Angelo Roncalli.

Cardinal Giobbe was born Jan. 10, 1880, and after ordination in 1904 entered the

service of the Vatican. In 1925, Pope Pius XI named him apostolic nuncio to Colombia, where he remained for 10 years.

In 1935, he was named apostolic internuncio to the Netherlands, a post he held off and on until 1958.

On being named a cardinal he was also appointed apostolic datary, a more or less honorary post which deals with examining candidates for papal honors or benefices. He retired as datary in 1968, and with his retirement Pope Paul VI did away with the ancient office.



ECUMENICAL Memorial Service for the late Patriarch Athenagoras was conducted at the Greek Orthodox Church of the Annunciation last Sunday by Rev. George Gallus (center). Participating were Auxiliary Bishop Rene H. Gracida, right; and Rabbi Solomon Schiff and Rev. Theodore Gibson, left.



GROUNDBREAKING ceremonies for a \$300,000 chapel and multi-purpose building at St. Thomas the Apostle parish, South Miami were held Tuesday. Mrs. Alice Malcolm, who made the first monetary pledge to the fund, had the honor of digging the first shovelful. Also assisting the ceremony was (left to right) William Fitzpatrick, parish council president; Father William Cunningham, S.S.J.; Msgr. Ronald Murphy, assistant pastor, St. Thomas the Apostle; and St. Thomas administrator, Father Christopher Konkol. The new facility, expected for completion in five months, features a chapel, auditorium, and kitchen facilities. Inland Construction Company of Florida is the contractor.

Soprano featured in concert tonight

Ana Granda, soprano, will be featured in "A Lyric Concert" which the Archdiocese of Miami Office of Latin American Affairs and the Boulevard National Bank of Miami will sponsor at 8 p.m. today (Friday) at the Opera Guild, 1200 Coral Way.

A native of Cuba whose father brought her to the United States to study as a child. Miss Granda has appeared with the St. Petersburg Civic Opera, San Carlo Opera of Tampa; the Civic Opera of the Palm Beaches, Los Angeles Opera, the Greater Miami Opera Guild and with the Florida Suncoast Opera Guild.

The artist, whose voice range goes from true con-

tralto to soprano, and whose repertoire is diversified, has



Ana Granda

also been heard in concerts in her native Cuba.

A reception honoring the artist will follow the concert during which Francisco Muller will be the accompanist.

Fund appeal to be launched for congress

MELBOURNE, Australia — (NC) — A national fund-raising appeal for \$400,000 will be launched soon to help cover some of the costs of the International Eucharistic Congress in February, 1973.

The appeal is being organized by the Knights of the Southern Cross.

Business firms and individuals have helped by contributing materials and labor free or at a reduced price.

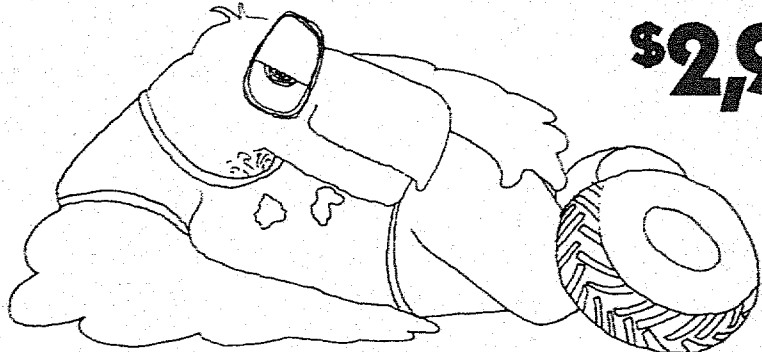
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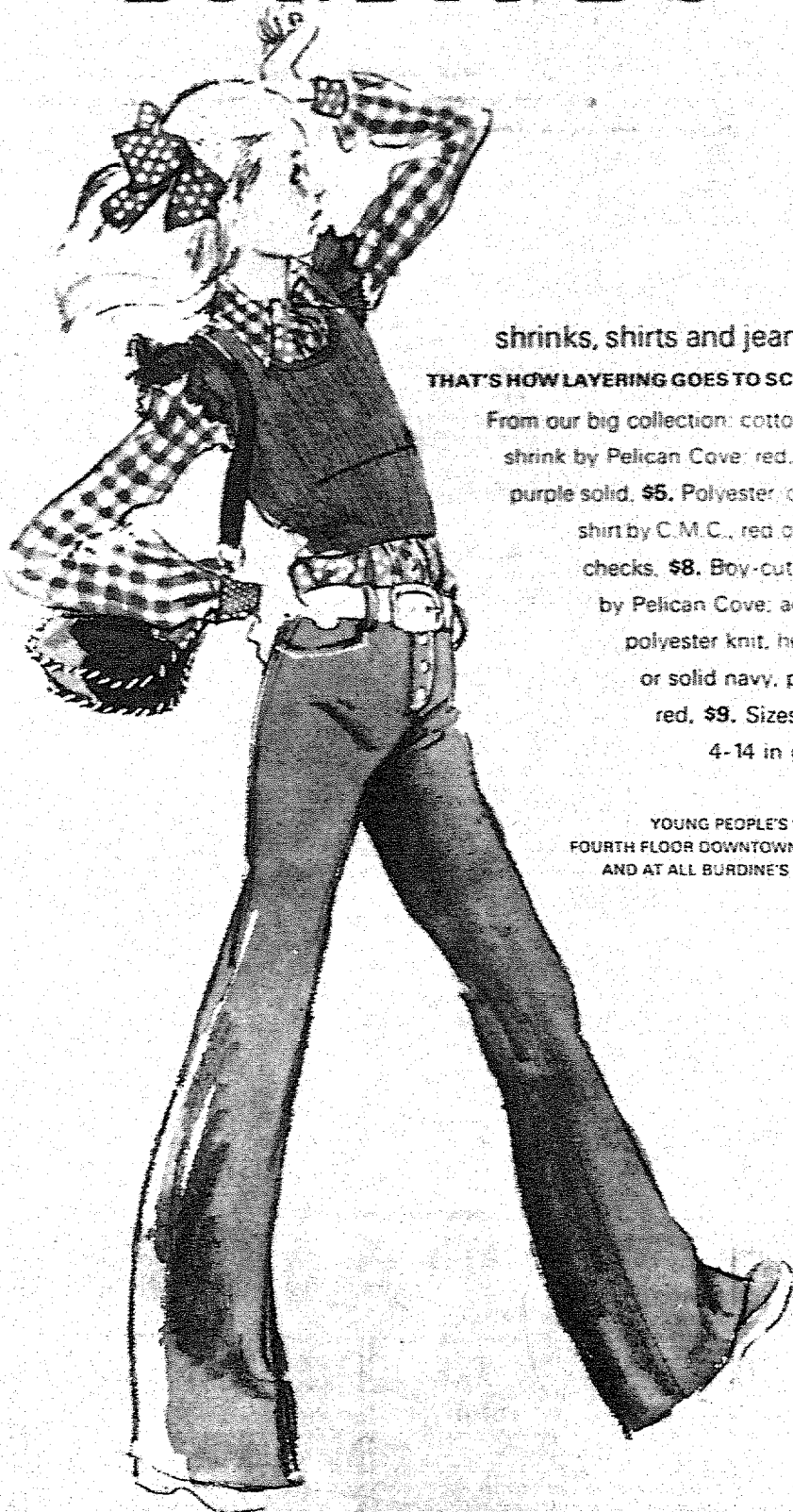


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Cardinal scores 'Death with Dignity' proposal

CHICAGO — (RNS) — Decrying newly proposed legislation in Florida that permits doctors to decide when life can be terminated the Archbishop of New York emphasized "changeless" moral principles and spiritual values when he spoke to the first American Health Congress here on the theme, "Health and Quality of Life."

Cardinal Terence Cooke pointed out that the "Death With Dignity" legislation proposed in Florida by Miami's Dr. Walter Sackett, a member of the House of Representatives, although defeated in committee, "was only a recent skirmish in the New wave of attacks against life itself in our nation."

"Those who for even the most humanitarian of reasons would relegate to men or institutions the decision as to

who will live and who will die run counter to the whole civilized tradition of Western man," the Cardinal asserted. "The right to life is fundamental, a basic right... it comes from no man or no institution; it can be taken away by no man or no institutions."

"EUTHANASIA or 'mercy killing,'" he added, "in all its forms is contrary to nature and against the law of God."

The American Hospital Association, the Catholic Hospital Association, the Health Industries Association and the American Nursing Home Association were sponsors of the four-day meeting attended by more than 22,000 health care personnel of all levels.

Denouncing abortion and euthanasia Cardinal Cooke

noted there has been considerable attention focused on improving the quality of life for all Americans in recent years.

"This has generated a new spirit of ecological concern, as well as an effort in law and social policy to improve the total environment in which our lives are lived. At the same time there arises a real danger — and that is the serious threat of deciding that some lives are not of sufficient quality to merit society's concern and protection."

Full recognition of the dignity inherent in every human life is prerequisite to a real quality to life, Cardinal Cooke continued.

"WHATEVER might arise to modify or redefine values which are changeable, we must never lose sight of those values which are changeless. And paramount

among these changeless values is the essential God-given dignity present in every human life at every stage and in every condition," he said.

Quoting Albert Schweitzer, "If a man loses his reverence for any part of life, he will lose his reverence for all life," Cardinal Cooke added: "I am very concerned lest in some ways we are losing part of our reverence for life. In the dynamics of American society today, this essential and changeless value is indeed assaulted in the pressure cooker of social change."

Stating his belief that human life begins at the moment of conception, he pointed to the destruction of that life legally sanctioned in parts of the country, including his own state of New York, where legalized abortion has already claimed

almost a half million innocent lives.

THERE HAS been destruction of life in many war-torn parts of the world; death of mind, body and spirit suffered through drug abuse; oppressive limitations placed on lives of the poor by inadequate housing, education, employment and even health care, he said.

"We have seen the value and the very basic respect for their human lives threatened and assailed. Yet we believe that the right to life is a sacred and inalienable right, and we hold this truth to be changeless."

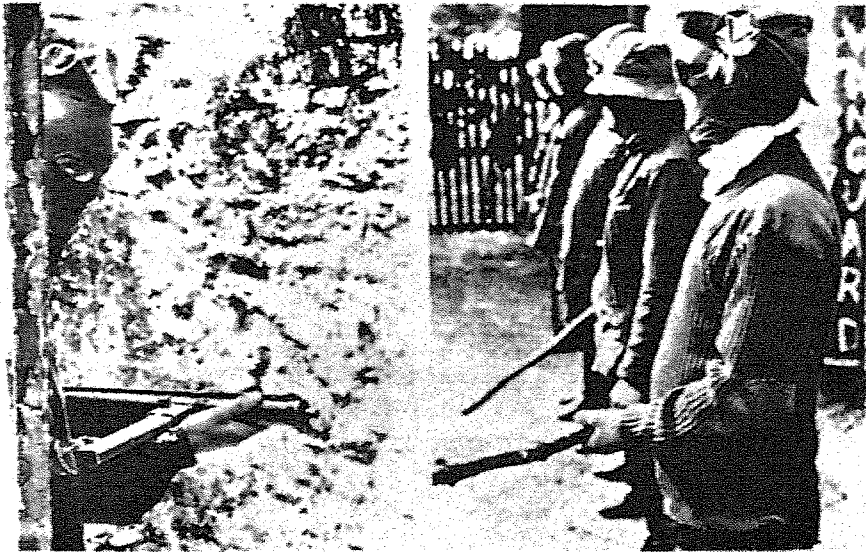
Cardinal Cooke reminded the audience of health care personnel of their particular opportunity to protect the God-given dignity of life.

"For you, death is a constant, always near at hand in

your work. You see it come swiftly and unexpectedly; you see it come slowly and lingeringly. But come it does and you sense its presence. As much as anyone, and more than most, you deal with the incurably ill, the elderly and the dying."

Society's concern for the quality of life, he continued, has been broadened to encompass a special concern for the dignity of death. "But it seems to me that as yet the meaning of the phrase, 'death with dignity', has not been fully explored."

"The philosophical principles behind the euthanasia movement are utilitarian and materialistic and they run contrary to the Judeo-Christian tradition which respects the sacredness and dignity of all human life," Cardinal Cooke said.



MILITANT ORGANIZATIONS are not new in Ireland. Throughout the island's history groups such as the Irish Republican Army have been formed to oppose British domination of Ireland. In the three-year-old crisis which has wracked Northern Ireland, militant organizations have played a major role, with the Provisional and Official wings of the IRA on the Catholic side and such groups as the Ulster Defense Association on the Protestant. Both sides are armed, both have staked out territorial strongholds and both are willing to use violent means to achieve their goals. At left, a masked IRA "Provo" gunman peers around a corner in one of the "no-go" areas of Londonderry. At right, members of the Ulster Defense Association train.

Death viewed wrongly, physician testifies

By LOUIS A. PANARALE

WASHINGTON — (NC) — A physician told a Senate hearing that patients with incurable illnesses find it hard to die with dignity these days because American society treats death as an unnecessary evil.

"Modern medicine is clearly oriented against death," Dr. Melvin J. Krant of Boston testified at the hearing on "Death With Dignity" by the Special Senate Committee on Aging.

"Death has come to be viewed as an accident and not a necessity, and the patient with a terminal illness is constantly being implored in one fashion or another to get better," Dr. Krant said.

Dr. Krant, executive director of the Equinox Institute, said that the continued evolution of new types of medical treatments and specialized treatment centers are "oriented against disease and death."

"The medical care establishment in general has little positive strategy towards death in the dying time. People, therefore, approach death alone, unsupported, or in fact, antagonistic to the aims of the treatment."

Dr. Krant said there is also a considerable lack of preparation and understanding in the meaning of death in modern society. He said "death and dying, awesome as these events are in the life of an individual and his family, become even more so by the absence of a policy of education."

PART OF THE problem also rests with the fact that the federal government, in its health care system policy, treats death as an evil to be overcome.

While he praised the government's efforts to relieve human suffering, Dr. Krant criticized "the inherent implication that all disease, including even the aging process, can be eradicated."

He said that such an implication places a burden on all dying people with serious illnesses "that in some fashion they are out of keeping with the national expectancy."

The large investment in eradicating disease, prolonging life, and even eliminating aging, has not been balanced by a policy in helping an individual confront death, Dr. Krant said.

"Whether or not we succeed as a nation to extend life expectancy beyond where it now exists, the question of a terminal illness and eventual mortality will always confront man," he said.

The absence of a public policy to help an individual and his family face the prospects

of death "results in dignity becoming a curious and ill defined term when applied to the dying experience," he said.

Dr. Krant called for a three-point program to assist in interpreting the meaning of death and dying. First, he said, the subject must be dealt with in child and adult education in indoctrinating health care workers and in reviewing "the control of one's dying and death," which sometimes has been labelled euthanasia.

"BY CONTROL," said Dr. Krant, "I do not necessarily imply that people should end their own lives by a suicide, or by an assistance from a physician or other health care worker who would administer some form of lethal medication."

"Since most people move slowly unto death, and will die by 'nature' rather than by their own hand, control here really means control over those few remaining choices and options and desires which may be left during whatever time is involved in the dying process."

Such control includes being home and feeling "safe" there, instead of spending the last days isolated in a hospital.

"Efforts therefore should be made to improve understanding of fundamental human properties and the meaning of control. Part of that understanding includes the nature of decision-making."

In another testimony, Dr. Warren T. Reich, a senior researcher at the Kennedy Center for Bioethics here, said sometimes the doctor presents an obstacle in denying the patient freedom to determine the conditions under which he dies.

ONE OBSTACLE, said Dr. Reich, is the doctor's creed to do all he can to save a life.

"The terminal patient may desperately want rest, peace and dignity yet he may receive only transfusions, a heart machine and a team of experts occupied with his pulmonary functions but not with him as a person," Dr. Reich testified.

Dr. William Poe, an assistant professor in the Duke University department of community medicine, said the physician's functions of prolonging life and relieving suffering are often in conflict.

"We (physicians) sometimes only prolong the act of dying and inflict suffering," said Dr. Poe. "There is a strong tendency for many people, including physicians, to assume that medical intervention is always helpful to the patient."

Dominican bishops hit at abortion

By GUSTAVO AMIGO JANSEN SANTO DOMINGO, Dominican Republic — (NC) — Bishops of the Dominican Republic have issued a declaration setting forth their absolute opposition to legalized abortion for any purpose.

The statement comes at a time when there is a growing debate here over whether abortion should be legally

permitted on humanitarian grounds. Those favoring passage of a measure to legalize abortion point to the many abortions induced by practitioners working outside of hospitals.

WITHIN RECENT weeks, the case of an elderly woman, brought to justice for having caused the death of one of her clients at a primitive rural abortion clinic, has

become the rallying cry for those favoring legalized abortion. In her defense, the woman noted that by using a rudimentary system, involving the insertion of wires in pregnant women, she has been successful in performing more than eight hundred abortions over her lifetime.

In replying to popular sentiments arising from this and other well publicized cases of quackery, the Dominican Bishops noted that "in recent days, there has been a wave of denunciations of abortion as a form of homicide. There is no power in the world that can authorize the taking of another's life."

"To avoid any possible misinterpretation of our stand, we wish to declare that the child in the womb, though he has not yet been born, is a person with all of the rights thereof... There is no justification, either personal or legal, for abortion, which has become the ruin of nations where it is practiced widely or sanctioned by the law as a method of family planning."

Mass marks coronation

BRUSSELS — (RNS) — Cardinal Josef Mindszenty, exiled Hungarian Catholic primate, will celebrate a Mass at Sacred Heart Basilica here on August 27 to mark the 1,000th anniversary of the coronation of Hungary's first king, St. Stephen, it was announced here.

The 80-year-old cardinal, who lives in Vienna, Austria, at a seminary for Hungarian priests, traveled to Bamberg, West Germany, last May to participate in religious services commemorating the millennium anniversary.

At that time he led some

3,000 fellow Hungarians in prayer against communism, which he described as "the work of the devil."

The exiled prelate was convicted of "treason and anti-state activities" in 1949 by the Hungarian Communist regime and sentenced to life imprisonment. He was freed by Hungarian "freedom fighters" during the brief 1956 uprising and took refuge in the U.S. Embassy in Budapest.

Last September, Pope Paul VI prevailed upon the cardinal to leave Hungary.

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Abortion exploits women, physician tells 'Life' group

HOMESTEAD — Abortion as a solution to the problems of pregnant women is the "grossest type of exploitation," a physician who is a member of the Illinois Right-To-Life Committee told workshop sessions sponsored here Saturday by the South Dade Right-To-Life Chapter.

Dr. Bart Heffernan and his physician-wife, Gloria, who were in South Florida to testify before the Republican Party Platform Committee, both spoke during the one-day meeting which attracted more than 50 delegates representing six Right-To-Life groups in Dade, Broward, Collier and Palm Beach Counties.

"REMEMBER that we are in a battle but not with distressed women," Dr. Heffernan, the father of five children, pointed out.

"The woman who is seeking abortion as a solution to her problem must command our greatest understanding and sympathy. In reality these women are the victims as much as their children and this cruel injustice and the injustice to the unborn child closes the circle of our resolve — the resolve that will permit no compromise until we rid Florida and every other state in this country of permissive abortion."

Dr. Gloria Heffernan told delegates that, "We have to educate young people once again that sex is for marriage and only in a life of affection, commitment and permanence do you really enjoy it. We have to refocus on this and explain it better to young people," she emphasized.

IN HIS REMARKS, Rev. Charles Couey, pastor, South Dade Baptist Church, declared that abortion is "murder in the eyes of God. It is murder in the eyes of God's people. It is murder in the Holy Word of God's Scriptures," he declared.

"Men mayicker and argue among themselves and prove one another wrong but there is yet to live a man who can disprove that the Bible is the word of God," the minister said. "God ordained life and only God has the power to give and only God has the power to take life," he stated.

Some 500 pieces of anti-abortion literature were distributed during the program for which Father Robert Palmer, assistant pastor, St. Raymond Church, gave the invocation.

Other speakers participating were attorney Jerry Nugent, Mrs. Marian Godfrey, Mrs. Beverly Martin, R.N.; Mrs. Sue Kunberger, R.N.; Mrs. Thomas F. Palmer and Father Edward Bowes, S.S.J., pastor, Christ the King Church, Perrine, who gave the benediction.

Respect Life Week expanded into year

RICHMOND — (NC) — awareness of human life, and how it is debased and destroyed and, most importantly, how Christians, and indeed persons of good will can respond to specific needs of human life."

The year will begin on Oct. 1, the opening of Respect Life Week which will be observed throughout the country. Observances in Richmond, however, will be expanded with separate months designated to focus attention on major aspects of human life — the unborn child, youth, the aged, family life, poverty, peace and racial attitudes.

Mrs. Alex H. Williams, coordinator of Respect Life Year's ecumenical guidance committee, explained that support will come primarily from parishes.

"The purpose of Respect Life Year," she said, "is to increase our sensitivity to and

"Parishes will be encouraged to develop programs that best suit local needs and to invite persons of other faiths to participate," she added.

"Special liturgical services are being planned to emphasize the spiritual and moral basis for the dignity of human life and to bring to bear the power of prayer," Mrs. Williams said.

Following the opening week, which will center on the general 'respect life' theme, separate dimensions of human life will be examined during periods designated by specific Sundays.



HUSBAND AND WIFE medical team, Drs. Gloria and Bart Heffernan, members of the Illinois Right-To-Life Committee participated in workshop sessions. They are shown with Mrs. Richard Cecilio, center, president, Dade Right-To-Life Committee, at right. Above, Dr. Robert Maraist, North Palm Beach Right-To-Life Committee, speaks to the more than 50 persons at the sessions held in Homestead Air Force Base.



