



## Week of words, conflict, history

# THE VOICE

VOL. XIV NO. 24

15¢

AUGUST 25, 1972



### Back to School

Learning process will also include playtime with "Sister" during recess. (See Back-to-School section, Pages 12-16).

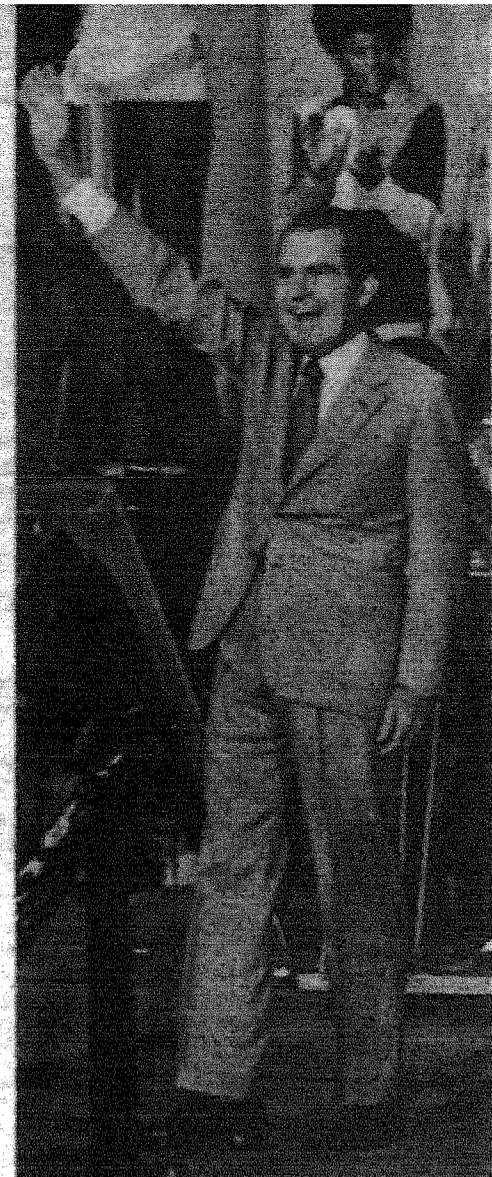
By BOBO STEEN  
Voice News Editor

A Cuban-born priest of the Archdiocese of Miami called on God to shed His light on the events about to take place at the Republican National Convention — and thus was launched a week of oration, nomination, demonstration, parading, night-sticking, arresting and the rest of the panorama of citizens struggling to make their own lights visible in the fabric of American politics.

Father Orlando Espin, assistant pastor, St. Brendan parish, said in his invocation, "God, our Father, send your spirit upon this assembly. They come here representing your people. May they serve well and do so according to your will."

In the next few days, the people inside the Miami Beach Convention Hall would blast the Democrats, praise President Nixon's past record and vaunt his future as continued president of the United States.

(continued on page 5)



**HISTORIC EVENTS** of the past week included an upraised hand by President Nixon, whose nomination the whole week was planned for, and by masses of delegates dutifully listening to the events of the podium and casting their appointed votes at the appointed times.

## Workers' dignity cited in age of bitterness

By NC News Service

WASHINGTON — (NC) — In his annual Labor Day statement, Msgr. George G. Higgins, secretary for research of the United States Catholic Conference (USCC), warned of the growing unrest among workers.

This unrest is caused by "the sheer boredom and the meaninglessness of so many of today's dead-end occupations and the low esteem in which society seems to hold these occupations," he said.

GONE is the day when the average unskilled or semi-skilled workingman, protected by a union contract, was content to

work within the system, Msgr. Higgins said. Intense bitterness and frustration are becoming the major characteristics of today's labor force.

According to Msgr. Higgins, the alienation of labor is a result of "the boredom and the deadly routine of their occupations, the frustration which they experience in their daily working lives and, above all, their feeling that they have been trapped in a kind of vicious circle and are not being accorded the status and the degree of recognition to which they feel they are entitled and which their contribution to society fully merits."

IN SORROW and in anger, workers are beginning to demand higher wages, a fairer distribution of national income, and, most important, a sense of meaning in the work that they are required to do, said Msgr. Higgins. They want to be "recognized by society as men of dignity and worth."