Demo ticket split on abortion issue

ANNAPOLIS, Md. — (NC) — Sargent Shriver has begun his vice presidential campaign by stating that he and Sen. George McGovern may have friendly but irreconcilable differences over abortion issues.

Shriver, a Catholic, was asked his position on abortion on the first day of his campaign which he opened in his home state of Maryland.

"I'm not in favor of what is called abortion on demand," he said. "Sen. McGovern says that it is not necessary for us to be in total agreement on every issue — and this may be one of the issues where Sen. McGovern and I do differ."

SEN. MCGOVERN, early in his presidential campaign, indicated that he was for liberalization of abortion laws. Later, when his position stirred up some controversy, McGovern said that abortion is not an issue that the federal government or a presidential candidate should be concerned with.

McGovern said that it is

up to the states to decide whether to adopt liberalized abortion laws and up to the individual woman to decide if she wants a legal abortion performed.

Both Shriver and his wife, Eunice Kennedy Shriver, have publicly opposed abortion except when the life of the mother is at stake.

Mrs. Shriver has been more outspoken, however, expressing her opposition to abortion on demand in magazine articles and in personal campaigns.

IN JULY, she proposed a campaign to fight abortion by recruiting one million persons willing to adopt "unwanted" babies.

She urged delegates to the first annual convention of Birthright — U.S.A. in Atlantic City to register couples wishing to participate in the campaign she called "One Million for Life."

"One Million for Life" would be an answer to claims that abortion is the only solu-

tion to the problem of an unplanned pregnancy, Mrs. Shriver said.

Shriver first faced the abortion issue in his short 1970 Maryland gubernatorial campaign from which he dropped out after viewing unfavorable political polls.

He expressed personal opposition to abortion on demand but added, that he

would not impose his own personal beliefs on the legislative process.

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Abortion plank set by women's caucus

WASHINGTON — (NC) — The National Women's Political Caucus plans to present the Republican Platform Committee a proposed plank favoring abortion on demand.

A caucus spokeswoman said the "woman's plank," which included a demand for child care programs, needs support of women delegates to the Republican National Convention in Miami Beach.

The spokeswoman, Mrs.

Barbara Jean Kilberg, preferred not to predict the fate of the liberal abortion plank despite what she termed President Nixon's "clear personal position" against it.

President Nixon, on at least three occasions within the past few months, has declared abortion an unacceptable means of solving the nation's population growth problems.

IN 1971, he overturned the

Pentagon's liberal abortion policy and ordered military hospitals to obey the laws of the states in which they were located.

Congresswoman Margaret M. Heckler of Massachusetts said she supported the general goals of the women's caucus but opposed the demand for abortion reform.

"Frankly, I do not favor having an abortion plank in the Republican platform," she said. "It should be within the individual police powers of each state."

THE PROPOSED women's plank for the Republicans is similar to the plank which the caucus presented to the Democrats at their July convention in Miami Beach. The plank was rejected by the Democrats.

At the Democratic convention, the defeated liberal abortion plank called for "freedom of choice and individual conscience" con-

cerning human reproduction. The National Women's Political Caucus claims some 50,000 supporters, and was represented at the Democratic convention by Reps. Bella Abzug and Shirley Chisholm of New York, among others.

MRS. WILLIAM D. Ruckleshaus will be one of the Republican spokeswomen for the caucus at the Republican convention. She said the caucus would "work for the repeal of laws that restrict the right of every woman to control her own sexual and reproductive life."

Mrs. Ruckleshaus is the wife of the director of the federal Environmental Protection Agency.

Father Peyton cautions about 'weeping statue'

ALBANY, N.Y. — (NC) — "Anything that can help a person pray, I am for. But I am always conscious to keep the historical Mary of Nazareth in proper perspective."

That was the reaction of Father Patrick Peyton to the recent reports of a weeping statue in New Orleans.

The Holy Cross priest, founder of the Family Rosary Crusade, said that "there is enough in Scripture and tradition about Mary. We don't need apparitions and visions."

Father Peyton referred both to recent reports of apparitions of the Virgin and to the statue of Our Lady of Fatima which supposedly weeps. Photographs of liquid in the statue's eyes were

taken by the editor of the New Orleans diocesan newspaper, Father Elmo Romagosa.

"I would be the last one to deny the possibility of visions," Father Peyton explained, "but around each vision there builds up other things that can detract from the central truth." He compared the situation to a ship that starts out on a voyage with a clean hull. But after visiting port after port, it is impossible to determine the hull from the barnacles that have encrusted it. The barnacles must be skimmed away to reach the truth.

Father Peyton warned that often such reports give the wrong impression of Mary to non-Catholics.

Rites held for A. Holewinski

NORTH MIAMI — The Funeral Liturgy was celebrated Thursday in Holy Family Church for Aleck Holewinski, a member of the parish for the past 19 years.

Msgr. Dominic Barry, pastor, offered the Mass for Mr. Holewinski who died Tuesday at the age of 58.

A native of Pulaski, Wis., he was a member of Holy Family Ushers Club and Christian Family Movement and of Elks Lodge No. 1835.

In addition to his wife, Lila, he is survived by three sons, Neal F., David L., and Michael R.; three daughters, Mary A., Theresa J., and Monica; his father, John; all of Miami; two brothers, Leo of North Miami; and Frank of Pulaski; and three grandchildren.

Lithgow Funeral Home was in charge of arrangements.

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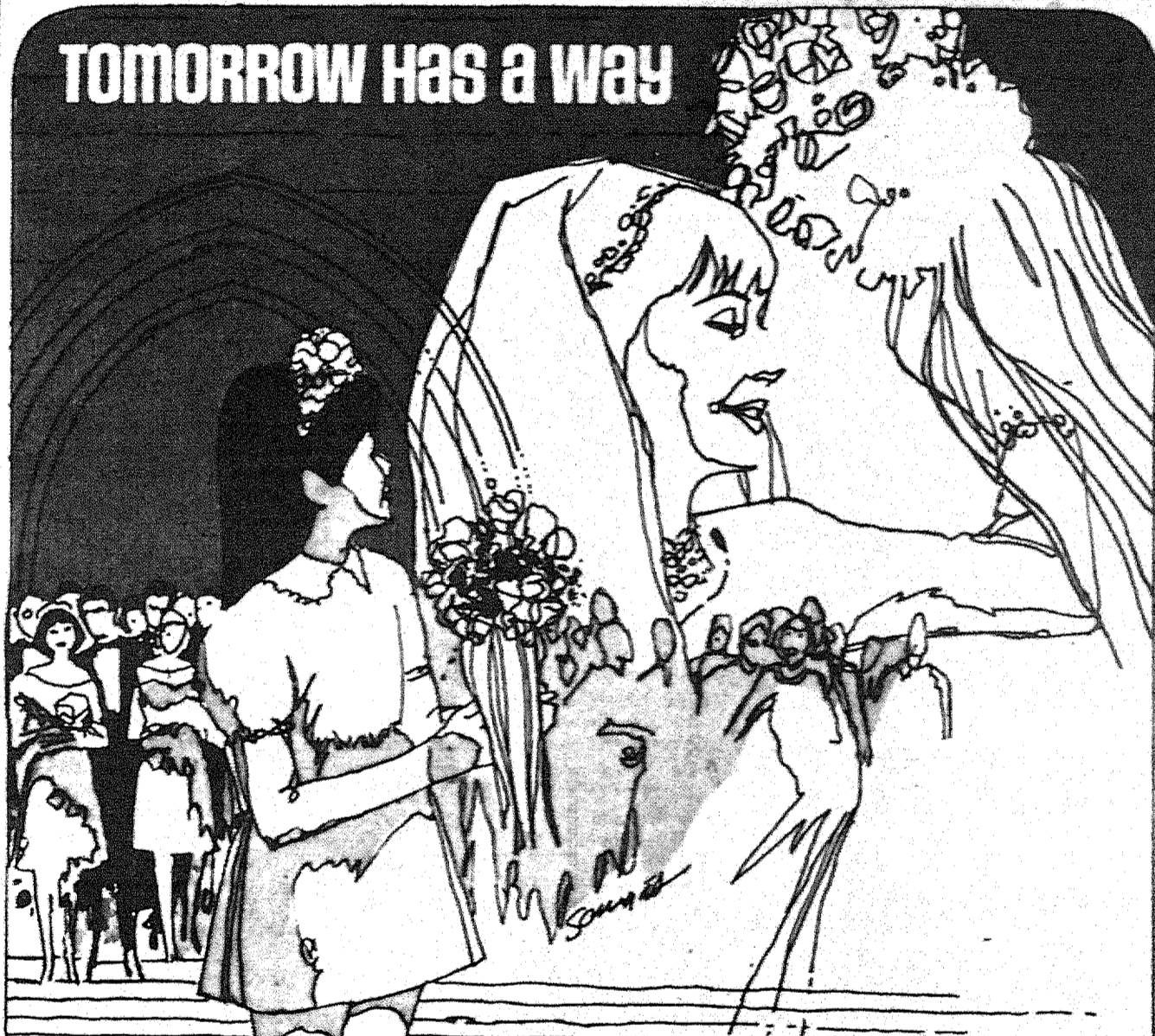
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Devotion to Virgin Mary still strong despite critics

By MSGR. JAMES J. WALSH

We keep hearing from readers who inquire: "What's happening to our traditional attitude towards Our Lady?" Some still express fear that "Mary is on the way out," despite the almost constant explanations of how her unique role was clarified in the Vatican Council and despite reassurances from our Holy Father and the Bishops that such fears are groundless.

With regard to this we were interested the other day in finding such a note of reassurance in a letter from a Trappist abbot, who with a deft touch managed to put a surprise ending on his brief message.

He was speaking of the extraordinary interest in the Pieta and instead of developing his own ideas of Our Lady in relation to this, he quoted the following words of a noted theologian:

HER LAP contains all of the suffering of the whole of humanity — the countless, ever-growing wounds of the human race which is continuously crucified. She is the great 'Pieta' who casts her mother's cloak of mercy over our suffering humanity.

"Mary is the loving heart in our times. With unflinching solicitude she discovers what we need and with the simplicity of a mother she brings them to the attention of God Who in Jesus was and still is her Child, her Boy.

"... They have no wine'... They have no money.' 'They are in terrible distress.'... 'They have to face cancer... an auto wreck... heart trouble... loneliness... frustration.' The sad litany continues on. If we cooperate with her when she tells us: 'Whatsoever He shall say to you do you' then we will have to acknowledge, like the guest at the wedding feast, 'They have kept the good wine until now'."

Then the abbot added his little surprise meant as a reassurance: "The above quotation is from Father Edward Schillebeeckx, 'the very modern' Dutch theologian."

AND THE abbot added: "So Our Blessed Mother is still in her heaven — very, very much in our lives."

The place of Mary in the lives of Catholics has been so firm and well established as a basic part of their faith, that we consider it most important from time to time to try to track down the causes of the current confusion.

One cause, without doubt, can be traced to the more frequent references of the past years to "false devotion" to Mary. Recent popes have pointed out the existence of such abuses and deplored them as dangerous to the faith.

The Vatican Council brought forth many frank statements from bishops about certain religious attitudes towards Mary which grew out of superstition and sentimentality over the centuries in certain countries, especially among the Latins. Much of this of course was due to ignorance. Much of it represented the simple faith of people who had never had an opportunity to learn the way of true devotion.

HOWEVER even among the non-illiterate there has been an immature tendency to search out feverishly for apparitions and without waiting for the view of the Church to accept them wholeheartedly, only to find later that a hoax had been perpetrated. Some, who should know better, still go in strongly for certain prayers and novenas "guaranteed" to produce an answer to their petitions, especially if the prayer was "revealed" to a pious nun several centuries ago in a small European town.

The exposures of these things as undesirable by-products of Christian devotion to Mary has led some to jump to the conclusion that the Church has been

withdrawing us from honoring her. The contrary is true of course.

True devotion to Our Lady is soundly based on theology, not on superstition or sentimentality. It is a virile, soul-satisfying, spiritual activity because it is grounded on the attitude of God Himself towards Mary. It is this genuine devotion which the Church wants to make clear to Catholics and Protestants in all its beauty and attractiveness.

The abuses of devotion to Mary have apparently had much to do with the unreasonable attitude of many Protestants towards her. They see the signs of excessive devotion, some of it based on superstition, and conclude that we indeed make Mary a goddess and hence they are sure we are taking honor away from Christ.

IN HIS BOOK "The Council and Reform," Hans Kung treats this very matter. He quotes St. Peter Canisius, Cardinal Newman and Cardinal Montini (now Pope Paul VI) as deploring base devotions to Mary. But having admitted that we are at fault in this, Father Kung chides our Protestant brethren in the following words: "But even in Mariology and Marian devotion, peccatum per excessum, the sin of excess, is not the only possible one; there is a peccatum per defectum, a sin by neglect, as well.

As we do not spare ourselves in our examination of conscience, so our Protestant brethren cannot spare themselves either; they must ask themselves some such questions as these:

What do we make of the numerous Marian passages in Scripture? Something positive and creative in theology and in piety, or only something critical and defensive? Where do we stand in regard to Luther's undeniable Marian piety? Can we really describe anti-Marianism as a requirement of 'reform'? What are the roots of the anti-Marianism in modern Protestantism? Is it ultimately anti-Roman? Are Protestant Christians included or not in 'all generations shall call me blessed'? Is calling her blessed to be done only silently, only shamefacedly, only peripherally, only privately?

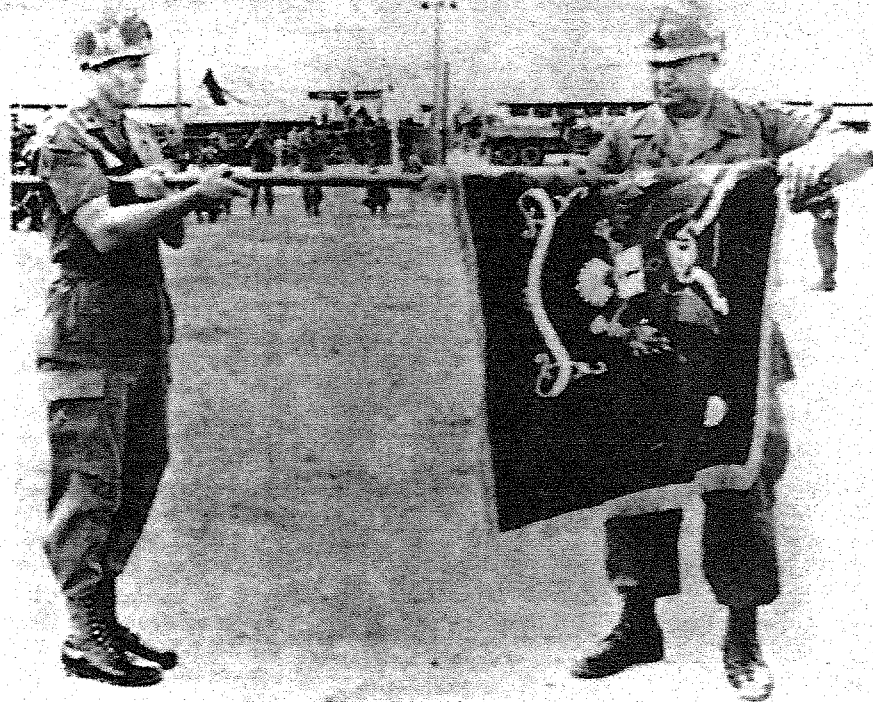
IS IT ONLY to be taught (and often not even that) or to be lived as well? Can we raise our voices in praise of Christ without also raising them in praise of her who spoke the decisive fiat to Christ? Can we be Christian without — though in a different way — being Marian too? Can we work at Christian theology without — though in a different way — working at Marian theology too?

Considering how often it took centuries to plumb the depth of Scriptural meaning, is it not possible that here too there were precious treasures lying hidden for quiet meditation and prayer to discover? Can there finally be any reunion in Christ which would leave the mystery of Mary to one side?"

Just as the Trappist abbot called Father Schillebeeckx "a very modern" theologian, so can Father Kung be labelled. The point, is, of course, that these men who are in the forefront of progressive thought fervently reaffirm the Church's convictions about Mary, the convictions which have always formed true devotion to her.

It is good to remember this when the false devotion is being exposed or when some of the way-out Catholics mistakenly think it is a courier to aid unity with Protestants by downgrading traditional devotional practices or by just keeping quiet about Mary in the hope that Protestant fears will be banished. As Hans Kung pointed out, the Protestants also have a big job of re-appraising to do where Mary is concerned.

Last combat troops leave Vietnam



AS THE COLORS of the last U.S. combat unit in Vietnam, the Third Battalion of the 21st Infantry, are furled, the world waits and wonders whether peace soon will come to Southeast Asia. With the last combat unit gone, about 43,500 Americans remain in South Vietnam in administrative and supply jobs, as advisers and pilots and crews of helicopters and combat planes. Other Americans wait with even more apprehension — those prisoners languishing in North Vietnam prison camps, and their families here at home. Let us fervently pray that all of these men will be returned home soon.

Editorials

What will the future hold for average taxpayer?

As officials of the U.S. Catholic Conference were appearing at midweek before the Republican Party's Platform Committee in Miami, administration officials in Washington were urging that tax benefits to parents of nonpublic school children be granted by Congress.

Msgr. Olin J. Murdick, USCC secretary for education, at the Miami hearings, praised President Nixon for his consistent support for nonpublic education.

EMPHASIZING that the "pressing and sometimes overwhelming needs" during the past four years have been urgent, the Monsignor noted that the response of the federal government to meet those needs "has been painfully slow and already too late for innumerable children, parents, schools, and communities."

His statement was borne out this week by a report of the National Catholic Educational Association which revealed that the "one-a-day" closing rate for Catholic elementary schools continued during 1971-72. In 1970-71 there were 9,362 elementary schools in the United States and in 1971-72 there were 8,978 — a decrease of 384 schools.

"WE BELIEVE that the existing system of nonpublic schools, which educates a tenth of our children, is a vital national asset," Secretary of Treasury George P. Shultz told a hearing before the House Ways and Means Committee in Washington.

The Treasury Secretary pointed out that "it shoulders a heavy burden of costs which would otherwise fall on the public

generally." — and this is the crux of the matter.

When taking into account the 384 Catholic schools alone — not considering the hundreds of other nonpublic schools forced to close by rising costs — who must bear the burden for educating these children who formerly had their expenses paid by parents and the Church? The public generally, of course!

A STUDY by Roger A. Freeman of Stanford University, originally prepared for the President's Commission on School Finance, states the problem simply.

Freeman explained, "If Mr. Smith sends his children to a private school and pays tuition, he thereby assumes a special burden which would otherwise devolve upon the general taxpayer. Mr. Brown whose children attend public schools would be paying higher taxes if Mr. Smith did not send his children a private school... It is, therefore, in Brown's interest to keep the Smith children in a private school — and it would be prudent policy to provide their father with 'an incentive to do so.'"

This sums up the problem succinctly. We urge Congress to act accordingly to provide tax credits for parents of nonpublic school pupils. The time is late — not only for nonpublic schools but also for the average taxpayer. If U.S. Catholic schools alone are closing at the rate of one-a-day, what will the future hold for this average taxpayer should nonpublic education be priced out of existence.

Court workload is heaviest in history

WASHINGTON, D.C. — (RNS) — The U.S. Supreme Court experienced the heaviest workload in its 182-year history during the 1971-72 term, according to The Third Branch, a bulletin of the federal courts.

A total of 4,533 cases were on the dockets, compared to 4,212 during the preceding term, and almost double the 2,585 cases filed ten years ago.

"Working with a full complement of nine justices only since January," the monthly periodical pointed out, "the court nevertheless turned out a record of 129 written

opinions, final statistics showed. For the past 15 years, the number of written opinions has been averaging about 100 per term."

Cases disposed of during the term also set a new record, the current issue of the bulletin notes. The justices acted on 3,645 cases, up more than 300 over the 1970-71 term. Oral arguments were heard in 177 cases, one of the highest figures for that category in modern annals.

The 1972-73 term, to open in October, will include 781 cases which were not ready for consideration by June 29, when the 1971-72 term ended,

plus 99 other cases in which review has been granted. New cases are now being filed at an average of more than 80 per week during every week of the year.

"The rising caseload prompted one of the newest justices, Mr. Justice Powell, to declare that the Court's standards of quality and scholarship "for which it has long been famous" are threatened. The statement echoes one last Summer by Chief Justice Warren E. Burger in his annual report on the judiciary before the American Bar Association," the bulletin stated.

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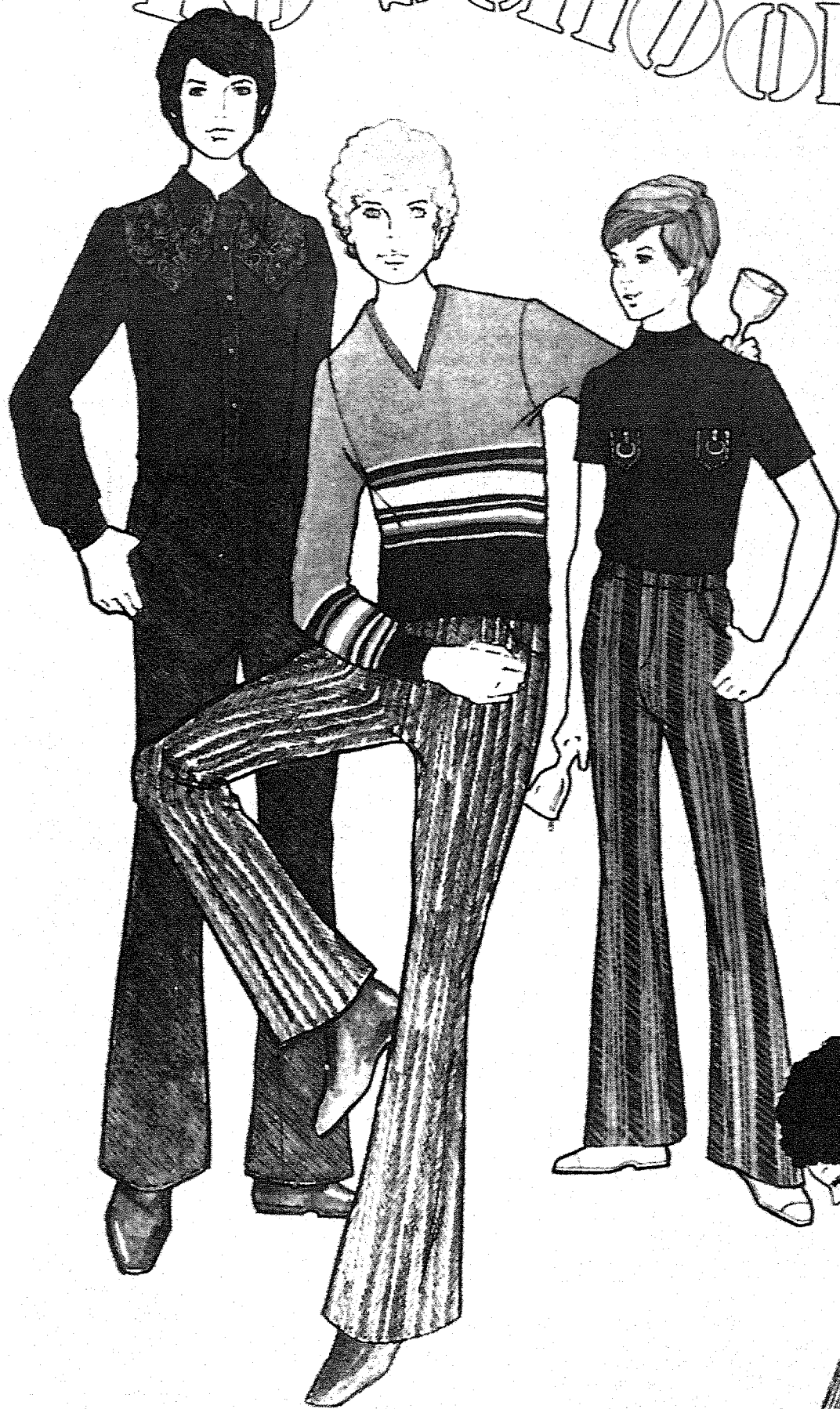
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Miami woman to enter Sisters of Cottolengo

A former parishioner of Corpus Christi Church will be received as a novice by the Sisters of St. Joseph Cottolengo during ceremonies in the novitiate chapel at 11 a.m., Monday, Aug. 21.

Miss Mary Ellen Doyle, who has completed her postulancy with the Cottolengo Sisters who staff the Marian Center for Exceptional

Children, will be invested in the black habit and veil of the order, and receive her name in religion.

A daughter of Mrs. Ellen Doyle, Lake City, Miss Doyle attended Most Blessed Sacrament elementary school in Philadelphia and came to Miami in 1965. She was graduated from Miami Springs High School and during her high school years served as a volunteer at Villa Maria Nursing and Rehabilitation Center.

She has an associate degree in science in physical therapy technology earned at Miami-Dade Junior College.

Although her mother will be unable to attend the ceremonies, her two sisters, Miss Elizabeth Doyle and Mrs. Rose Thompson, Sacred Heart Parish, Homestead, will be present.

New gift shop opens at Villa

NORTH MIAMI — A new gift shop featuring domestic and imported items has been opened at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St. under the auspices of the women's auxiliary.

Staffed by volunteers the shop features gift cards, handmade articles and a variety of items suitable for gift-giving from 10 a.m. to 4 p.m. daily and Saturday.

All proceeds are donated to the building fund of the Nursing and Rehabilitation Center administered by the Sisters of Bon Secours of Baltimore, Md.

A games party will be sponsored by the auxiliary at 12 noon, Monday, Aug. 21 at the Villa Maria auditorium. Dessert will be served. Tickets will be available at the door.

Director named at ELS center

An educator who is a language specialist, pharmacist and photo technician has been named director of Courses in charge of the academic program at the English Language Services Center at Barry College.

Miss Eva Kohn, Falls Church, Va., has taught English abroad in U.S. government-sponsored programs in Iraq and Upper Volta, as well as in Washington, D.C.



OPENING MASS of the national convention of the Sons and Daughters of Italy held this week at the Hotel Deauville, Miami Beach, was concelebrated by Auxiliary Bishop Rene H. Gracida of Miami; and Auxiliary Bishop Anthony G. Bosco of Pittsburgh last Sunday morning.



Marian Towers party slated

The second in a series of summer dessert card parties will be sponsored by Marian Towers Residents Club, Thursday, Aug. 24 in the main dining room, 17505 N. Bay Road, Miami Beach.

Reservations for the party which begins at 12:30 p.m. may be made by calling 949-9261 or 949-0412.

Marco parish drive for church begins

MARCO ISLAND — A fund raising campaign with a minimum goal of \$450,000 has been inaugurated in San Marco parish for a building program which will be conducted in three phases.

According to Father Leonard Puzis the first phase will include construction of the parish church which will include a multi purpose center as well as parking and landscaping. Phase two will be a social hall and kitchen

areas while phase three will be a rectory.

The new church, construction of which will begin shortly, will be located on a five-acre site donated by the Deltona Corp. and will accommodate 1,000 persons.

Ground for the church which has been designed by Alfred D. Reid Associates of Pittsburgh was broken a few months ago by Archbishop Coleman F. Carroll who established the parish in 1966.

Plantation K-C unit to mark anniversary

PLANTATION — The fifth anniversary of their founding will be observed by the Plantation Council, Knights of Columbus, during a dinner-dance at 7 p.m., Saturday, Aug. 26 at the Viking Restaurant, 1150 N. Federal Hwy., Dania.

Robert Halliday, Jr. will be installed as grand knight of the Council during the evening. Other officers who will assume their duties are James Conley, deputy grand knight; Gil Puissegur, chancellor; Doug Merryman, warden; Pat Byrne, Recorder; Jim Uster, advocate; John Popp, treasurer; Joseph Hanley, financial secretary; Sam Arico, Julius Flack, Frank Toman and Lou Corcetti, inner and outer guards; and Al Smith, Robert

Kearns and Tom Quinn, trustees.

According to Sam Arico, chairman of the activities committee, reservations for the dinner may be made by calling 584-9663.

W. Walsh Jr. dies of cancer

COCONUT GROVE — The Funeral Liturgy was celebrated for William F. Walsh, Jr., expert in the pharmaceutical field, in St. Hugh Church.

The executive vice president of Pfizer Latin America, died of cancer at the age of 50.

A native of Brooklyn, N.Y. who was graduated from Notre Dame University, he served in the South Pacific during World War II and after becoming associated with Pfizer spent 12 years in Latin America as president of Pfizer in Colombia and in Mexico.

In addition to his wife, Ruth, he is survived by three sons, William F., III; Dennis M. and John J.; five daughters, Mrs. Ruth Wilson; Deldre, Nancy, Celia and Marguerite; a brother, Vincent X., and two grandchildren.

Burial was in Our Lady of Mercy Cemetery under direction of Stanfill Funeral Home.

Auxiliary president installed

Mrs. Marjorie Akef has been installed as president of Mercy Hospital Auxiliary.

Other officers who recently assumed their duties are Mrs. Molly Clarkson, Mrs. Doris Swerner and Mrs. Helen Kish, vice presidents; Mrs. Fran Galluccio, parliamentarian; Mrs. Jan Wiggin, recording secretary; Miss Loretta McTiernan, treasurer; and Mrs. Elise LaMonica, historian.

According to immediate past president, Mrs. Frances Batty, a donation of \$20,000 will be made to the hospital by the auxiliary. The monies represent proceeds from the gift shop operated in the hospital lobby by the auxiliary and from the annual luncheon and card party sponsored by the women's group.

Thrift sale opens today

A five-day thrift sale under the auspices of St. Dominic Ladies Society will begin today (Friday) and Saturday and continue on Aug. 24, 25, and 26 at 5909 NW Seventh St.

Clothes, shoes, and a variety of used articles in good condition will be available from 9 a.m. to 4 p.m.

Proceeds will be used toward church vestments and appointments.

Boys', Men's clothes needed

Wearing apparel for men and boys as well as usable furniture are urgently needed at the newest St. Vincent de Paul store, located at 12003 N.W. Seventh Ave.

The second such outlet in Dade County, the store also is looking for donations of household appliances especially "labor-saving" devices, according to Val Metalis.

Anyone wishing to donate any of the above articles in good condition should call the downtown store at 378-3856 for pick-up.



ONE OF 19 new Nurses' Aides graduated from St. Mary Hospital, West Palm Beach, is Sister Rosemary Weiss, left, shown receiving her certificate from Mrs. M.J. Gray, director of in-service education at the hospital.

Funeral services held for Mrs. Joffre

The Funeral Liturgy was offered in St. Kieran parish for Mrs. Mary C. Joffre, Miami pioneer who was active in Catholic women's groups for many years.

Father Donald Connolly, pastor, celebrated the Mass for Mrs. Joffre who died at

Mercy Hospital following a heart attack. She was 77.

A charter member and past president of Mercy Hospital Auxiliary and SS. Peter and Paul Altar Society, she had also served as president of Gesu Parent-Teachers Association. Recognized as

an accomplished artist in oils, she was also a member of the Miami Palette Club.

A native of New York City, she came to Miami in 1925 with her husband who operated barbershops on the sites where Flagler Savings & Loan and Burdine's department store are now located.

She is survived by two sons, Dr. Anthony R. and Dr. Roch R.; a daughter, Miss Marie J., professor at Miami-Dade Junior College; a sister, Tessie Falcone; a brother, John L. Williams and six grandchildren.

Ahern-Plummer Funeral Home was in charge of arrangements.

Rites for former executive


The Funeral Liturgy was celebrated in St. Rose of Lima Church for Francis S. Polonko, former executive of several local hospitals who died following a stroke at the age of 65.

A native of Bayonne, N.J., who was comptroller and associate executive director of Jackson Memorial hospital from 1947 to 1961, Mr. Plonko was a graduate of Pace Institute who attended the universities of Houston and Indiana. He had also been administrator of Parkway General when it was known as Cloverleaf; Christian and Pan American hospitals and was instrumental in securing accreditation for Pan American Hospital, North Dade Medical Center and Palm Springs General Hospital.

He is survived by a son, Francis, Jr.; two daughters, Mrs. Veronica Pedesky and

Marcia; two brothers, Joseph and Stanley; three sisters, Ann, Mrs. Sophie Avidano, and Mrs. Rose McCarthy; and four grandchildren.

Burial was in Our Lady of Mercy Cemetery under direction of Philbrick Funeral Home.



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Is self-righteous 'New Politics' self-destructive

By Fr. ANDREW M. GREELEY

Professor James Q. Wilson once remarked, "The man who said that patriotism is the last refuge of the scoundrel, sadly underestimated the potential of the word reform."

The "reformer" is not so much a scoundrel because he wants political power. Nor is he a scoundrel because he uses high sounding platitudes to justify this quest for power: all politicians moralize. The thing that makes the "reformer" a scoundrel is that he believes his own rhetoric and deceives himself into thinking that his ruthless and cynical political behavior (and all political behavior is ruthless and cynical) constitutes high virtue and makes him morally superior to other men and especially to other politicians.

The campaign by which the "new politics" reformers took over the Democratic party this summer was brilliantly conceived and flawlessly executed. Aided by the unexpected ineptitude of the "old pros," the "reformers" grabbed control of the party and nominated their candidate even though they number at the most one-fifth of the Democrats in the country and their candidate had the support of fewer than one-third of the nation's Democrats in the last pre-convention poll. The "reformers" wanted power. They have it in the party and are now reaching for it in the country. If they can get a majority of the electorate to support them, well and good: they have earned the right to the power that will be theirs.

BUT THEIR PIOUS self righteousness is appalling. Alderman Singer and his crew have almost no political base in Chicago. They were elected by no one and appointed only by themselves. They ruthlessly and effectively outsmarted one of the most able "pros" in America. It was no mean accomplishment. But they actually believe that they represent the Democratic voters of the nation's second largest city and that their coup was an act of moral excellence.

Not to put too fine an edge on it, they stole the Chicago delegation. It may be that the Daley delegates could be excluded on technical grounds, but then — if morality or legality meant anything — the Chicago seats would have been left vacant. The Singer delegation was seated because it had votes not from Chicago — where most of its members could not be elected to anything — but votes from other convention delegates. It was a slick and cynical trick which some of the Daley delegation might have grudgingly admired after they calmed down.

I DON'T OBJECT very much to justifying such a trick by the label "new politics" (though I object to a floor seat being stolen from the delegate I voted for — a black man, incidentally). But I do object to the Singer crowd pretending to themselves as well as to the rest of us that they are any less corrupt than the practitioners of the "old politics."

The "reformers" remade the Democratic party — temporarily. Given half a chance they will strive to remake the rest of the nation. The thought of Mr. Singer trying to impose his brand of hypocrisy on the rest of us is depressing. He's not likely to get a chance because Senator McGovern seems to be engaging in the very "old" political trick of distancing himself from his most enthusiastic supporters. That's pretty cynical too of course, but when reformers want to win elections they frequently become at least as cynical as the "pros" they're trying to replace.

MEANTIME what of Mayor Daley? The American mass media have made him a symbol all over the world of evil (two political scientists in Ireland recently asked me how bad Daley really was). Never mind that he is the ablest mayor of any large American city. Never mind that he got four-fifths of the black vote and four-fifths of the Polish vote in the last Chicago election. Never mind that despite the intellectuals he is admired by much of middle America. Never mind even that 75% of those who wanted immediate withdrawal from Viet Nam in 1968 supported his handling of the Chicago demonstrators. He is part of the "old politics" and the "new politics" had to have its revenge.

And this is where the righteousness of reformers proves self destructive. Calvin Coolidge was the last Republican to carry Chicago (though Eisenhower almost did). It will be interesting to see if Alderman Singer, having taken the place of the Mayor of Chicago at Miami, will be able to take his place in November.

The "reformers" may find that they threw a lot of others out of the party besides the 59 delegates from Chicago.



The Lord is my Shepherd; I shall not want.

In verdant pastures he gives me repose;

Beside restful waters he leads me; he refreshes my soul.

He guides me in right paths for his name's sake.

Even though I walk in the dark valley I fear no evil; for you are at my side

With your rod and your staff that give me courage.

You spread the table before me in the sight of my foes;

You anoint my head with oil; my cup overflows.

Only goodness and kindness follow me all the days of my life;

And I shall dwell in the house of the Lord for years to come.

Psalm 23: 1, 2

Child's faith a beautiful thing

By DALE FRANCIS

A writer who specializes in catechetics said that one of the worst fears we ever wished upon a child was the prayer, "Now I lay me down to sleep, if I should die before I wake, I pray the Lord my soul will take."

Perhaps it may be a frightening prayer for some children. I suspect not but perhaps. It was the prayer I was taught as a child and it never brought fear to me, only comfort, only the conviction that whatever happened to me the Lord would take care of me.

There was a recent study of the attitude of children towards death and the conclusion was that children ordinarily consider themselves invulnerable to death. If they have any fears they concern the death of someone they love, especially of their parents.

I have observed this in children I have known. I have come into contact with quite a few children who were actually dying — of leukemia or of Hodgkins disease — and what struck me most forcibly was not just that there was not a fear of death but a kind of lack of recognition of the proximity of death.

AND PERHAPS this is because children have a better recognition of death. When we grow older, even when we have faith, there is a kind of finality in death. But for the child it is, if he is forced to think of it in relation to himself, another adventure.

Jimmy and Mike were two I came to know best. They were dying of Hodgkins disease when we first met, youngsters not yet in their teens, one a Catholic, the other a Lutheran.

We visited together over nearly three years and we came to know each other well. When they were in the hospital at the same time, they shared a room. Both of them understood their illness, knew there was little chance they would survive, but there was nothing of fear in their lives.

I wrote of them both and they received literally thousands of letters from my readers. They read them eagerly and when I mentioned Jimmy was a coin collector he received contributions to his collection from all over the country.

We talked about many things but I don't remember that we really discussed death itself — although death was implicit in everything. But the real truth was that death simply wasn't a big deal for either of them. It was just something out ahead, the way when you are young everything is out ahead.

I THINK we have a tendency to attribute to children our own hangups and inadequacies. I note this in many ways. A catechist explained to me once why she did not believe in teaching the idea of the Trinity to little children. It was a theological concept too difficult for them to understand, she explained.

But, of course, it is and when you come right down to it can you find me an adult who can understand with perfect clarity the meaning of the Trinity? Oh, by the time we are adults we will have worked out some figures of speech — the three leafed shamrock, for example — but finally it is something more to be believed than perceived.

We must become as little children, our Lord said and so we must. And what little children have is a kind of clarity of vision we must work to achieve.

The grownup hears "if I should die before I wake, I pray the Lord my soul will take" and remembers only the "die before I wake." The little child hears "the Lord my soul will take." For the adult it becomes a threat, for the child it becomes a comforting hope.

THE FAITH of a child is a beautiful thing. We should nourish it. We should never abuse it by mixing fairy stories with truth — I know one young

woman whose problems with her faith go back directly to a sister who taught pious and exaggerated little stories about bleeding hosts and people struck down because they dared to receive Communion while not in a state of grace. Nor should we attribute to children our own adult hangups. In a kind of natural way, they are likely to perceive the reality of something like death better than we can.

I don't really know that I would recommend the Now I Lay Me prayer, not because I think its effect on a child would be traumatic but because there are other prayers that might be better.

But if you teach your children this prayer then teach it as it was really composed. It was an old English Catholic prayer centuries ago but it has been shortened through the centuries. The original was more beautiful:

MATTHEW, MARK, Luke and John, bless the bed that I lie on. Before I lay me down to sleep, I give my soul to Christ to keep. Four corners to my bed, four angels there a-spread, two to foot and two to head, and four to carry me when I'm dead. I go by sea, I go by land, the Lord made me by His right hand. If any danger come to me, Sweet Jesus Christ, deliver me. He's the branch and I'm the flower, pray God send me a happy hour, and if I die before I wake, I pray that Christ my soul will take.

There it is whole, as it was said centuries ago, and as I copied it I thought that those who decry the shorter prayer might find this even more objectionable but for little children, I think remembering my own childhood, it would be a prayer that dramatized the adventure of living and the confidence that whatever happened, wherever you go by sea or land, there is the confidence that Christ is with you. And with Him standing by, how could there be any fear?

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

Foul-mouthed feline is stiltedly sordid

Fritz the Cat (Cinemat) "He's X-Rated and Animated!" proclaim the ads to clue veteran viewers in on the fact that Fritz is not their Felix of fond memory.

For the past few years Fritz has been making the "adult comic book" scene as a kibitzing kitty who will espouse any political, religious, or revolutionary cause so long as he can find inroads to the lusty females of the party, regardless of species. And now a couple dozen movie cartoonists have fashioned some of this foul-mouthed feline's adventures into a big-screen feature.

They have not fixed upon a clever script, however, and under Ralph Bakshi's slapdash direction the satire regularly succumbs to sexual sordidness.

Fritz and his friends fall into formation beside the human animals who cavort in porno features. (C)

Women's liberation flick— —idiotic, tasteless comedy

STAND UP AND BE COUNTED (Columbia) Jacqueline Bisset leads the parade of shrill maidens and audacious matrons who line up for Women's Liberation in this idiotic, tasteless comedy.

A journalist assigned to cover the Movement in her home town of Denver, Ms. Bisset finds plenty of fodder within her own family. Mom (Anne Francine) defends her views with an emasculating fist, while Sis (Lee Purcell) pays an oafish high school football coach (Alex Wilson) to impregnate her. Neighbor Loretta Swit rejects her husband (Steve Lawrence) because he won't let her work to support him and their four small children.

Down at the local lingerie factory, Stella Stevens

encourages bra-burning seamstresses who are revolting against her chauvinist pig husband (Hector Elizondo). Ms. Bisset herself sets up housekeeping with lethargic airline pilot Gary Lockwood. Producer Mike Frankovich, screenwriter Bernard Slade, and novice director Jackie Cooper seem to approach their episodic story with misogynic glee. Men, they claim, are merely striking back at women who once dominated them as mothers and school-teachers.

The film makers belittle womankind and insult the viewer's intelligence by allowing the ladies on screen to wade through unsavory situations in which hollow and very explicit sex banter (rated PG!) constitutes the main argumentative force. (B)

After all, going around in circles is a hard life

KANSAS CITY BOMBER (MGM) If you can believe Raquel Welch as the very disputed queen of the Roller Derby scene, then perhaps you can stick with this inept and shallow melodrama about how difficult it is to enjoy a meaningful life when all the time you're on wheels going around in circles.

Miss Welch is undeniably decorative in a wax-museum sort of way, but she has difficulty breathing convincingly, much less paring off a slice-of-life characterization. As her team's owner, and a man who works Raquel into

his dreams for a bigger and better franchise, Kevin McCarthy looks and acts as if he's doing a men's furnishings ad.