Msgr. Higgins cites the case of one worker who explained, "What all of us are looking for is a calling, not just a job. Most of us, like the assembly line workers, have jobs that are too small for our spirit. Jobs are just not big enough for people."

According to the USCC official, discontent within the labor force is especially prominent in the under-30 group. While the worker worries over his chances for advancement, management also feels the effects of workers' discontent. "High absenteeism and turn-over and worker indifference mean higher costs, less efficiency and poorer production quality," Msgr. Higgins explained.

IN SOLVING this difficult problem one must fight for social justice and remember

(continued on page 22)

## OFFICIAL Appointments-Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments to be effective as of September 7, 1972:

**THE REVEREND ANTHONY NAVARRETE** — to Pastor, St. Kieran Parish, Miami.

**THE REVEREND DONALD F.X. CONNOLLY** — to Pastor of the newly created Parish of St. Thomas More, Boynton Beach.

**THE REVEREND ALOYSIUS LUCKING** — to Assistant Pastor, Blessed Sacrament Parish, Fort Lauderdale.

**THE REVEREND WILLIAM C. O'CONNELL** — granted leave of absence at his own request.

**THE REVEREND ROGER J. RADLOFF** — to post-graduate studies.

**THE REVEREND JOHN P. McLAUGHLIN** — to Assistant Pastor, St. Monica Parish, Opa Locka, and member of the staff at Madonna Academy, West Hollywood.

**THE REVEREND TREVOR SMITH** — to Assistant Pastor, St. Vincent Ferrer Parish, Delray Beach.

**THE REVEREND JAMES I. BRIGGS** — granted leave of absence at his own request.

**THE REVEREND JAMES A. QUINN** —

to Assistant Pastor, Visitation Parish, Miami.

**THE REVEREND NOEL POYNTZ** — to post-graduate studies, member of the staff of Catholic Service Bureau, Miami, and Assistant Pastor, St. James Parish, Miami.

**THE REVEREND BERNARD F. POWELL** — to Assistant Pastor, St. Clement Parish, Fort Lauderdale, while retaining other assignment.

**THE REVEREND J. BRYAN DALTON** — to Assistant Pastor, St. Monica Parish, Opa Locka.

**THE REVEREND CARLOS GARCIA** — to Director of Campus Ministry at Florida International University, Miami, while retaining other assignment.

(continued on page 2)

## Cardinal Krol's Benediction - Page 4

## 3 pastors, 19 priests get new posts



Father Navarrete



Father Connolly

New pastors for three parishes in the Archdiocese of Miami were named this week by Archbishop Coleman F. Carroll who also appointed 19 other priests to new posts.

Father Anthony J. Navarrete was named pastor of St. Kieran parish, in Miami.

Father Donald F.X. Connolly was appointed pastor of the newly established parish of St. Thomas More, Boynton Beach.

Vincentian Father Paul B. Murphy is the new pastor of St. Vincent de Paul parish, Miami.

PASTOR OF St. Hugh parish since 1962, Father Navarrete is a native of Spain where he was ordained in 1939 and a priest of the Obra society, an organization established by the Spanish bishops to provide Spanish-speaking priests for the western hemisphere.

(continued on page 22)



**ORIENTATION** meetings for new teachers who are joining the faculties of Archdiocesan schools this Fall were held this week at several locations in South Florida. Thomas F. Lynch, Archdiocesan

Superintendent of Schools, is shown speaking to a group at St. Rose of Lima school cafeteria. The teachers were welcomed by Auxiliary Bishop Rene H. Gracida.

## OFFICIAL Archdiocese of Miami Appointments

(continued from page 1)

**THE REVEREND BRIAN O'REILLY** (recently ordained) — to Assistant Pastor, St. Juliana Parish, West Palm Beach, effective immediately.

**THE REVEREND BRENDAN COLLINS** (recently ordained) — to Assistant Pastor, St. Rose of Lima Parish, Miami Shores, effective immediately.

**THE REVEREND PETER LAMBERT** (recently ordained) — to Assistant Pastor, Our Lady of the Holy Rosary Parish, Perrine, effective immediately.

**THE REVEREND JOSEPH V. TYSON, S.S.J.** — to the faculty of Archbishop Curley High School, Miami, effective immediately.