Helena Kallianiotis was effective in her minutes in FIVE EASY PIECES, but here, as Miss Welch's chief rival, her tough-Lesbian routine is overbearing.

Credit director Jerrold Freeman with managing the impossible task of making the super-hyped sport of Roller Derby look boring. Rough language — it's a hard life, after all — makes this adult fare. (A-III)

Attempts to grapple with diabolic power, but fails

THE OTHER (20th Century Fox) The intriguing yet frustrating effect of THE OTHER is that it seems continually on the verge of grappling with the diabolic power one person's imagination is capable of exerting over another. Unfortunately, what emerges is simply a rather pretentious horror movie considerably less effective than the Tom Tryon novel from which it came. The problem is as much Robert Mulligan's as it is the objectively difficult transposition to the screen of a story that was clearly conceived in a medium of words and verbal metaphor.

How does one concretize a likeable eleven year old's ability to conjure up his dead identical twin under whose inspiration he systematically decimates various members of his family circle—most of whom never suspect that any-

thing much out of the ordinary is happening?

Mulligan's established ability to elicit convincing performances from inexperienced young actors and his nostalgic evocation of the past, here a sleepy Connecticut farm in the summer of '35, make his film work better than we have any reason to expect.

Miss Hagan's character, the most complex and interesting of the film in its blending of mysticism and necrophilia, implies some responsibility for the boy's schizophrenia that is lost in Mulligan's melodramatic emphases, his murky use of symbolism and a bobbing camera whose principal concern is to lead the viewer down one blind alley after another. Viewers with strong stomachs will find The Other enjoyable, if undemanding, entertainment. (A-III)

Faces uncompromising question of living exceptional child

A Day in the Death of Joe Egg (Columbia) Given the topical subject matter of A Day In The Death of Joe Egg, namely, the options open to the parents of a hopelessly retarded, spastic 12 year old, this is a film which may be read as a manifesto by any of the various groups involved in the controversy. Both implicitly and directly Joe Egg does introduce the issues of abortion and euthanasia but it is hardly a propaganda piece for either faction. Rather, faithful—perhaps too faithful—to Peter Nichols' successful London and Broadway play from which he adapted it for the screen, Joe Egg opts for no solutions but aims simply to place the viewer in the role of the parents of this child and force him to confront the basic passions, fundamental issues of self and the moral enigma of the experience.

What most distinguishes Peter Medak's film are the extraordinary performances of Alan Bates and Janet Suzman in the difficult parts of the father and mother, Brian and Sheila, who have erected an elaborate facade of dry brittle wit around Jo to protect their sanity. Their game, not unlike that of George and Martha in Who's Afraid Of Virginia Woolf, is to create an adult comic personality for the speechless little girl much like the character of Bri's cigarette-puffing mother whose idea of a day out is an afternoon at the movies followed by tea and cakes at the Odeon cafe. Bri is a frustrated Bristol school teacher as unable to cope with his students-caught magnificently in a sequence under the credits — as he is with his life at home. Yet Bri's immaturities, his sexual fantasies involving his wife in the happier days of their relationship, which underscore both his attitudes toward life and his escapist tendencies, and his daydreams about killing the child, even his flight at the end of the film when his half-hearted attempt to murder little Jo has failed, come across with a humanity that defuses any easy judgment of him. Not even Brian himself knows at the end of the experience of the night where he will go or what he will do next.

If there is a hero in the film it is Sheila, whose harmless involvement with the local drama society, whose mothering of the plants and pets that can respond to her care, points up her faith and hope and, ultimately, reverence for this life she has helped create. Janet Suzman's wife is luminous, and her performance is sustained, controlled, alternately glib and heart-rending.



As the parents of a spastic child, Alan Bates and Janet Suzman share a moment in A Day in the Death of Joe Egg, a Columbia release.

The climactic sequence of the film comes in the form of a visit after one of Sheila's drama club meetings from Freddie (Peter Bowles) and Pam (Sheila Gish), a well-to-do couple divided in their attitudes toward the spastic child. Freddie's humanitarianism, his suggestions about homes and hormones, at least partially the result of his phoney liberalism, is played off beautifully against his wife's childish jet-set ambitions and her inability to confront the deformities of the spastic child. The scene of their baiting by Bri and Sheila works so well because in the course of it Nichols has written a subtle growth of character into the roles of the visitors.

Peter Medak, a young Hungarian film maker whose first feature was Negatives, has had considerably more success with his actors than with the adaptation of the play itself to the film medium. Nichols wisely wrote out most of the play's direct addresses to the audience and the musical interludes which are decidedly conventions of the theater. Where Medak has kept them (for instance, Sheila's monologue to the camera concerning the child's one attempt at intelligent response and Bri's almost choreographed feeding of Jo set to Elgar's "Enigma Variations" both in themselves moving sequences), the effect is theatrical, not cinematic. This is even more true of the surrealistic fantasies in which Alan Bates mimics an insensitive German pediatrician and a frigid pseudo-pious minister; these scenes distract the viewer from the realism of the rest of the film. Medak's decision, however, to use the spastic girl (played quite effectively by fourteen-year-old Elizabeth Robillard) as a presence rather than emphasizing her physical deformities keeps the subject's

potential for sentimentality to a minimum. Many viewers will find the director's rather considerable employment of nudity unnecessary to his examination of the couple's sexual attitudes and inadequacies.

Casual moviegoers are

likely to find Joe Egg a difficult, draining and confusing experience. The ambiguities of the characters and situation are left unresolved which is, in a sense, a remarkable testament to the film's honesty and the talent of its creators. (A-IV)

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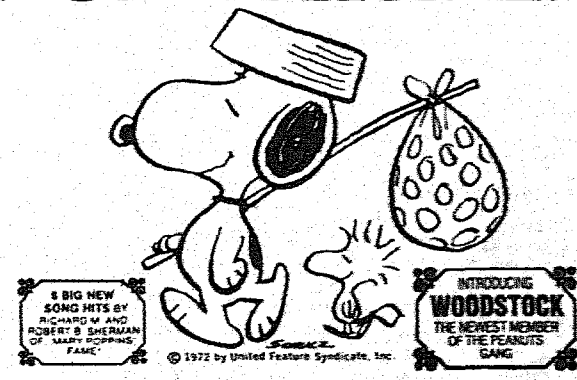
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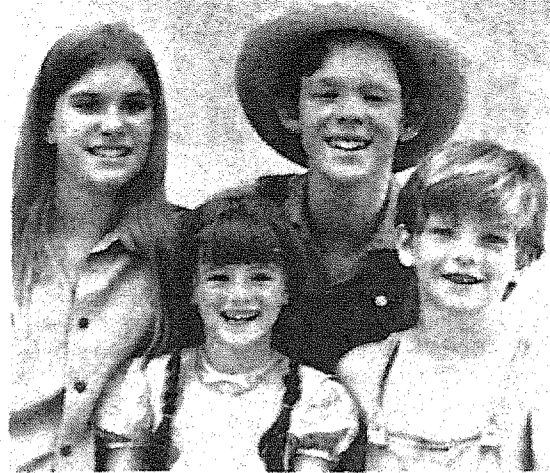
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MOVIES-TV-RADIO



YOUNG WALTONS — Judy Norton, Jon Walmsley, David S. Harper, and Kami Cotler (clockwise from top left) play four of the Walton children in "The Waltons," a new dramatic series about a mountain family struggling through the difficult days of the Depression to be broadcast on WTVJ — Ch. 4, starting in September. It will be seen on Thursdays, at 8 p.m.

Extensive satellite Olympic coverage

An unprecedented 61½ hours of satellite coverage of the 1972 Summer Olympic Games from Munich, Germany, will be provided by WPLG, Ch. 10 and the ABC Television Network, beginning Friday, Aug. 25 at 8 p.m. and concluding Sunday, Sept. 10.

During the 17-day period, the entire weekday prime time schedule will be devoted to Olympic coverage. In addition, there will be morning, afternoon and evening telecasts on weekends.

Matches show need for Public TV

The unexpected antics of Bobby Fischer in his bid for the world chess title caught the world's press somewhat by surprise. What ordinarily would have been routine news coverage became something of a media event. As a result, chess, like ping-pong, has become a national craze.

Fischer not only turned the Cold War into a chess battle but his success may ultimately affect the thinking of broadcasters about television programming. How this happened is an interesting story with a couple of wrinkles for the future.

A NEW YORK educational television station, filling in its normally dead summer afternoon broadcasting hours, decided to present a

simulated play-by-play version of the games via telephone hook-up with Iceland. To everyone's surprise, it became a local hit, registering over a million viewers and outdrawing everything on the tube but a ball game.

People watching it, some of them seeing their first chess game, quickly became addicted to what was happening on the screen. A more unlikely game than chess, with long pauses between moves, could not be imagined for unedited television presentation. Marshall McLuhan once said that television would kill baseball as a national sport because it was too slow a game for the TV viewer to watch.

WHAT PROVED to be the

key was the character of Shelby Lyman, the man who for five hours each afternoon moved the pieces on the mock board and then analyzed them. Lyman is a local chess master who has no show business pretensions and whose only interest is communicating what to him are the exciting, finer points of the game. Television is the most intimate of media, and Lyman established a bond with his audience by talking to them as if they were as intelligent as himself.

This kind of television is refreshing and only an educational station would have attempted it. However, because of the size of the audience that it has gotten, one can be sure that the com-

mercial broadcasters are analyzing the reasons for its success. The biggest irony in all this is that the broadcasts could not be seen nationwide. President Nixon vetoed on June 30 the bill that authorized the funding of public television so that the plans to make the chess tournament available through the PBS national network of stations had to be dropped. Perhaps when Fischer, a great admirer of the President, visits the White House next month, Mr. Nixon might reflect a few minutes about his parsimony with the only free (because it doesn't have to worry about sponsors) agent of television programming: the Corporation for Public Broadcasting.

SUNDAY, AUG. 20
7:30 p.m. (CBS) — **A Dandy In Aspic** (1968) The life of a spy is lonely and destructive of personality and human relationships. This may be doubly so for a double agent. When a trusted British intelligence operator (Laurence Harvey), who is really serving his native Russia, is ordered to find and destroy the traitor responsible for the deaths of

three British agents, he is being ordered to find himself. Are the mysterious and sinister people he encounters working for British or Soviet intelligence or are they innocent bystanders, as a pathetic, would-be sophisticated girl photographer (Mia Farrow) turns out to be? Both sides consider him an expendable liability, and there is no escape from the web in which he is caught

except a final gesture of vindictiveness against his arch enemies. British agent Tom Courtenay. Poorly balanced direction and plot confusion tend to outweigh the assets of good Berlin location photography and occasional dramatic highlights. (A-III)

9 p.m. (ABC) — **That Man From Istanbul** (1965) — Tongue-in-cheek turn on the espionage thriller, set in exotic Middle Europe. Horst Buchholz plays a playboy type persuaded to do a little undercover work for the good guys. The persuader? Beautiful U.S. secret agent Sylvia Koscina. (A-III)

MONDAY, AUG. 21
8 p.m. (ABC) — **The Rookies** — Original TV feature follows a handful of police recruits who experience varying degrees of difficulty adjusting to the rigors of their profession in a large metropolitan city. The drama, which stars Darren McGavin, Paul Burke, Cameron Mitchell, and Robert F. Lyons (the only one to qualify as a rookie in terms of age), falls somewhere between *Mod Squad* and *Naked City*.

THURSDAY, AUG. 24
9 p.m. (CBS) — **Apache Uprising** (1966) — Rory Calhoun fans, take heart! Your hero is back with his six-

guns strapped on, slaughtering Indians up and down the fruited plains. Assisting Calhoun in his efforts to hasten the departure of the Vanishing Indian are Arthur Hunnicutt and Richard Arlen. Corinne Calvet is on hand for decorative purposes, and John Russell contributes a stagecoach robbery. (A-II, but not recommended)

SATURDAY, AUG. 26
12:30 p.m. (CBS) — **Hand In Hand** — CBS Children's Film Festival offering, a repeat worth watching again. Lovely British film tells the story of two youngsters, a Catholic boy and a Jewish girl, who use their own deep friendship and their child's logic to outwit several adults, including their parents, who seem to think they should not be friends. Dramatic, and with a nice point to it.

9 p.m. (ABC) — **The Sheriff of Fractured Jaw** (1958) — Any Western starring Jayne Mansfield has got to be a comedy, and this one is, and a rather pleasant if lightweight one at that. Kenneth More plays a veddy proppah British gunsmith who goes West to become sheriff of a particularly wild frontier town, whose name suggests its civic temperament. Jayne is the shady lady who owns the local hotel-saloon. (A-II)

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, AUG. 18
1:40 p.m. (6) *Soldier of Fortune* (No classification)
4 p.m. (10) *That Funny Feeling* (Unobjectionable for adults and adolescents)
(5) *Lawyer and the Rio Grande* (No classification)
7:30 p.m. (6) *The Tall Men* (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions.
8 p.m. (7) *Carousel* (Unobjectionable for adults and adolescents)
(5) *The 25th Hour* (No classification)
9 p.m. (4) *The Pigeon That Took Rome* (Unobjectionable for adults)
11:30 p.m. (10) *Deadly Mantis* (Family)
(4) *In the Cool of the Day* (Objectionable in part for all)
OBJECTION: Sentimental glamorization of adultery

11:30 p.m. (10) *The Day the Fish Came Out* (Unobjectionable for adults)
SUNDAY, AUG. 20
12:30 p.m. (4) *Just Around the Corner* (Family)
2 p.m. (10) *Satan Met A Lady* (Unobjectionable for Adults and Adolescents)
(6) *The Tall Men* (Objectionable in Part for All)
OBJECTION: Tends to condone immoral actions
3 p.m. (7) *The Glenn Miller Story* (Family)
4:30 p.m. (6) *A Man Called Peter* (Family)
7 p.m. (6) See 2 p.m. listing
7:30 p.m. (4 & 11) *A Dandy In Aspic* (Unobjectionable for Adults)
9 p.m. (10 & 12) *The Man From Istanbul* (No classification)
11:45 p.m. (11) *My Wife's Best Friend* (Objectionable in Part for all)
OBJECTION: Light Treatment of Marriage

MONDAY
1:40 p.m. (6) *Fancy Pants* (Family)
4 p.m. (5) *Casanova's Big Night* (Unobjectionable for Adults and Adolescents)
TUESDAY, AUG. 22
1:40 p.m. (6) *Fancy Pants* (Family)
4 p.m. (10) *Meet Danny Wilson* (Unobjectionable for Adults and Adolescents)
(5) *The Hangman* (Unobjectionable for Adults and Adolescents)
7:30 p.m. (6) *The Untamed* (Objectionable in Part for All)
OBJECTION: Tends to condone immoral actions.
11:30 p.m. (10) *A Kiss in the Dark* (Unobjectionable for Adults and Adolescents)
WEDNESDAY, AUG. 23
1:40 p.m. (6) *Fancy Pants* (Family)
4 p.m. (10) *Flower Drum Song* (Part I) (Unobjectionable for adults and adolescents)
4 p.m. (5) *High Hell* (No Classification)
7:30 p.m. (6) See Monday listing
11:30 p.m. (10) *Romance on the High Seas* (Unobjectionable for Adults and Adolescents)

(4 & 11) *The Extraordinary Seaman* (Unobjectionable for Adults)
FRIDAY, AUG. 25
1:40 p.m. (6) *Fancy Pants* (Family)
4 p.m. (10) *Sergeant Ryker* (Unobjectionable for Adults and Adolescents)
(5) *The Lonely Man* (Family)
7:30 p.m. (6) *Carrie* (Objectionable in Part for All)
OBJECTION: Reflects acceptability of divorce. Tends to arouse sympathy for immoral actions.
11:30 p.m. (10) *The Land Unknown* (Unobjectionable for Adults and Adolescents)
SATURDAY, AUG. 26
10:30 a.m. (6) *The Frogman* (Family)
12 noon (6) *Untamed* (Objectionable in Part for All)
OBJECTION: Tends to condone immoral actions.
2 p.m. (10) *Bullet for a Badman* (No Classification)
2:30 p.m. (4) *Seven Seas to Calais* (Family)
2:30 p.m. (10) *Fighting Father Dunne* (Family)
4:30 p.m. (6) *David and Bathsheba* (Objectionable in Part for All)
OBJECTION: Suggestive sequences
7 p.m. (6) *Carrie* (Objectionable in Part for All)
OBJECTION: Reflects acceptability of divorce. Tends to arouse sympathy for immoral actions.
3 p.m. (5 & 7) *Simon Says Get Married* (No Classification)
9 p.m. (12) *The Sheriff of Fractured Jaw* (Unobjectionable for Adults and Adolescents)
9 p.m. (10) *P. J.* (No classification)
9:30 p.m. (6) *The Untamed* (See 12 noon listing)
11:30 p.m. (10) *The Sheriff of Fractured Jaw* (Unobjectionable for Adults and Adolescents)
(4) *13 West Street* (Unobjectionable for Adults and Adolescents)
(11) *You're in the Navy Now* (Unobjectionable for Adults and Adolescents)

SATURDAY, AUG. 19
10:30 a.m. (6) *Young Fury* (Unobjectionable for adults and adolescents)
12 noon (6) *Good Morning Miss Dove* (Family)
1 p.m. (4) *Boy With Glasses* (No classification)
2 p.m. (10) *Ride A Crooked Mile* (Unobjectionable for Adults and Adolescents)
2:30 p.m. (4) *Triumph of Hercules* (No classification)
3:30 p.m. (12) *Arena* (Objectionable in part for all)
OBJECTION: Reflects acceptability of divorce.
3:30 p.m. (10) *Best of the Badmen* (Objectionable in part for all)
OBJECTION: Tends to condone wrongdoing
4:30 p.m. (6) *A Man Called Peter* (Family)
5 p.m. (7) *Return of Archons* (No classification)
7 p.m. (6) See Friday listing
8 p.m. (5 & 7) *Seven Little Fovs* (Unobjectionable for adults and adolescents)
(12) *The Day the Fish Came Out* (Unobjectionable for Adults)
8:30 p.m. (10) *The Monk* (No classification)
9:30 p.m. (6) See noon listing
11:15 p.m. (12) *Monster from Prehistoric Planet* (No classification)

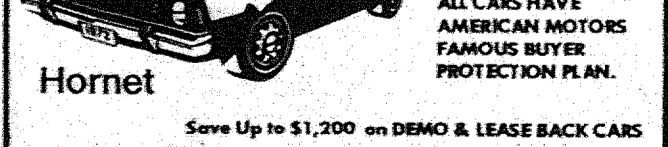
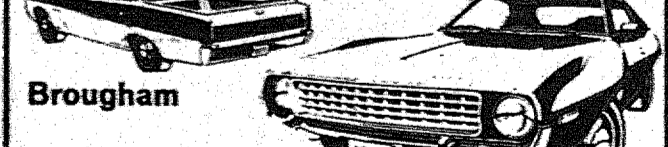
THE TV MASS — (Spanish) Ch. 23 WLTV, Celebrant Father Florentino Acoitia, S.J.
Sunday
THE CHRISTOPHERS — Ch. 11 WINK
8:30 a.m.
INSIGHT — WTVJ, Ch. 4
9 a.m.
CHURCH AND THE WORLD TODAY, WCKT Ch. 7 — **INSIGHT** (film)
10:30 a.m.
THE TV MASS — Ch. WPLG — Celebrant Father Frank Cahill
2 p.m.
WINK, Ch. 11 — **INSIGHT** (film)

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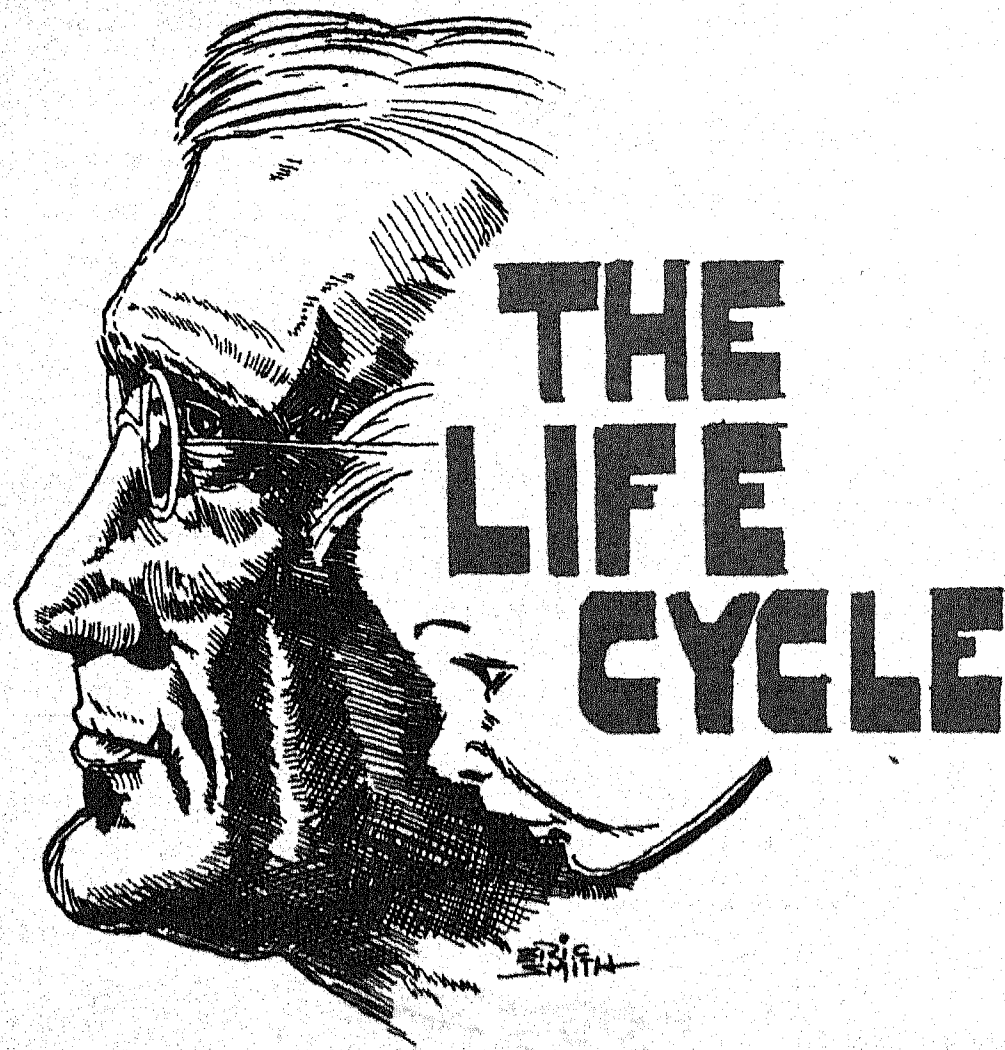
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Life, beyond the parental, familial milieu, becomes a cycle of never-ending always-new experiences. Parish leaders could find many ideas for aiding people through this definite life cycle.

The Needs and Hopes of Parishioners

By DR. LAWRENCE LOSONCY

People, once they grow away from the security and care of their parents and family situations, begin to experience a cycle of never-ending, always-new situations. With these situations come new experiences, new relationships, and new needs. Parish leaders could find many ideas for programs, service, and ministry by pondering the needs which spring up for all people as they experience the life cycle.

A YOUNG man or woman, usually between the ages of sixteen and twenty-five, will experience a profound need for the love and romantic thrill of dating, courtship, and marriage. This period of life is the mating period. Whether people actually marry or not, the instincts and emotions are real for everyone and must be taken account of, no matter what life style, vocation, or situation might be chosen by the individual.

The years following marriage are the nesting years. This is when the young parents begin having children, begin the struggle to provide a home and future for their children, begin the difficult and long process of getting adjusted to children and learning to care for children.

This is also the time when those who do not marry begin to realize they will not have a family. For single people of middle age, the nesting instinct may also be strong in the form of creative work, leaving a legacy of accomplishments, establishing a more permanent domicile or career, or becoming more socially secure by limiting one's social and recreational activities to a narrower, more permanent circle of friends and associates.

The launching years and the empty nest years occur next, generally between the ages of forty and sixty. This is when parents begin to see their children grow up and marry; when careers begin to peak or decline; when second career choices become important; when leisure time activity becomes important; when the sexual, social, professional, and family life undergo profound and shocking change.

WITH retirement and early old age come new challenges and needs. Many people

begin to experience health problems and the need for a slower pace of life. For many there is the sorrow of adjusting to the loss of a spouse; for others early retirement means adjusting to new forms of creativity and overcoming the feeling of uselessness, boredom, or panic. Finally, all of us in due time need to come to terms with old age, with declining health, and eventually, with the reality of illness and death.

The parish community can be of immense comfort, help, and support for each of its adult members as they face new challenges during their journey through life. Social and moral support are important at each big juncture, from finding a mate through losing a mate.

Financial help and counseling, through credit unions and the counseling of lawyers, economists, and other professionals in the parish can be of invaluable help to many in the parish at critical moments. Marriage counseling, personal counseling, medical and psychological guidance could also be provided by qualified parish professionals who volunteer their time and service, or by collective efforts to pool resources and obtain service at low costs.

Single people of all ages abound in every parish. They are single for many different reasons. Some are too young to marry; some are widows or widowers; some have never been able to find the right person for marriage; some are divorced; some have dedicated themselves to a career which precludes marriage; some do not want marriage.

A PARISH must not discriminate against its non-married members, as though married couples or families with children were the only important persons in the parish. All of us have needs, all of us are important, all of us experience the journey through life with its ups and downs, its new emotions and old memories, its valleys and its peaks.

The parish leadership can be sure that all the parishioners have deep needs and deep hopes, all of them personal and most of them capable of being met by the sensitive pooling of human and non-human resources within the parish community.

Parents That Know Amazing Grace

By FR. AL McBRIDE

Practically all advice to parents today comes from the world of psychology. Parents are sensitized to the emotional needs of children. They are encouraged to develop children's freedom, imagination, creativity and self determination. They are warned about the dangers of authoritarianism, overly rigid discipline, monotonous rote education, and mind-numbing imitiveness. All this news comes to them from everyone ranging from Dr. Freud to Dr. Spock.

PSYCHOLOGY offers a form of enlightened human wisdom that should prove very beneficial to parents. However, there is another source of enlightenment that is equally important, namely, the holy wisdom of God. That is a grace so productive that it is nothing short of amazing.

The parents who are in touch with the day-to-day communication from God bring a needed richness and depth to psychological wisdom and their children display a wholeness found nowhere else.

The voice that they hear is like the one Elijah experienced in the Bible story. God spoke to Elijah in three ways, through a rain storm, through a consuming fire, and lastly, through a whispering voice. The rain storm voice instructed Elijah to give Israel a moral conscience. The consuming fire voice commanded Elijah to move Israel to take a stand for truth and justice. The whispering voice admonished Elijah to confer on Israel the habit of daily prayer.

Parents that know amazing grace hear God's voice in these three ways and seek to create that divine influence correspondingly in the lives of their children.

Hence the storm voice of the parent will see to a careful development of the moral conscience of their children. This means they will train their children to know the

difference between right and wrong. They will show them that it is more honorable to take the blame for doing wrong than to preen over good deeds. They will illumine for their young ones the enduring laws and rules of the believing community. They will show there are exceptions, but insist that what is normal be thought through first.

The consuming fire voice of parents trains children to know how to make courageous stands for truth and justice. If something is worth believing in, it is worth dying for. This begins at home where profound family loyalty is instilled. It extends beyond the home to acts of loyalty to the various friends and religious and secular groups to which the children will belong. Just criticism is allowed.

BUT AS SOON as it becomes corrosive and destructive of the ideals of justice and loyalty, then it is shown to be no longer criticism, but cynical loss of faith.

The whispering voice of the parents trains children to pray every day, both in words and in silence. This means a blessing over food, a blessing for the family and friends, a prayer for help and light before all undertakings, be they large or small. It means a quiet bowing of the head to hear the divine voice that speaks beyond the voice of daily life.

Psychological wisdom takes care of the emotional needs of children. "Amazing grace" wisdom speaks to the spiritual needs of our young. Both are needed. But emotional fulfillment is doomed to be stunted unless the depth of spiritual training is present.

In the last analysis, only God can finally fill full (be the fulfillment) of the emotional drives of any child. To think otherwise is to cheat the child ahead of time and thus program frustration, not fulfillment, into his life. Psychology is a sweet sound, but sweeter yet is the music of God's grace. By all means, let it be heard.



The coming of a child can be the event which calls forth an "amazing grace" to parents as they prepare to train their children in Faith.

The Needs and Hopes of Children

By DOLORES CURRAN

When our oldest child was four, I heard her call her Grandfather, Frank. I scolded her heartily, ending with, "Don't ever let me hear you call him Frank again." She added tearfully.

A week later, when we were confiding intimately, she asked, "Mom, what does Frank mean?" I realized that my scolding and her understanding were on such totally different levels that she didn't know the real reason for the scolding. I thought I was teaching her to be respectful and she thought I was teaching her that Frank was a naughty word.

SO IT IS with childhood and parenthood. What we're trying to teach often gets lost in the translation from our adult level to their childhood understanding and we end up wringing our hands over the fruitlessness of our teaching.

Children are incapable of thinking like adults. Children are children, that's all, and until we accept that, along with research on their levels of understanding, we're simply going to continue confusing them with our well-intentioned catechizing.

We Catholic parents often find it funny to hear a child say, "He suffered under a bunch of violets" or "Oh, my God, I'm hardly sorry" but it is one way of admitting that what we teach isn't getting through to the child. It may make the parent feel better but the child isn't any closer to God for learning the words. If he finds them meaningless at six, he isn't going to reach for them at fourteen, when he needs them.

What are the needs and hopes of children today? Probably the same needs and hopes children have always had but today's child is left dangling. He needs God and he gets Church; he needs peace and he gets dissension from religion, often in his own home.

Children need God in their daily lives. There's a movement on to disregard God until the child can understand him, at twelve or so. This is wrong. We need to disregard doctrine until a child can abstract it but not God. Children need to believe in a Supreme Being, in a loving God, and in parents who represent that God to him. One of the best catechism lessons we can give children is a

loving set of parents who allow the light of Christ to shine in their lives.

Children need loving authority. We can't allow children to set their own norms of behavior. They need our help but they need it in love, not in laws. We grew up with God the Great Frowning Bookkeeper, whose ledger could be wiped clean every Saturday in confession. Small wonder so few adult Catholics feel comfortable with the loving-God concept of self-discipline.

Children need parents who set laws which will be internalized, not forced from above. This means they need parents, teachers, priests, and leaders who are principled because of God's love, not afraid because of God's wrath.

Children need spiritual celebrations in the home. We had the novena, May Crowning, and Stations of the Cross, all in the church. (Once in awhile we had family rosaries but one could hardly call them celebrations, particularly when we knelt backs to each other so we wouldn't be distracted.) Now we wonder why we can't celebrate the Mass together.

Children are excellent celebrators. Given time, they'll teach their parents how to be, too.

Children need a prayer life. They need to stop learning prayers as the way to talk with God and start learning how to pray. This means they need adults who know how to pray.

Children need religious experiences with others. As important as home and Mass are to the child, he also needs to experience religions with other children and adults. Children learn from other children. They see different models in other adults.

Children need children's liturgies. The Mass for children is absurd. They can't see, they can't understand, they hate it; yet, we tell ourselves we're building up a life-long commitment to Mass by insisting they attend. We need to face up to the fact that either children should not attend or that if they do, we give them something to which they can relate. I will mention some alternatives in a later article.

Children need hope today. They need hope and they get despair. We Christians can give our children a Still Point in this turning world, but only if we have found it ourselves.



Children are incapable of thinking like adults. Children are children, that's all, and until we accept that, along with research on their levels of understanding, we're simply going to continue confusing them with our well-intentioned catechizing.

Making Christ's Life Ours

By JOAN HEIDER

"It wouldn't hurt you to read it." This was the reply of a priest when asked by a layman how a certain aging Bible could best be used. This situation, concerning an inquiry about having a specific Bible placed in some archives or some other display center rather than being kept in a private home, reflects a common problem for many of us.

We have the method of our life-style contained in a book which we are proud to have on display in our homes. Other than for display it becomes cumbersome for us to handle. We are not used to meaningfully reading and thinking about the message the Scriptures contain for making our lives worth living.

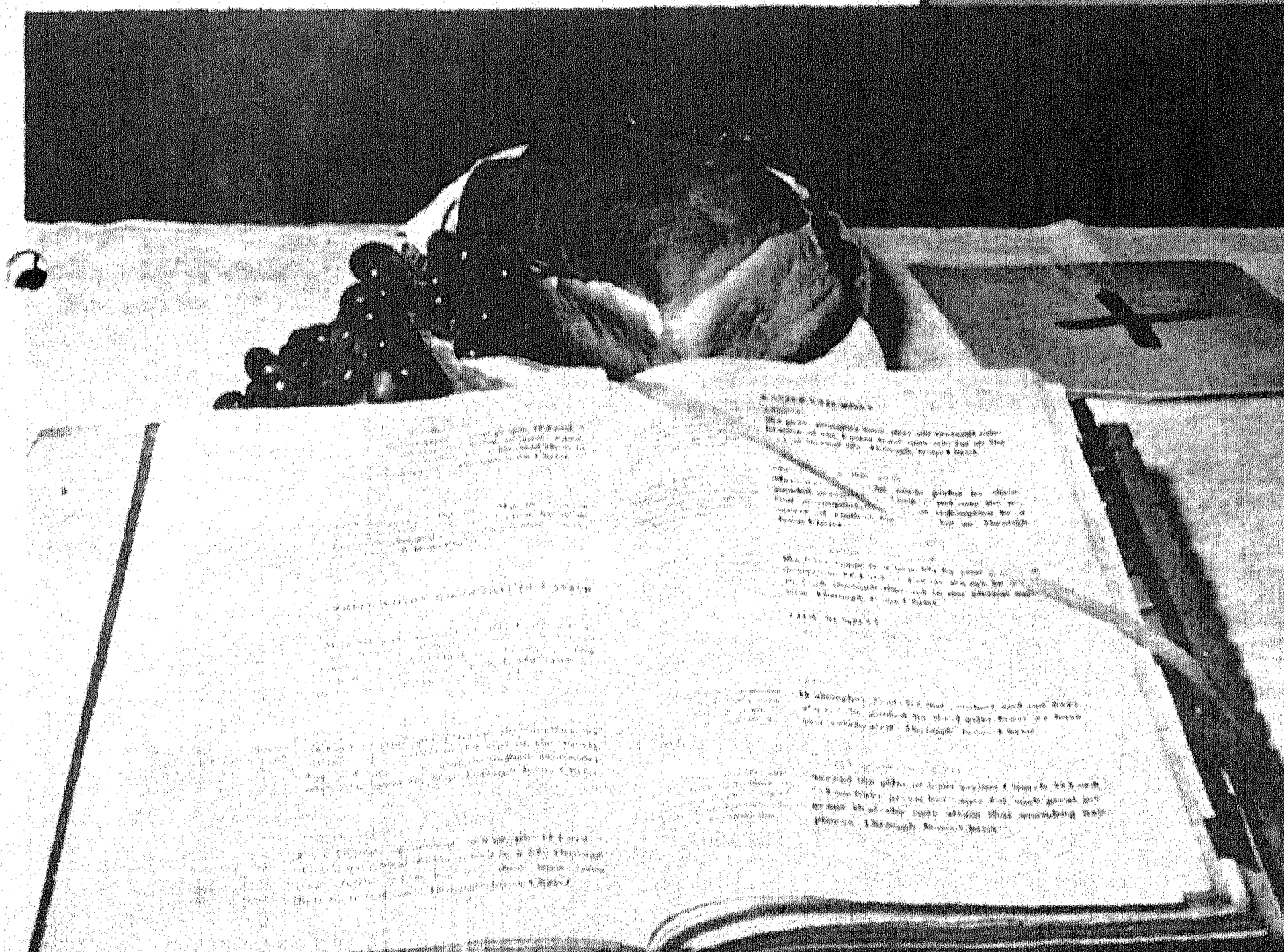
To know that there are twenty-seven books in the New Testament and that if you turn that number around (seventy-two) you will have the number of books in the Bible is an interesting fact about the Scriptures. To know that four men, called evangelists, wrote four accounts about the one life of Christ is also interesting. To be able to name them Matthew, Mark, Luke, and John could add another item of interest. There are many similar facts about the Scriptures which are interesting. Aside from that they add nothing to our life-style.

The largest contribution the Scriptures have to make is to teach us how to live following God's plan. Scripture tells a story. It is more than a fictional story. It is a plan for living life.

Life is a process of growth from event to event. The life process throughout Scripture is God guiding his people through the person of the first human being, the prophets of the Old Testament, his only Son, and the disciples of Christ. Each of these had his own purpose and time in the plan. Both the purpose and the time of each of these persons is important in the total plan. One without the other could not happen.

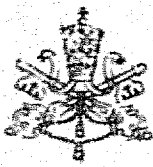
It has been noted that the Scriptures are "his-story" (history). There is no reason for them not also to be our story as we live our lives following our Model.

All that is necessary to make his story our story is to obtain the format of his life and apply it to ours. To do this we need to first read and think about his life. The next step is to translate it into ours. Finally, after translating it we attempt to carry it out in our times with others of our time. The result could be "the greatest life ever lived."



Although not the Bible, the Sunday school is of use in extending that life style which we can ascertain from reading the Scriptures and applying them to our daily life.

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.)

'Duty' as basis for revolution, scored by Pope

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI criticized those who try to make revolution a duty springing from a moral obligation.

Centering his comments on the concept of duty as part of every man's humanity, Pope Paul told a general audience at his summer residence here Aug. 9 that "moral conscience needs to be reawakened if we wish to be and to develop as human beings, and even more so as Christians."

Duty, he said, is now often presented as a basis for revolution and revolution in itself held up as a duty springing from a moral obligation.

"ARE WE NOT abusing this explosive word 'revolution' to make of it a disastrous myth, or at least a tormenting one?" he asked. Revolutionary movements often claim for themselves absolute power to judge all things, he said. "What regime is more rigorously conservative than a revolutionary one?" he asked his audience.

The Pope said that many confuse the idea of "reform" with that of "revolution" and then stressed that duty is the underlying concept of both words.

Duty exists independently of obligations resulting from social legislation, he said. "It is a voice of conscience. We all hear it, though we often do not listen, and it tells us: you must; you must not."

Developing his theme, the Pope also stressed that, contrary to some present-day thinking, the concept of duty is not in conflict with freedom of action but is a moral guide to action.

"WE, SONS of Christ and the Church, are the defenders of the genuine freedom of the human spirit and therefore of the social order deriving from that freedom," he said.

Greeting various special groups present at the audience, Pope Paul paid special tribute to a pilgrimage of Ukrainian-rite Catholics from Great Britain and Belgium: "Your visit prompts us once again to assure you of our prayers and of our constant affection for you and for your beloved brethren all over the world."

The Pope also welcomed a choral group from Frankford High School in Philadelphia, saying: "You have chosen to call yourselves the 'ambassadors of song.' We pray that the example of your lives and the joy of your singing may indeed serve to bring men together in mutual respect and peaceful brotherhood."

Lauds priest groups

VATICAN CITY — (NC) — Associations of priests working within the system of Church authority to foster spirituality and the brotherhood of priests were praised by Pope Paul VI.

The Pope acknowledged, however, that such associations have an uphill fight in interesting some priests precisely because the associations are approved by Church authority.

Speaking at an audience to leaders of an association of Italian priests — the National Council of the Apostolic Union of the Clergy — the Pope reiterated the sentiments of the Second Vatican Council and the recent world Synod of Bishops that "such associations serve the whole priestly order."

Stating that he values highly the work of priests' associations "in the light of today's priestly reality," the Pope added:

"We well realize the difficulties your union is encountering today because of the widespread indifference toward official structures and even joining associations."

The Pope said, however, that the personal priestly responsibility and group activities engendered by associations actually lighten the task of authorities.

This comes about, the Pope said, either "through the free initiative of the rank and file in accepting the directives of superiors or, while awaiting these directives, in adopting a style of life more animated with the generosity of the Gospel."

The Second Vatican Council said that priests' associations are "worthy of high regard, and zealous promotion." The final pronouncement of the 1971 Synod of Bishops on the ministerial priesthood advocated the promotion of priests' associations because they further the aims of priests and promote "holiness in the exercise of their ministry."



LONG BLACK plastic coats lent by the Vatican cover the mini-skirts of these young women ascending the steps of St. Peter's Basilica. The coats, resembling garb of monastic orders, are the new solution to the problem of admitting women improperly attired to the Basilica.

Story about Pope in OSS book branded 'fantasy and calumny'

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — A cardinal in the Vatican has branded as "fantasy and a calumny" a claim that during World War II Vatican officials, including the present pope, secretly relayed to an American agent strategic information on Japan.

PUBLISHERS of "O.S.S.: The Secret History of America's First Central Intelligence Agency," — the University of California Press — said that the book reports that the present pope, as young Msgr. Giovanni Batista Montini in the papal secretariat of state, and Vatican representatives in Japan provided Washington with bombing targets in Japan.

The apostolic delegate in Japan during World War II, now Cardinal Paolo Marella, told NC News that the Vatican maintained its neutrality throughout the war, ruling out any Vatican participation in the "Vessell Project" described in the book.

However, Richard Mazzerini, an American and now an executive for the Hilton Hotel in Rome, insisted that many Vatican officials, including Msgr. Montini and the late Msgr. Hugh O'Flaherty of the Holy Office, provided vital war information for him as leader of the OSS's secret intelligence branch in Italy during 1943-44.

AMERICAN Jesuit historian Father Robert Graham, a specialist on the Vatican's activities during the war, insisted that if the book is based on the same type of OSS reports that came from Rome in 1945, then it "can be denied categorically and in all tranquillity."

Backs united Europe

CASTELGANDOLFO, Italy (NC) — The building of a united Europe can contribute to the international harmony of nations as long as the "sense of man" is kept in mind, Pope Paul VI told Belgium's new ambassador to the Vatican.

The Pope received the credentials of Prince Werner de Merode at the papal summer home here Aug. 11.

Pope Paul told the new Belgian ambassador that "nothing is more important in the actual harmony of nations than loyal and persevering action in promoting peace."

Among such useful actions, said Pope Paul, is the "building of united Europe," which, he said, can "show itself rich in hope on the condition — as we have said many times before — that this community will know how to put its growing forces at the service of noble goals . . ."

The realization of a united Europe calls for "a clear vision of the common good, united to a great openness to the rest of the world," the Pope said. "The love of peace and the sense of international community," he added, "cannot live permanently or be efficacious unless nourished constantly by the springs of the sense of man and if it does not respect all the dimensions the person is called on to follow, within the human community, to his high spiritual destiny."

The book says that in "Vessell Project" (which Father Graham said is really the code name of a 1945 peace initiative by an OSS agent with the Japanese ambassador to the Vatican) Msgr. Montini received strategic information from papal representatives in Japan.

This information allegedly was sent to Dublin in the Irish diplomatic pouch to be forwarded to Washington by Mazzerini, the book's publisher said in a news release.

"I was never in Dublin during the war, so that part of the book at least is inaccurate," Mazzerini said.

However, Mazzerini insists that Msgr. Montini gave him and his agents "valuable information received from bishops and Catholic organizations around the world which we sent on to Washington."

ASKED specifically if this included information on the Pacific theater of war, Mazzerini said:

"Yes, it did, although my memory fails me. 'Let's see how that worked. I know it was concerning naval movements of the Japanese, it was processed through the Vatican and given to my agents."

"I do not know how the Vatican got the information."

The former OSS leader, who received the Medal of Freedom from President Harry S. Truman for his wartime work, said that once he sent the information on to Washington he never heard if it figured in the war.

Cardinal Marella told NC News that the "sensational revelations" in the book "are so absurd that they crumble and destroy themselves."

As apostolic delegate in Japan from 1933 to 1949, the 77-year-old cardinal said he is "under obligation" to declare:

"As is documented clearly and irrefutably, the activity of the Holy See, once the war had begun, was dedicated entirely to the suffering of the interned, prisoners of war and their families."

THE CARDINAL said he maintained a close contact and collaborated with the government of Japan and, later, with the American command.

He insisted that all communications, both telegraphic and those over Vatican Radio, dealt solely with "the humanitarian and charitable efforts of the Holy See."

The cardinal highly praised the efficiency with which "the substitute secretary of state GB. Montini" assisted the humanitarian work of the Holy See.

"This and nothing else was the action of the secretariat of state and of the apostolic delegation (in Japan) during the war years," the cardinal said.

"This is history, the rest is fantasy and a calumny," he concluded.

Father Graham, speaking only of the last weeks of the war with Japan, said that many OSS reports emanating from Rome were "fantasies" and were soon evaluated by the U.S. government as being the overworked imagination of an Italian journalist who had hooked up with the OSS.

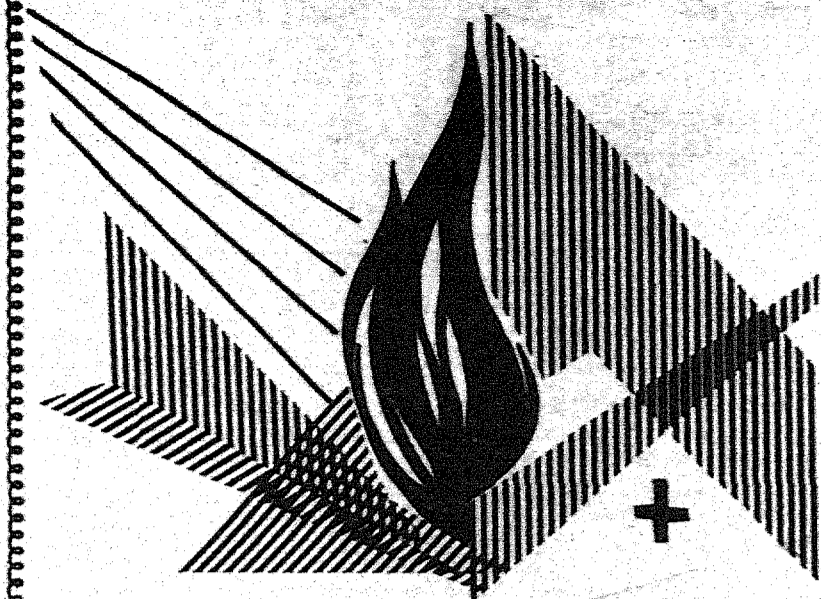
Many U.S. officials, including Myron Taylor, President Roosevelt's representative at the Vatican, had occasion to denounce many OSS reports from Rome, Father Graham said.

You and Your Faith

From Sunday's Gospel

Then Jesus left that place and withdrew to the district of Tyre and Sidon. It happened that a Canaanite woman living in that locality presented herself crying out to him, "Lord, Son of David, have pity on me! My daughter is terribly troubled by a demon." He gave her no word of response. His disciples came up and began to entreat him, "Get rid of her. She keeps shouting after us." "My mission is only to the lost sheep of the house of Israel," Jesus replied. She came forward then and did him homage with the plea, "Help me, Lord!" But he answered, "It is not right to take the food of sons and daughters and throw it to the dogs." "Please, Lord," she insisted, "even the dogs eat the leavings that fall from their masters' tables." Jesus then said in reply, "Woman, you have great faith! Your wish will come to pass." That very moment her daughter got better.

Matthew 15: 21-28



Claims adult education needs stress on spiritual-ethics topics

TOKYO — (NC) — The Conference on Adult Education of the Vatican delegation to the third International Conference emphasized the need for education in spiritual-ethical

development in adult education programs.

"The basic aim of adult education should be the development and the liberation of man in his total existence: individual and social, economic, cultural and spiritual," said Jesuit Father Joseph Pittau, rector of Tokyo's Sophia University and head of the Vatican delegation to the conference.

The conference was sponsored by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Father Pittau told the conference that "one of the fundamental needs for adult education is precisely to liberate man from attitudes which lead to injustice, privilege and oppression, or in the have-nots to attitudes of dependency, passivity and frustration."

"WHILE IN some countries, so far, education, both formal and informal, was mainly geared to the increase of the GNP (gross national

product), forgetting some of the fundamental values, it was a refreshing experience to listen, during this conference, to many delegates stressing the need for education in cultural development," he said.

Quoting from a Second Vatican Council document statement that real culture "leads to the integral perfection of the human person, to the good of the community and the whole of society," Father Pittau asked for "education in spiritual-ethical development, which, based on the fundamental rights of man, demands the liberation of man within the framework of a strong communal social responsibility. We cannot evade the fact that activity for the liberation and development of man demands direction, and direction is ultimately related to values and to our understanding of the meaning of life."

FATHER PITTAU went on to say:

"As a delegate of the Holy See, I can point out that

St. Rose of Lima feast, Wednesday

By JOHN J. WARD

Can you name the first saint to be canonized in all the Americas?

Who is the great patroness of the many thousands of Latin-Americans who have left their native lands to begin their new lives in Florida?

THE ANSWER to both questions is St. Rose of Lima, whose feast day will be observed on Wednesday of next week, August 23.

One of the "oracles" of the idol-worshipping Peruvian Indians predicted the "birth and virtues of a child of the Incas" long before Christianity came among them in the year 1531. The prophecy foretold that:

"When a strange race shall conquer Peru, the sun will claim his bride from among the daughters of the Incas and thus the family of the children of the sun may return whence they came."

This tradition has come down through the centuries among the Portuguese and many believe it to have been fulfilled in St. Rose of Lima.

Born in 1586, only 50 years after the Spanish conquest of her country, she was noble by right of her Peruvian mother, in whose veins flowed the blood of the Incas, as well as on her father's side, a Spanish family of high rank.

She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she continued to bear throughout her life. When Rose was five years old, as she was playing with her brother one day, she accidentally threw some mud against her hair. She was not angry, but as she turned to leave him, she said gravely:

"Be not displeased, my sister. I did not mean to do it. Besides the ringlets of girls are sometimes cards that drew them to perdition."

The words sank deep into her heart. One night, in a dream, Rose saw the Blessed Virgin Mary, whom she told of her uneasiness. Mary replied: "Well, my mother, you will see all that I have said coming true, for you will enter this convent, in it to receive the habit of a religious, make your vows and die in the peace of the Lord."

Rose died at the age of 31, and she was canonized in 1671.

Prayer Of The Faithful

Twentieth Sunday of Year August 20, 1972

CELEBRANT: One of the themes of today's liturgy is our need of a loyal faith in God's loving care for us. We should rely more and more on His goodness and try always to please Him.

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

COMMENTATOR: That we be thankful for Our Lord's presence in the Church and for the Holy Spirit's guidance of the people of God, let us pray to the Lord.

PEOPLE: Lord have mercy.

COMMENTATOR: That all civil officials and all those working for the welfare of their fellow citizens be aware that all authority comes from God and that they act accordingly, let us pray to the Lord.

PEOPLE: Lord have mercy.

COMMENTATOR: That we continue to work, pray and hope for a true, lasting world peace which might come soon, let us pray to the Lord.

PEOPLE: Lord have mercy.

COMMENTATOR: For the aged, the sick, the misunderstood, for poor people and for those who are sad for any reason, let us pray to the Lord.

PEOPLE: Lord have mercy.

COMMENTATOR: For our youth, for those who are healthy, for those who enjoy wealth that they may use their gifts for their needy brothers and sisters, let us pray to the Lord.

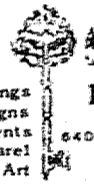
PEOPLE: Lord have mercy.

COMMENTATOR: That all faith and hope in God increase along with our love for Him so that our concern for His world and for everyone in it may be ever more active, let us pray to the Lord.

PEOPLE: Lord have mercy.

CELEBRANT: Heavenly Father, let us praise you always by our behavior which we want to be guided and supported by your holy Spirit. We ask this through Christ Our Lord, Your Son, Amen.

PEOPLE: Amen.



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- \$2475 Buys equipment to train deaf-mutes at Ephphatha in Bethlehem
- \$1880 Expands facilities at the Pontifical Mission Center for the Blind in Gaza
- \$1125 Endows a hospital bed with full medical and nursing care at St. Joseph's Hospital in Jerusalem
- \$ 950 Builds four classrooms for refugees in Jordan and Syria
- \$ 525 Establishes a child-care center in Jerusalem
- \$ 300 Enables a refugee teen-ager to learn a trade in the Salesian school in Bethlehem (two years)
- \$ 240 Feeds two refugee families for a full year
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in the past — and also in the present — religion has often been a strongly divisive element. It should not be. And in the new spirit of John XXIII and Pope Paul we should keep in mind that in all our adult educational experiments we should build together, co-operating in the full sense of community, to liberate man from psychological, historical, religious prejudices and narrowmindedness and to work for social justice beyond all differences of race, nationality and creed. It is therefore important that all religious bodies cooperate with UNESCO and with national organizations in a concerted effort to build foundations and bridges for real understanding and peace."

Asks Haiti liberty

VATICAN CITY — (NC) — Pope Paul VI told Haiti's new ambassador to the Vatican that the Catholics of Haiti "ask nothing else, as you know, than to enjoy religious liberty."

His words drew special meaning from a sad history of the expulsion of priests during the regime of Francois "Papa Doc" Duvalier, the late president for life of Haiti.

Catholics want religious liberty, the Pope said "so they can make their faith bloom and can live their engagement, aided by their pastors whether native born or missionary."

Ambassador Francois Guillaume presented to Pope Paul "the filial good wishes of his excellency, Jean-Claude Duvalier, president for life of the Republic of Haiti, for your personal health and happiness as well as for the ever increasing spread of the Holy, Catholic, Apostolic and Roman Church."

Jean-Claude Duvalier became president of Haiti after his father's death in April 1971.

In 1964, three years after Francois Duvalier's election to the presidency and the very year he was declared president for life, all Jesuits were expelled from Haiti.

An agreement between Church and state was reached in 1966 and allowed the return of Coadjutor Bishop Remi Augustin of Port-de-paix. But in 1969, 10 other priests, all Haitians, were expelled. At that same time some missionary priests left the country out of solidarity with their expelled colleagues.

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Serra Club of Palm Beach

First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

'A credibility gap exists on bombing of Viet dikes'

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

Three months ago I attended a meeting addressed by an Air Force general from Vietnam. In his talk he emphasized the colossal and catastrophic proportions of the disaster that would fall upon North Vietnam if the Americans were ever to bomb the dikes.

AS HE pictured the enormity of the disaster, only a nuclear attack could match the slaughter and devastation unleashed by massive walls of water rolling over a countryside. He assured the audience that the U.S. would never commit the frightful crime of bombing these dikes.

U.N. Secretary General Kurt Waldheim recently charged that the U.S. had bombed these dikes but he carefully refrained from saying the bombings were deliberate. Others had already made similar charges. The Swedish Ambassador to Hanoi had made the charges as well as a French reporter who said he was standing on a dike when he witnessed an American attack upon it.

Eugene Carson Blake, World Council of Churches' leader, was one of those who asked the American President for an explanation. His letter to the President (July 17th) was sharp and to the point. It seems that he had asked the President three months earlier for an appointment for himself and American ecumenical leaders to discuss moral issues involved in the Vietnam war. He was assured that such a meeting was "under active consideration" but it never materialized.

IN HIS July 17th letter to the President, Blake raised only one issue, the question of the dikes. He pleaded with the President to use his authority immediately to stop this bombing. To highlight the importance of this moral issue, Blake said: "It has been estimated that more than one million lives would be immediately lost if the violent floods which threaten the region each rainy season were not contained."

In his press conference on July 27th, the President lashed out at those raising the issue of the dikes. He attacked the U.N. Secretary General and "many well-intentioned and naive people" for allowing themselves to be taken in by "enemy-inspired propaganda." He did admit that some bombs may have been dropped on dikes but that this was not part of any prearranged policy. The President insisted that "if damage did occur, we are making every possible effort to see that it will not occur again" and said that military and aircraft commanders "are instructed to avoid civilian damage where they can." This was scarcely a satisfying explanation in view of the credibility gap already existing between the Government and the American people.

NOR WAS it a sufficient response to point out, as the President did, the fact that the North Vietnamese have been slaughtering thousands of civilians. Since when have we taken North Vietnamese conduct as a criterion of proper American behavior? The President spoke of our admirable restraint in prosecuting this war. This however is not the

Find other jobs, Bishop urges migrant workers

DAVENPORT, Iowa — Bishop Patrick Flores told Mexican-American workers here to get out of migrant farm work, find other jobs and settle down in permanent homes.

"I don't think we can look to the farm industry and say, that it is the future of the poor," Bishop Flores said. "There is no future there. In fact, there is no present."

At a series of church and social functions in Davenport, Muscatine, and Fort Madison, three southeastern Iowa towns with established Chicano communities, the Mexican-American bishop told his "friends and relatives" that new farm machinery will completely eliminate the need for migrants in ten years.

The auxiliary bishop of San Antonio has visited migrant camps and established Mexican-American communities in 43 states since his consecration in 1970.

Bishop Flores called migrant farm work a job "with-

out a past, present or future." As the migrants try to "settle out of the migrant stream" however, they will trade their present problems for the problems of the unskilled unemployed poor everywhere, with the added handicap of a dissimilar culture and language, he said.

"The Spanish language is too sacred and too dear for us to forsake it overnight," he said. He speculated that Chicanos would continue to be bi-lingual and bi-lingual cultural for some time, in the same way other ethnic groups have retained some of the original culture.

The bishop said that Christians must develop people, not projects. They should focus their efforts on job rehabilitation and development of local leadership, he told them. While retraining is the first priority, he said, improved bilingual education on the primary and secondary level is the key to the future for Chicanos in America.

issue. The issue is veracity of the specific charges about U.S. bombing of specific dikes.

The charges cannot be answered by boasting that the U.S. is not using the "great power that could finish off North Vietnam in an afternoon." Whether the President was referring to our capability of bombing the

Comment

dikes or dropping nuclear bombs on Hanoi I don't know. It is not the question at issue.

The American public wants to know precisely how much damage has been done to the dikes by our bombings, and how probable is it that the attacks will be repeated. It is not enough to say that we have no official policy of bombing dikes or to say that the military are instructed to avoid civilian damage. The case of General Lavelle is too fresh in our minds. He was not authorized to bomb North Vietnam but he did it without authority, and he claims that higher-ups were aware of what he was doing. In brief, we would like to know what efforts the Administration is making to insure that the recent bombing attacks on dikes will not be repeated.



THE PENTAGON has released this photo reported to show three 37mm anti-aircraft guns positioned on a dike next to the Canal des Rapides, five miles east of Hanoi, firing as a U.S. Air Force reconnaissance aircraft takes the photo. The date the photo was taken was not given. The U.S. has been criticized recently by numerous churchmen for allegedly bombing dikes and dams in North Vietnam.

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Guidelines for communicating with youth

By **BOB PREZIOSI**
Archdiocesan CYO
Executive Director

Everyone today talks about the generation gap or the communication gap between teen-agers and adults. However, these terms fail to give light to the real problem. What we are really talking about is an idea gap, which isn't as serious as some individuals would have us believe — or is it?

Many social scientists feel that it is impossible to erase such a gap. This is not completely true. But before a solution is offered, it is necessary to ascertain why such an idea gap exists. Indeed, it is often necessary to learn why this problem is given such a label.

FIRST OF all, youths are isolated from their parents, the people with whom they should communicate the most. This isolation takes three forms: mental, social and physical. Mental isolation is probably the most difficult to overcome. Because teens and adults are at different stages of development, it is difficult for them to be concerned about the same things. A father or mother who has worked all day doesn't have his or her mind on the big basketball game that Tommy Teen wants to rap about.

Social isolation is most probably a product of our leisure oriented culture. Mom and Dad are off to a party at the boss' house, while Tom and Tillie Teen-ager spend the night at the local drive-in. Families don't seem to get together for social affairs anymore.

Physical isolation is evident in homes where members of the family become engrossed in activities outside the home. Family members may not see each other for days at a time except on a note pad or to be awakened in the morning.

THE SECOND reason why this gap exists is a result of the "new education." Progressive educators today preach free thinking. The individual must learn to think for himself, to solve his own dilemmas, to constantly search for the better way and to seek scientific truth. This sounds fine. But these same over-30 educators are first to criticize the young people who learn to do these things. The educators say that the young people carry their free thinking too far. Maybe the educators are doing too good of a job. In any case, the new education has added to the problem.

Next to be considered is the young people's revolt against materialism. They've been handed everything that they could possibly want. It is apparent that they want something else. What is it that they're after? Is it love, security, affection or trust? It could be. It could also be one of a hundred other things. It could even be something as simple as understanding.

The last reason is that the young people's drive for involvement is not understood by adults. As a matter of fact, not even youths themselves understand this tremendous drive. Since it is a psychological phenomenon, it may be a product of our society. This particular drive is not unique to our society, but very rarely is it found to any degree in any non-Western, non-democratic, non-industrialized society. A drive is something that is reduced when satisfied. If not

satisfied it lingers within the individual and consumes more psychological energy than is healthy for the normal person. There are, of course, many different ways to reduce such a drive. We have no time to go into them here. Anyway, this involvement drive is part of the problem.

A problem such as the idea gap is not easily solved because of its many facets. It may never be totally solved, either. However, there are a number of things that can be done to ease the tensions created by such a problem.

FIRST, WE must look for common starting points between adults and youth. Instead of accenting lines that separate the two, we must draw a circle around the 2 groups and their similarities. Similarities will bring people together, differences won't. This doesn't mean that people must forsake their individuality. It does mean that all individuals have some things in common with each other. To begin with, we all have bodies and souls. Differences can not be over looked, but they can be given less import and value.

Philosophers believe that

we're in an age of analysis. Assuming that this is true, which I feel it is, we must always know the why of things and be prepared to relate it to others. It is not enough to stamp with approval or disapproval. Explanations are necessary. Cause and effect must be known. Kids will listen to reason.

Some learning psychologists believe that learning is possible through imitation. Therefore, it is important to demonstrate to young people what we would like them to learn. Demanding certain behavior will never have the effect that demonstrating it will. If we expect good behavior, then we must teach good behavior. We must be good ourselves. Nothing turns a teen-ager off more than hypocrisy. If we expect adult standards, then we must demonstrate them.

FOURTHLY, it is important that we maintain contact between the two groups. As supervisors, we should stand by them, not over them. The time to step in is only when it seems certain that catastrophe is about to ensue. Advice is exactly that and nothing more.

In our contact with youth we should avoid over reacting. Little is accomplished by such behavior. As a matter of fact, its effect can be detrimental, depending on the situation and the type of person involved. This does not mean that display of emotion is bad. We are not robots. We have emotions.

In conclusion, if we are willing to take an interest in youth the problem is easier to deal with. We know that complete harmony is an unrealistic goal at the present time, but things could be better. Success in communicating with youth is a necessity, not a luxury. Without it we have nothing but isolated and withdrawn youth. There is a better way.

Leadership training slated for Sunday

Nearly 100 CYOers are expected at St. Stephen parish's social hall in Hollywood tomorrow (Saturday) for the President's Conference — a one day program in leadership training for parish youth officers. The activities begin at 9 a.m. and continue until 4 p.m. with a lunch break included.

Two films, "The Eye of the Beholder" and "The Question," will be shown. Leadership styles, techniques of motivation, and effective planning are among the topics scheduled to be discussed. Brainstorming exercises and behavior analysis exercises will also be included.

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MARIAN TOWER residents celebrated the arrival of a new "old Glory" and a recently-installed flag pole with a flag-raising ceremony, Tuesday, the Feast of the Assumption. Mrs. Flora Randel (center left) and Wilbert Feldhake (next to pole), Tower residents, raised the flag as (from left to right) Msgr. Patrick J. O'Donoghue, St. Mary Magdalen pastor, and Florida State Senator Dick Fincher, watched. Afterwards, a luncheon was held in the Tower's dining facility. The fiberglass pole and flag were purchased with proceeds of a fund-raising drive by the residents.

Administration officials back tax credits for school tuition

By JOHN MAHER

WASHINGTON — (NC) — Three Nixon administration officials opened House Ways and Means Committee hearings on tax credits with endorsements of legislation granting a \$200 credit against individual income tax for tuition paid to nonpublic elementary or secondary schools.

The three officials testifying on H.R. 16141, a bill introduced by Rep. Hugh L. Carey, D-N.Y., and Rep. Wilbur D. Mills, D-Ark., chairman of the Ways and Means Committee, were Secretary of Treasury George P. Shultz, Secretary of Health, Education and Welfare Elliott L. Richardson, and Caspar W. Weinberger, director of the Office of Management and Budget.

Shultz confined his testimony to Title II, the section of the bill that would allow parents of students in nonpublic elementary and secondary schools to deduct up to \$200 for their final income tax bills for tuition paid to those schools.

"WE BELIEVE that the existing system of nonpublic schools, which educates a tenth of our children, is a vital national asset," Shultz said. "The nonpublic school system provides a diversity which is healthy. It provides, in many instances, a proving ground for innovation and experimentation which is of great benefit to public education and the public generally."

"It shoulders a heavy burden of costs which would otherwise fall on the public generally."

Urging that steps be taken to prevent the closing of nonpublic schools, Shultz said that a tax credit is not a complete answer to the problems of nonpublic school parents but can

help in a major way and can be placed into operation quickly.

He said that the Internal Revenue Code's allowance of tax deductions for contributions to nonprofit schools was a precedent suggesting the constitutionality of the tax credit.

IN HIS TESTIMONY, Weinberger pointed out that Title I of the bill, dealing with payments to states for public elementary and secondary education, provides for annual spending of \$2.25 billion per year for each of the next five years. "At the same time," he said, Title II would have the effect of reducing Federal revenues by about \$750 million per year.

Pointing out that the combined effect of these steps would be to add \$15 billion to federal expenditures over the next five years, Weinberger said, "I know that the federal government cannot afford this \$15 billion program over the next five years unless some major reductions are made in existing programs."

He suggested that Congress consider what old programs can be eliminated to free funds now committed to those programs.

Questioning by Rep. James C. Corman, D-Calif., failed to elicit any suggestions from the administration spokesmen concerning programs to cut.

Richardson confined his testimony to the section of the bill dealing with payments to the states. This section, Title I, he said the administration could not support in its present form because it does not deal adequately with the problem of property tax relief or with the problem of achieving equalization of funding for education in local jurisdictions within each state.

Pope sun-tanned healthy on his 'working vacation'

CASTELGANDOLFO — (RNS) — Pope Paul VI, on his two-month "working vacation" at the papal Summer residence here, appears to be enjoying his respite from the stifling heat of Rome and the regular press of Vatican business.

Although the Pope spends long hours working even while on holidays, he cuts to a minimum the number of private audiences he grants and reportedly puts off some routine church business that can be delayed until his return to the Vatican in mid-September.

"HE STILL puts in a long day at his desk," one source said, "and fulfills his duties by performing pressing business. Almost every night the light in his private study is burning well past midnight and sometimes past one o'clock in the morning."

Several of the 50 Vatican gendarmes who accompany the Pontiff to the Castel each

year said the Pope goes into the sprawling formal gardens adjacent to the Palace twice each day when the weather permits.

"He goes into the gardens at 11 a.m. for about an hour and then for another hour at about 6 p.m.," a source said.

Pope Pius XII used to stroll in the gardens for hours at a time, but Pope Paul is noted for his disinterest in strolling and his advisers have been known to ask him many times to walk more often here and in the Vatican for his health.

THE CASTEL long has been loved by Pope Paul, one source said, recalling that, when he was still Cardinal Montini of Milan, the future Pontiff often came to Castelgandolfo even in the Winter to spend a few days refreshing himself in the clear mountain air.

Living at the Summer residence in a special suite

set aside for him is Cardinal Jean Villot, Vatican Secretary of State. He is the first Secretary of State in modern times to make full use of the special suite reserved for the holder of that office during a papal residence.

SPRINGFIELD, Ill. — (NC) — For the third time in a year, the Illinois General Assembly has approved legislation designed to aid nonpublic schools.

The six-bill \$35 million package is expected to be signed into law by Gov. Richard B. Ogilvie, an advocate of nonpublic school aid.

Last summer the U.S. Supreme Court struck down bills from other states which would have awarded flat grants to parents of children in nonpublic schools. The ruling came only days after a similar measure had been approved in Illinois.

Ogilvie then used his amendment power to bring

the bills in line with the ruling and the Legislature passed the amended bills, virtually identical to those passed this week.

The Illinois Supreme Court, however, declared that the governor had misused his power and it invalidated the measures.

THE NEW BILLS would award textbook and services grants of \$60 for elementary school students and \$90 for high school students. State grants to poor families would equal the amount spent on each child in the public school district in which he lives.

The package provides for:

• Grants totaling \$25.5 million to parents of private

and parochial school students for textbooks and auxiliary services, such as health, guidance and counseling, to be furnished by local public school districts.

• \$4.5 million in grants to parents, earning less than \$3,000 a year, with children in nonpublic schools.

• A \$5 million appropriation and establishment of a nine-member state educational development board to work out innovative cooperative educational programs

between public and nonpublic schools.

Caritas to aid homeless

VATICAN CITY — (NC) More than 700,000 South Vietnamese have been forced to leave their war-torn cities and villages in the past four months, according to a report by officials of Caritas Internationalis, the international Catholic charities organization.

To examine the relief problems and needs in South Vietnam, Caritas Internationalis sent Msgr. Georg Huessler, president of the German branch of Caritas, to the scene to work with Father Charles Grange, head of the Asian division of Caritas Internationalis.

In a report to the Caritas headquarters here, the inquiry team said that the city of Da Nang, which has been taking in refugees from Quang Tri and Hue, has had its population increased from 430,000 to more than 700,000.

The inquiry team reported also that although the South Vietnam government is

providing aid and supplies for the new refugees, "it is evident that the cooperative action of international bodies is ever more necessary."

Caritas in South Vietnam, it was reported, has helped some 160,000 people and plans to extend its work with the help of Caritas Internationalis and of other religious organizations.

Efforts of Catholic relief agencies will be complementary to the government program, the inquiry team reported. Catholics will also work more closely with other religious organizations to bring aid to as many people as possible and to avoid creating so-called "privileged centers" of aid for only special categories of refugees.

Rites held for Miss Rafferty

The Funeral Liturgy was celebrated in St. John Bosco Church for Miami pioneer Miss Helen M. Rafferty, formerly a member of the staff at SS. Peter and Paul School Cafeteria.

A resident of Miami since 1926, she died in a convalescent home after a short illness.

Survivors include a sister, Evelyn Rafferty and a niece, Mrs. Mary Shackelford.

Rebroadcast of 'The Seed'

A one-hour news documentary on "The Seed," a unique drug addiction rehabilitative center in Fort Lauderdale, will be presented at 8 p.m. today (Friday) on WTVJ, CH. 4.

\$35 million OK'd for aid to schools

SPRINGFIELD, Ill. — (NC) — For the third time in a year, the Illinois General Assembly has approved legislation designed to aid nonpublic schools.

The six-bill \$35 million package is expected to be signed into law by Gov. Richard B. Ogilvie, an advocate of nonpublic school aid.

Last summer the U.S. Supreme Court struck down bills from other states which would have awarded flat grants to parents of children in nonpublic schools. The ruling came only days after a similar measure had been approved in Illinois.

Ogilvie then used his amendment power to bring

the bills in line with the ruling and the Legislature passed the amended bills, virtually identical to those passed this week.

The Illinois Supreme Court, however, declared that the governor had misused his power and it invalidated the measures.

THE NEW BILLS would award textbook and services grants of \$60 for elementary school students and \$90 for high school students. State grants to poor families would equal the amount spent on each child in the public school district in which he lives.

The package provides for:

• Grants totaling \$25.5 million to parents of private

and parochial school students for textbooks and auxiliary services, such as health, guidance and counseling, to be furnished by local public school districts.

• \$4.5 million in grants to parents, earning less than \$3,000 a year, with children in nonpublic schools.

• A \$5 million appropriation and establishment of a nine-member state educational development board to work out innovative cooperative educational programs

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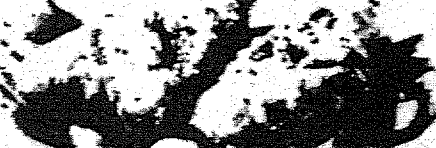
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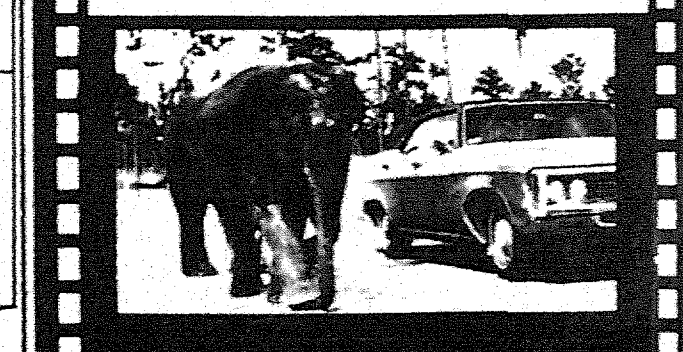
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Decenas de representantes de la colonia hispana de Miami desfilaban frente a los hospitales Westchester y South Miami expresando la repulsa de este sector de la población a la práctica de abortos en esos centros, ya que tal cosa constituye una violación de la función real de los hospitales, que es proteger y salvaguardar la vida humana, y no arrancársela a criaturas inocentes e indefensas, expresó la señora Magaly Llaguno, una de las organizadoras de la marcha. 'Creemos que lo que se está haciendo en estos hospitales es matar vidas inocentes a través del aborto. La nueva ley en efecto desde hace cuatro meses no ha sido interpretada por los funcionarios estatales, aunque es más vaga e imprecisa que la derogada por la Corte Suprema de la Florida, añadieron los manifestantes. En la composición gráfica, la señora Llaguno organizando la marcha. Abajo, uno de los manifestantes.



ULTIMAMENTE dijo el PAPA



REVOLUCION Y REFORMA: Demasiada apología se hace hoy de la revolución como ideal, como sistema y como fuente de derecho y de justicia; por eso. ¿Cómo no va a dejarse convencer o autoconvencer la masa, o mejor dicho, el pueblo, los maestros y los guías de la sociedad de que la revolución es por sí misma un deber y además fuente de obligaciones morales? . . . ¿No estaremos abusando de esta explosiva palabra "revolución" y transformándola en un mito desastroso o por lo menos en un mito que es fuente de tormento? Además: No es verdad que la revolución reivindica para sí el arbitrio absoluto y el derecho indiscutible de convertirse en un dominio despótico y opresor, apenas ha triunfado sobre sus propios opositores y los ha dispersado? ¿Qué régimen es más rigurosamente conservador que el revolucionario? ¿No será que bajo esta anárquica palabra "revolución" se ha refugiado ahora, en muchas partes y en muchas mentes, otra palabra de significado completamente diverso, la palabra "reforma", que nace de una energía no subversiva sino respetuosa del bien común y creadora de renovaciones provechosas y debidas?

DEBER Y LIBERTAD: Jesús nos enseñó la plegaria 'hágase tu voluntad así en la tierra como en el cielo'. Al decirlo como hijos al Padre Celestial, en ella se encuentran el amor y el deber, se complementan, se explican mutuamente. El deber no es contrario a la libertad. Como discípulos de Cristo, somos defensores de la libertad del espíritu humano, y por tanto, del orden social que nace de él. Y por eso somos defensores

del deber. De ese deber que nos dirige en los diversos actos de nuestra vida y sobre todo nos impone el nuevo mandamiento evangélico de amar al prójimo como Cristo nos ha amado."

LA IGLESIA — La iglesia es sociedad, es reunión, es cenáculo en el que todos son como en los primeros tiempos. "Un solo corazón y una sola alma"

PRECEPTO DOMINICAL. El cumplimiento del precepto dominical y festivo significa la participación en el convite común de la palabra de Dios y de los misterios supersustanciales de la presencia sacramental y sacrificial de Cristo, corazón de la religión viva. Muchos pierden la fe y dejan de comprender la importancia indispensable de la religión en la vida moderna tan intensa pero también tan profana, porque se desentienden de esta hora de Iglesia, es decir, de esta reunión comunitaria festiva; o porque no intentan comprender su significado vital ni se preocupan por gozar del mismo en la transfiguración, que el acto de culto que es la misa nos permite comprender, dándonos una sabiduría acerca del misterio divino, del mundo circundante, del destino del hombre y de aquel ser desconocido para nosotros mismos, que somos nosotros. Reafirmemos de nuevo, hijos y hermanos amadísimos, el compromiso individual de la asistencia a la misa festiva, si es posible comunitaria. Volvamos a introducirlo en el comportamiento normal de nosotros, los creyentes, y reconozcamos la energía restauradora que podemos recibir de él.

Nuevo Principal de Belén el P. Arroyo

Al comenzar el curso escolar 1972-73, el Colegio de Belén (Belén Jesuit Preparatory School) contará con un nuevo principal, el Padre Felipe Arroyo, S.J.

El Padre Arroyo ocupó esa misma posición en el Colegio de Belén de La Habana desde 1957 a 1961, en que el prestigioso plantel de los padres jesuitas fue clausurado por el régimen comunista. Al establecerse Belén en Miami, el Padre Arroyo fue designado vice principal, pasando después a República Dominicana, donde fue director del Departamento de Educación de la Universidad Católica de Santiago de los Caballeros.

La designación del padre Arroyo cubre la vacante dejada por el Padre Daniel Baldor, — el afamado educador cubano — que ocupaba el cargo de rector y que ha sido trasladado a República Dominicana y la del joven pedagogo Antonio B. Abella.



P. ARROYO

que actuaba como principal y que ha pasado a un cargo ejecutivo en una firma aseguradora. Abella fue el primer seglar en ocupar la posición de principal en la larga historia del Colegio de Belén así como en todos los

high schools católicos de la Archidiócesis de Miami.

Nacido en Valladolid, España, el Padre Arroyo fue a Cuba por primera vez en 1944, ejerciendo el magisterio en Belén hasta 1947 en que regresó a España para cursar estudios en la Universidad de Comillas y recibir la ordenación sacerdotal en 1950.

Dos años después regresó a Cuba, siendo principal en los planteles de Dolores, Santiago de Cuba y Belén. La Habana.

En Estados Unidos el Padre Arroyo obtuvo el grado de 'master' en Educación en la Universidad de Fordham, N.Y.

¿CUAL ES SU DUDA?

La suya o la que — siempre de orden moral — se suscite en su medio, hallará aquí nuestra respuesta. En su consulta, no omita nombre y

apellido y lugar de residencia. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a Voice, P.O. Box 1059, Miami, 33138.

¿Cómo hago para ser elegido?

He oído decir que Dios tiene contados todos nuestros pecados, y que cuando llegamos a determinado número, que sólo El sabe, se colma la copa y nos condenamos. ¿Acaso los elegidos son lo que han muerto sin haber llegado al número fatal?

Bernardo Ibáñez

Evidentemente, Dios tiene contados no sólo nuestros pecados, sino también todas nuestras acciones, hasta la más pequeña y recóndita. Pero está siempre dispuesto a perdonarnos, sin límite, siempre que, sinceramente arrepentidos, le pidamos perdón. En la Biblia encontramos a cada paso testimonios de la misericordia de Dios hacia los pecadores. En el Antiguo Testamento, cada vez que su pueblo rompía el pacto o alianza y prevaricaba, pero se arrepentía ante el llamado de los profetas, Dios lo recibía de nuevo en su amistad. En el Nuevo Testamento, tenemos el ejemplo de Cristo que nunca rechazó a ningún pecador arrepentido, por mucho que hubiera pecado. La mujer adúltera, la Magdalena, Levi el recaudador, el buen ladrón, son otros tantos testimonios de la misericordia del Señor.

En cuanto a la palabra elegido su significado es diverso, y difícil de entender, dado lo impenetrable de los dos extremos fundamentales: la libertad del hombre y la omnisciencia de Dios. Pero de modo corriente se aplica a todos aquellos que haciendo de su parte todo lo posible, para perseverar, lo logran con la gracia de Dios. De ahí que San Agustín alentase a sus discípulos, para que desechasen las dudas maléficas citando a San Pablo. "Si no eres elegido, haz que lo seas". En efecto, es absolutamente cierto que la gracia de Dios asiste a quien hace lo que está de su parte por recibirla.

Desde este punto partirá el viernes, 8 de septiembre la procesión marina que cruzará la Bahía Biscayne para llevar la imagen de la Virgen de la Caridad del Cobre hasta el Marine Stadium donde a las 7:30 p.m. comenzará la misa concelebrada.



Observando el avance de las obras de construcción de la Ermita de la Caridad del Cobre aparecen desde la izquierda el pintor Teok Carrasco, que ya está diseñando el mural para ese templo, el Padre Agustín Román, el Dr. José Miguel Morales Gómez, Maurice Ferré, Presidente de las Industrias Maule, que ha donado todo el concreto para la obra y Robert C. Saunders, de Standard Dry Wall Products, que ha donado los materiales de terminado exterior e interior.



Los devotos de la Virgen de la Caridad de los 22 municipios que forman la provincia de Matanzas se congregaron en una Romería Matancera en los terrenos de la Ermita de la Caridad. Comidas típicas, música folklórica y una oración por la patria, fueron los puntos salientes de este ágape. Afamados artistas como Rolando Ochoa, el cantante Rey Formoso, Luis Santí y su combo y la "Calandria Matancera", Dignora García, el animador radial Eduardo González Rubio y el cantante español Tomás de San Julián. En la composición gráfica, arriba, Demetrio Pérez Jr. del ejecutivo de los Municipios de Matanzas, pronunciando breves palabras. Abajo, el ágape en torno a los platos típicos bajo la sombra de los pinares que rodean la Ermita.

Doctrina y pastoral sobre la confesión

La edición en español de L'Osservatore Romano (16 julio 1972) publica el texto que reproducimos íntegramente a continuación.

EL SACRAMENTO DE LA PENITENCIA

Cristo nuestro señor instituyó el sacramento de la penitencia para que los fieles pecadores obtuviesen de la misericordia de Dios el perdón de las ofensas hechas a El y pudiesen al mismo tiempo reconciliarse con la Iglesia (cf. Lumen gentium, 11). Hizo esto al comunicar a los apóstoles y a sus legítimos sucesores la potestad de perdonar y retener los pecados (cf. Jn 20, 22 s.).

El Concilio de Trento declaró solemnemente que para la remisión íntegra y perfecta de los pecados se requiere en el penitente tres actos como partes del sacramento, a saber: la contricción, la confesión y la satisfacción; declaró asimismo que la absolución dada por el sacerdote es un acto de orden judicial y que por derecho divino es necesario confesar al sacerdote todos y cada uno de los pecados mortales, así como las circunstancias que cambian su especie, de los cuales uno se recuerde después de un diligente examen de conciencia (cf. Sess. XIV. Canones de Sacramento Paenitentiae, 4, 6-9; DS, 1704, 1706-1709).

Ahora bien, muchos Ordinarios de lugar están preocupados, de una parte, por la dificultad que encuentran sus fieles para acercarse a la confesión individual debido a la escasez de sacerdotes en algunas regiones, y de otra, por la propagación de algunas teorías erróneas sobre la doctrina del

Mensaje del Arzobispo:

'Tenemos que ayudar al desarrollo de Latinoamérica'



Los pueblos de Latinoamérica, con una fe cristiana profundamente enraizada, como se demuestra en esta manifestación de fervor religioso en Lima, Perú, necesitan la ayuda económica y espiritual de los cristianos de Estados Unidos, para llevar adelante los planes de desarrollo humano.

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

En el año 1961, el ya fallecido y querido Papa Juan XXIII dirigió al mundo, y en especial a los Obispos Americanos, una apelación de ayuda para la Iglesia en Latinoamérica.

Ese continente inmenso y de rápido crecimiento ahora contiene más de un tercio de todos los Católicos en el mundo y casi un setenta por ciento de los laicos no están instruidos en los fundamentos básicos de la Fe.

Este crecimiento rápido coloca una carga sin precedente sobre la Iglesia en Latinoamérica, una carga que nosotros podemos aliviar con nuestros sacrificios. Tenemos la oportunidad de participar en este gran apostolado por medio de una colecta especial que se hará en todas las Iglesias en los Estados Unidos el próximo Domingo.

Los sacrificios hechos por ustedes en años anteriores han dado a conocer el nombre de Miami en todo el continente. Estoy seguro que este año serán igualmente generosos.

Rogándole a Nuestra Señora de Guadalupe, Patrona de las Américas, su protección para ustedes y sus seres queridos, quedo

Sinceramente en Cristo.

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami

LA VOZ

Suplemento en Español de *THE VOICE*

sacramento de la penitencia y la práctica abusiva de dar la absolución sacramental a muchos simultáneamente, solo genéricamente confesados. Por esto se han dirigido a la Santa Sede pidiendo que, según la verdadera naturaleza del sacramento de la penitencia, se recuerden al pueblo cristiano las condiciones necesarias para el recto uso de este sacramento y que se den algunas normas al respecto en las actuales circunstancias.

Esta Sagrada Congregación, después de una seria reflexión sobre tales cuestiones y teniendo en cuenta la Instrucción de la Sagrada Penitenciaría Apostólica, del 25 de marzo de 1944, declara cuanto sigue:

I. LA CONFESION INDIVIDUAL, MODO ORDINARIO DE RECONCILIACION

Se ha de mantener con firmeza y se ha de continuar poniendo fielmente en práctica la doctrina del Concilio de Trento. Consiguientemente, se ha de reprobear la práctica surgida recientemente aquí y allá, con la cual se pretende satisfacer el precepto de confesar sacramentalmente los pecados mortales para obtener la absolución mediante la confesión genérica o, como dicen, celebrada comunitariamente. Esto lo exige no sólo el precepto divino declarado en el Concilio de Trento, sino también el mayor bien de las almas que, según puede comprobarse por experiencia secular, se consigue con la confesión individual rectamente hecha y administrada. La confesión individual y completa seguida de la absolución es el único modo ordinario, mediante el cual los fieles pueden reconciliarse con Dios y con la Iglesia, a no ser que una imposibilidad física o moral los dispense de tal confesión.

II. ABSOLUCION COLECTIVA EN PELIGRO DE MUERTE

Puede suceder de hecho que alguna vez, en circunstancias particulares, sea lícito e incluso necesario dar la absolución de modo colectivo a muchos penitentes, sin previa confesión individual.

Puede ocurrir esto sobre todo cuando se presenta peligro inminente de muerte y no hay tiempo para que el sacerdote o sacerdotes aunque estén presentes puedan oír en confesión a cada uno de los penitentes. En tal caso cualquier sacerdote tiene la facultad de dar la absolución de manera general a muchas personas, haciendo antes, si hay tiempo, una brevíssima exhortación para que cada uno procure hacer un acto de contricción.

III. OTROS CASOS DE GRAVE NECESIDAD

Además de los casos de peligro de muerte, es lícito dar la absolución sacramental a muchos fieles simultáneamente, confesados sólo de modo genérico pero convenientemente exhortados al arrepentimiento, cuando haya grave necesidad: es decir, cuando, visto el número de penitentes, no hay a disposición suficientes confesores para escuchar convenientemente la confesión de cada uno en un tiempo razonable, y por consiguiente los penitentes se verían obligados, sin culpa suya, a quedar privados por largo tiempo de la gracia sacramental o de la sagrada comunión. Esto puede ocurrir sobre todo en territorios de misión, pero también en otros lugares y entre grupos de personas, donde resulte clara una tal necesidad.

Sin embargo esto no es lícito, cuando haya confesores a disposición, por el solo motivo de una gran concurrencia de penitentes, como puede ocurrir por ejemplo en ocasión de una gran fiesta o peregrinación (cf. Prop. 59a. de la condenada por Inocencio XI el 2 de marzo de 1679 DS, 2159).

concluye la semana próxima.

¿Qué será mi hijo?

La máxima 'samaritana' es conocida por todos; el "serás lo que debes ser o sino no serás nada" ha sido escuchada, al menos alguna vez, por cada padre y cada madre. Pero muchos de ellos — ¿por comodidad, por ignorancia, por soberbia? — hacen caso omiso de la sabiduría contenida en la frase y tratan de modelar la personalidad de sus hijos a su imagen y perfecta semejanza, con el riesgo de arruinarlos para siempre. Usted, ¿está dispuesto a evitar el peligro?

La máxima 'samaritana' es conocida por todos; el "serás lo que debes ser o sino no serás nada" ha sido escuchada, al menos alguna vez, por cada padre y cada madre. Pero muchos de ellos — ¿por comodidad, por ignorancia, por soberbia? — hacen caso omiso de la sabiduría contenida en la frase y tratan de modelar la personalidad de sus hijos a su imagen y perfecta semejanza, con el riesgo de arruinarlos para siempre. Usted, ¿está dispuesto a evitar el peligro?

Así, como al nacer debe cortarse el cordón umbilical entre la madre y el niño para hacer posible la vida independiente de éste, igualmente las madres tienen que aprender a cortar, progresiva e indefectiblemente cuando llegue el momento, ese otro "cordón" invisible, pero mucho más resistente, que las une — especialmente en el nivel afectivo — a sus hijos.

No se trata de la destrucción sistemática del amor materno y filial, sino, al contrario, de una evolución en la forma, de una adaptación a las circunstancias de la vida, del desarrollo de un amor liberador y no posesivo.

ORACION DE LOS FIELES

VIGESIMO DOMINGO DEL AÑO
(20 de agosto)

CELEBRANTE: Uno de los temas en la liturgia de hoy es nuestra necesidad de una fe firme en el amor de Dios hacia nosotros. Debemos confiar más en su bondad y tratar de complacerlo cada vez más.

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

1. Que siempre expresemos nuestra gratitud por la presencia del Señor en la Iglesia y por la luz del Espíritu Santo sobre el pueblo de Dios, oremos al Señor.

2. Que todas las autoridades civiles y todos los que trabajan por el bienestar de los pueblos comprendan que toda autoridad procede de Dios para que actúen de acuerdo a Su voluntad, oremos al Señor.

3. Que continuemos laborando, orando y esperando por una paz, duradera, justa y verdadera para el mundo, oremos al Señor.

4. Por los ancianos, los enfermos, los incomprensidos, por los pobres y los que sufren por cualquier causa, oremos al Señor.

5. Por nuestros jóvenes, por los que gozan de salud, por los que gozan de riquezas, para que usen sus dones en el servicio de sus semejantes, oremos al Señor.

6. Que nuestra fe y esperanza en Dios crezca junto a nuestro amor por El, para que nuestra preocupación por su mundo y cuantos lo habitan se haga cada vez más activa, oremos al Señor.

CELEBRANTE: Padre celestial, que siempre te alabemos a través de una conducta que queremos que sea guiada y fortalecida por tu Espíritu Santo. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amen.

Son muchas las madres que no se dan cuenta del gran daño que pueden causar a sus hijos — a la hija, sobre todo — cuando los envuelven con lazos afectivos demasiados apretados. Es cierto que el pequeño necesita abundancia de cuidados maternos, tanto físicos como psíquicos, pero a medida que crece es la misma madre quien le enseña a liberarse de ellos, en forma progresiva e insensible, que conducirá al joven a su independencia afectiva e intelectual.

La oposición de la madre a los deportes, las reuniones de camaradería, las estadas fuera de casa, las lecturas y — a veces — hasta las verdaderas posibilidades de trabajo de su hijo, constituye un ejemplo bien claro de conducta materna debilitadora.

Martirologio de la juventud cubana

Por MANOLO REYES

Es indudable que la juventud de la isla de Cuba, bajo el nefasto régimen de Fidel Castro, está sufriendo una de las etapas más serias y graves de toda su historia.

Precisamente el 16 de agosto último se inició un nuevo capítulo de tiranía y esclavitud para esa noble juventud cubana.

SEGUN se ha podido conocer desde esa fecha y hasta el 31 de este mes, desde las ocho de la mañana a las ocho de la noche, las oficinas del régimen rojo de la Habana han estado funcionando para inscribir a los jóvenes cubanos nacidos en el año 1956 — o sea, que acaban de cumplir 16 años de vida — en el titulado "servicio militar obligatorio" que, está más que probado, no es más que una forma de trabajo esclavo.

Desde hace años ya, el comunismo internacional en Cuba finalizó aquella luna de miel que se inició con la juventud cubana por 1959 cuando se robó el poder en Cuba.

De ahí que muchos jóvenes de la amada patria hayan perdido su preciosa vida, inmolados en el ignominioso paredón de fusilamiento, mientras miles en la actualidad guardan la horrible prisión del Castro comunismo.

Aquel Fidel Castro que salió de la Universidad de la Habana, y que lucía defensor de la juventud, ahora ya está más que comprobado que ha venido tratando de someter las ansias y justas aspiraciones de libertad y superación de la juventud, que por eso lo rechaza y denuncia.

RARA es la pared de una Universidad, de un colegio público, de un centro educacional primario o secundario en Cuba, que no este pintada con letreros repudiando al régimen de Fidel Castro. El propio Castro es insultado en esos letreros con los peores calificativos. Y ellos reflejan el rechazo del pueblo cubano a la Unión Soviética cuando expresan: "Rusos, fuera de Cuba".

Miles de jóvenes han sido forzados a ir a los campos y hasta han sido sacrificados inmisericordes por el régimen como cuando el ciclón "Flora" asoló a Cuba en que docenas de jóvenes murieron ahogados con la crecida de ríos, porque el régimen los obligó a recoger café en medio del paso del ciclón por Cuba.

Ahora, viene un nuevo martirio. La inscripción en este supuesto servicio militar.

Este es el martirologio de la Juventud Cubana... el Oro Nuevo de la patria amada... que en su momento oportuno romperá las cadenas opresoras.

Prayer, meditation lead to healthy self-analysis

By TAMMY TANAKA
(One of a series)

NEW YORK — (RNS) — It has been said, half seriously, that the mental problem in the U.S. is fast reaching the point where every American family not only will need a family doctor but an analyst as well.

The term "neurotic" has become a household word, and most people know at least one person who is seeing a "shrink."

But another development in recent years — perhaps helped by such activities as the Jesus Movement — is the growing role of religion in the area of mental health.

RELIGION is no longer generally viewed by social scientists as a mere "tranquillizer" or an "escape from reality," but as an essential key to mental health.

Psychologists and clergymen interviewed repeatedly commented on the similarity between what happens to individuals in prayer and meditation, and what happens in counseling or psychotherapy.

One clergyman called psychotherapy a modern-day substitute for prayer and meditation.

"Prayer is not an escape from reality," said Father Flanagan, information office director of the Brooklyn diocese. "Through prayer and meditation we can gain strength to face reality, the sometimes ugly bitter reality that affects everyone."

HE POINTED out that "of course, if the mental illness has gone too far, you can't just go to church and say a prayer and expect the problems to disappear. But prayer can help relieve anxiety and conflict. It enables people to stand aside and look at the problem more clearly, more realistically."

Rabbi Jacob Goldberg, pastoral counselor at the Fort Tryon Jewish Center,

New York City, holds that "mental illness is basically a spiritual and psychological problem in modern man; and there is a growing awareness that there is a place for religious counseling, separate from what is assigned to psychiatry."

"People no longer know how to pray. They no longer meditate," he said. "With TV blaring, the rush of everyday life, there is precious little time for self-confrontation, self-examination."

Rabbi Goldberg said the "Jewish position is that man should reach out for his fullest potential — that's a 'mitzvah' (religious commandment). Mental illness is seen as a deterrent to that commandment. It is not so

much a matter of illness, as a hindrance to reaching full stature in the eyes of God."

EXPLAINING what happens in therapy, the Rev. William Brockman, a United Methodist pastoral counselor at the American Foundation of Religion and Psychiatry, N.Y.C., said:

"People come to therapy for a number of reasons — loneliness, disturbing marriage and vocation problems, family problems, anxiety and distress over teen-age children.

"But in effect what they are saying is: 'I don't know who I am and I want to find out.' They find out they don't have any goals; they are not clear about what is important, what isn't."

Mr. Brockman said that religion, taken in its broadest sense, is not a fragmented part of a person's life but the way he views his whole life — his "world view."

"What we do in therapy is evaluate in depth how a person views his life," Mr. Brockman said. "We try to help the individuals understand the intellectual and emotional myth by which they're ordering their life and reacting to life in general."

"At the deeper level," he added, "people who are emotionally ill have a feeling of worthlessness. On the surface many of them may be charming, witty, bright — the all-around guy or gal. But deep inside they're insecure. Intuitively, they know things aren't right."

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Closing of nonpublic schools to hike costs

DAYTON, Ohio — (NC) — When a nonpublic school closes, it's the state and local taxpayer who must bear the added cost, according to a team of researchers at Wright State University here.

The researchers examined Ohio's methods of financing public and nonpublic schools.

In Ohio, the total school program expenditures for the 1970-71 year came to \$1.77 billion. In the 1972-73 school year, the researchers project spending to reach the \$2.09 billion mark — an increase of 18 percent over a two-year period.

The closing of nonpublic schools around the state will drive costs even higher, the researchers said. For example, the closing of a Catholic high school last May is ex-

pected to add \$140,000 to public school costs in that area. Of the \$140,000, only \$84,000 will come from the State while \$56,000 must come from local taxpayers if the quality of education in that area is to remain the same.

If all nonpublic school students were shifted to public schools, it would cost a total of \$296 million. Ohio state funds could account for about \$178 million of this increase but local districts would have to raise an additional \$118 million to keep the present per-pupil spending level at an \$876 average.

The economists conclude that even if Ohio Catholics receive state income tax credits towards nonpublic school tuition, it may not be enough to keep Catholic school children in their classes.

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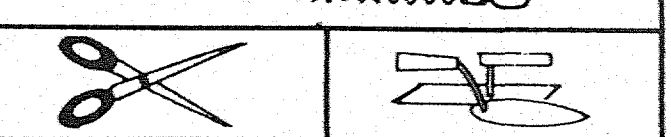
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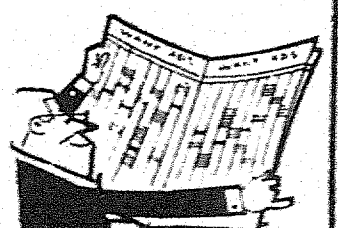
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GOP platform unit hears moral pleas

(continued from page 1)

living in the United States and seven million people are inside a big concentration camp called Cuba."

Noting that his native country was facing a less tyrannical situation at the end of the last century, Reyes, who testified before the Democratic platform committee in June and seven times during the past two years to the U.S. Congress and the Organization of American States, pointed out that the Congress of the United States passed a joint resolution in 1898 which said that the Cuban people had the right to be free and independent.

"After that came the war and Americans and Cubans joined together to fight for freedom. As far as I am concerned that joint resolution still stands since it has not been superceded."

CHARGING that the Red regime in Cuba, "with the moral and material support of the Soviet Union and the communist block" is the second military power of the hemisphere, Reyes urged that Cuba be excluded from the neutrality law of the U.S. and declared that Cuba's increased military ties with the Soviet Union is a real threat and "positive danger" not only for the U.S. but for the entire western hemisphere.

Opposition to abortion was voiced to platform writers by Bishop Gallagher, who spoke on behalf of the U.S. Catholic Bishops; James Condit, Xavier College student from Cincinnati; and members of South Florida's Right-To-Life groups.

"The Catholic Church has taken a clear and unwavering stand in opposition to repealing abortion laws or amending those laws so as to deprive the unborn child of any protection for his or her right to life," Bishop Gallagher said.

Condit held the attention of the members of the sub-committee on Human Rights and Responsibilities as he showed pictures of dismembered fetuses and held up a baby born prematurely in the 20th week of his mother's pregnancy.

Seven-months old Marcus Richardson, believed to be the only infant ever to survive such a premature birth, now weighs 12 pounds and is considered by physicians to be perfectly normal.

"In New York, Marcus could have been killed for another four weeks," Condit emphasized.



OUTSIDE THE Committee room, Bishop John J. Dougherty, chairman on the Committee on International Affairs of the USCC, who also testified, confers with (from l. to r.) Richard Kelly, government liaison, USCC, and James Jennings, representative of the International Affairs Committee, USCC.

While being harassed by 50 Zippies, members of the Dade Right-To-Life Committee also testified. As Zippies shouted epithets at anti-abortion proponents, Miami pediatrician, Dr. Richard Applebaum told committee members that "Womanhood is in trouble and if the family unit on which the health of our society depends is to be saved, we must become aware of the dangers which this involves. More than ever before society has a crying need for mature, capable loving mothers who will rear children to be responsible productive adults."

Other speakers included Rabbi Phineas Weberman, Mrs. Beverly Martin, R.N. and Miami attorney, Joseph M. Fitzgerald who asserted that the argument advanced by pro-abortionists that liberalized abortion will eliminate illegal abortions is "fallacious. This represents, for the first time in our jurisprudence, an effort to declare an act lawful merely because it is felt it cannot be adequately policed," Fitzgerald stated. "There is no difference in this argument than suggesting the abandonment of all traffic laws and laws against murder, larceny, robbery, assault and battery on our streets, merely because such crimes are being committed in abundance."

IN OTHER testimony Bishop John J. Dougherty, chairman of the USCC Committee on International Affairs noted that it is critical that Americans increase their consciousness of several global phenomena of major proportions.

"People all over the planet yearn to free themselves from dependence and exploitation. This is expressed in an awareness of their right to develop as they see fit. However this movement is impeded by systematic barriers and obstacles which tend to reinforce existing patterns of production and distribution. These stifling conditions oppress great numbers of 'marginal' persons and nations who are denied human necessities," the prelate said.

The Bishop emphasized that developing nations are threatened with a new form of colonialism and may become victims of the interplay of international economic forces, and told platform committee members that "It is therefore necessary that our political leadership courageously undertake revisions in the relationships between nations, whether it is a question of the international division of production, the structure of

exchanges, the control of profits, the monetary system," but added that the overriding consideration must be "solidarity with all men, a prior call to international duty."



REPRESENTATIVES OF the Dade County Right-To-Life Committee are shown preparing to testify on the threat of abortion before the GOP Sub-committee on Human Rights this week on Miami Beach. They are, from left to right, Rabbi Phineas Weberman, Attorney Joseph Fitzgerald, Mrs. Beverly Martin R.N. and Dr. Richard Applebaum.

Urges committee to allow states settle school prayer

Speaking "in the name of literally millions of Americans," Father Robert G. Howes asked the Republican Resolutions Committee here to heed "the overwhelming will of the American people" in allowing each state to decide the school prayer question through its own "constitutional processes."

Father Howes, national coordinator for the Citizens for Public Prayer, an organization based in Washington, explained that "the American people believe that the civil right of free prayer in our public schools was guaranteed in the First Amendment." This right, he said, has been denied by the Supreme Court's 1962 and 1963 decisions.

The priest cited a long series of public opinion polls and referendums in which school prayer was favored by large majorities.

These ranged from a 1962 Gallup poll in which 80 percent of those interviewed approved of "religious observances in public schools" to the 1972 Florida primary in which 79 percent favored a constitutional amendment allowing school prayer.

"**AS LONG AS** the prayer-ban decisions stand," he continued, "no practice of

public reverence among us is safe."



Father Howes

"The only proper remedy," Father Howes said, "is a clarification of the First Amendment through another amendment which will restore its original meaning."

Admitting the difficulty in wording and implementing this type of "civil rights legislation," Father Howes suggested that the text of the Congressman Chalmers P. Wylie's amendment proposal of 1971 be used as a guide. The Ohio Republican's amendment was worded: "Nothing contained in this constitution shall abridge the right of persons lawfully assembled in any public building which is supported in whole or in part

through the expenditure of public funds to participate in non-denominational prayer."

"Teaching about religion is not the answer," the priest told the Republican committee. "What is required is a reaffirmation of the civil right of public prayer itself."

THE RIGHT of free public prayer "is not a matter of forcing anyone to do anything," he said. "It is a matter of permitting, in that place where most of our children learn the arts and sciences of life . . . public expression of confidence in the Deity," Father Howes explained.

Father Howes reminded the Republicans that they have, in the past, been active in efforts to reinstate a free public prayer amendment.

The Democratic Party voted down a school prayer amendment proposal in its July convention. Father Howes said. However, the American Party meeting in Louisville, Ky. passes a platform promising to fight for school prayer.

Father Howes, a priest of the Worcester, Mass., diocese, is a member of the staff at the Center for Applied Research in the Apostolate (CARA) in Washington.

Catholic schools strong but aid said necessary

The nation's Catholic school system has found new strength in the hard times of the last few years but it still needs federal aid, a U.S. Catholic Conference (USCC) official told the Republican Party platform committee here.

"By traditional public school standards, Catholic education is better than it ever has

been before," said Msgr. Olin J. Murdick, USCC secretary for education. "By the standards of the future, it is leading the way."

Msgr. Murdick said he and Dr. Edward R. D'Alessio, director of USCC's elementary and secondary education division, were appearing before the committee Monday as

"representatives of millions of taxpaying citizens parents who ask that their rights to educate their own children be fully recognized in the platform of your great national party."

The platform committee will hammer out a comprehensive statement of the Republican Party's stance on a long list of issues, subject to final approval at the party's national convention here Aug. 21-24.

Msgr. Murdick praised President Nixon's consistent statements of support for nonpublic education and Administration initiatives such as the first national meeting of public and nonpublic school superintendents last November.

HE NOTED, however, that the confidence these statements and actions have given to nonpublic school officials "is mixed with anxiety."

"Our pressing and sometimes overwhelming needs during these past four years have been immediate," the priest said, "but because of the nature of the federal government, a response appropriate to meet those needs has been painfully slow and already too late for innumerable children, parents, schools and communities."

Msgr. Murdick said the Republican Party should "commit itself to insuring that children attending nonpublic schools share on an equitable basis in all programs funded from federal tax dollars."

The party should also promise immediate help to public and non-public

schools in urban areas, provide leadership in school integration efforts and explicitly endorse "legislation pending in Congress" for federal income tax credits on tuition paid to nonpublic elementary and secondary schools," he said.

"After long and in-depth study of various possible ways to aid nonpublic schools . . . we take the position that tax credit legislation is one method which at the present time would meet all of the constitutional criteria established by the United States Supreme Court," Msgr. Murdick said.

"**WE BELIEVE** that no one can claim to either understand or appreciate the severe financial problems of the nonpublic schools without supporting this legislation."

The USCC official said the Catholic community "is more resolved than ever" to maintain its school system, due to its belief "that Catholic schools have a unique ability to respond to some of the most pressing needs in contemporary American society."

At a time when traditional values are being challenged from all sides, Msgr. Murdick said, "a new priority must be placed on school systems which deal with educating the whole person . . ."

He also cited "the overwhelming reality that the Catholic school often provides the only ray of hope for literally tens of thousands of children who are caught in the vicious cycle of poverty in our urban ghettos."



SHOWN DELIVERING a statement before the Republican platform committee hearings is Bishop Raymond J. Gallagher, Chairman of the Committee on Social Development of the USCC and to his right, John E. Cosgrove, USCC Director for Urban Affairs.