**THE REVEREND THOMAS J. GOGGIN** — Archdiocesan Director of the Catholic Service Bureau in Collier County. (Effective Sept. 1, 1972)

**THE REVEREND LAURENCE J. CONWAY** — Archdiocesan Director of the Catholic Service Bureau in Broward County. (Effective Sept. 1, 1972)

**THE REVEREND JOHN C. MULCAHY** — Archdiocesan Director of the Catholic Service Bureau in Palm Beach County. (Effective Sept. 1, 1972)

The Chancery announces that upon nomination by the Very Reverend James D. Collins, C.M., Provincial Superior of the Vincentian Fathers, Archbishop Carroll has made the following appointments effective September 1, 1972:

**THE REVEREND PAUL B. MURPHY, C.M.** — Pastor, St. Vincent de Paul Parish, Miami, effective August 21, 1972.

**THE REVEREND JAMES J. GLEASON, C.M.** — Assistant Pastor, St. Vincent de Paul Parish, Miami.

## Coordinator set on Right-to-Life

FORT LAUDERDALE — Father Richard P. Scherer, Archdiocesan Director of Hospitals, has been named by the bishops of the Province of Miami as provincial coordinator of Right-To-Life Committees.

The Province includes the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Orlando. In his new position the priest, who also serves as chaplain at Holy Cross Hospital, will also be provincial coordinator of other organizations concerned with the coordination of programs designed to

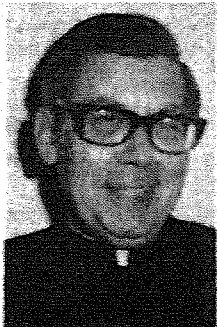
resist further "encroachment on lives of innocent persons."

Recently appointed a member of the Council on Hospital Organization and Administration of the Catholic Hospital Association, Father Scherer received his certification as a hospital chaplain last Spring from the Board of Examiners, Department of Health Affairs of the United States Catholic Conference in Washington, D.C.

Ordained to the priesthood in 1949 at St. Vincent Seminary, Latrobe, Pa., he completed two years

of special post graduate studies to prepare him for his position as a hospital chaplain and was appointed Archdiocesan Director of Hospitals by Archbishop Coleman F. Carroll in September 1971.

He is also chaplain of the Catholic Physicians Guild and the Archdiocesan Council of Catholic Nurses.



Father Scherer

## Catholic-Lutheran talks written up

COLLEGEVILLE, Minn. — (NC) — The report of the meetings of the Lutheran-Roman Catholic Study Commission from 1967 to 1971 has been printed in "Worship," a review published by St. John's Abbey here.

The report, which is 25 pages long in the June-July issue of the magazine, also has been published in the "Lutheran World." A special section of the document contains "special statements" by five of the signatories of the report in which they comment on and sometimes object to, its contents.

The participants of the International Study Commission developed the report at their February 1971 meeting. The commission's meetings from 1967-71 had dealt with such topics as "Gospel and Tradition," "World and Church under the Gospel," the issue of ecclesiastical office, and "Gospel, Law and Christian Freedom."

## 'Meet violence with morals'

CASTELGANDOLFO, Italy — (NC) — Christians must meet the crime and violence that seems to be erupting all over the world with "a more dignified, demanding and austere moral sense," Pope Paul VI told visitors to his summer villa here.

The Pope denounced the "violence that infests newspapers in every country," but said that the "good is immensely greater than the evil" in the world and that man

must not give way to "fear and pessimism."

Pope Paul recited a litany of current violence.

"There are premeditated, organized and ruthless crimes of every sort," he said, "robbery, armed holdups, extortion, blackmail, swindling, revenge, sabotage, tribal hatred and political passion, violating every human and civil law, kidnapping and killing even innocent persons."

## Priest named to drug panel

WASHINGTON — (NC) — Father Roland Melody, head of the U.S. Catholic Conference (USCC) drug education office, has been appointed a consultant to the National Commission on Marijuana and Drug Abuse.

Father Melody, coordinator of USCC's Catholic Office of Drug Education (CODE), will serve as "religious consultant" to the 13-member commission, headed by Raymond P. Shafer, former governor of Pennsylvania.

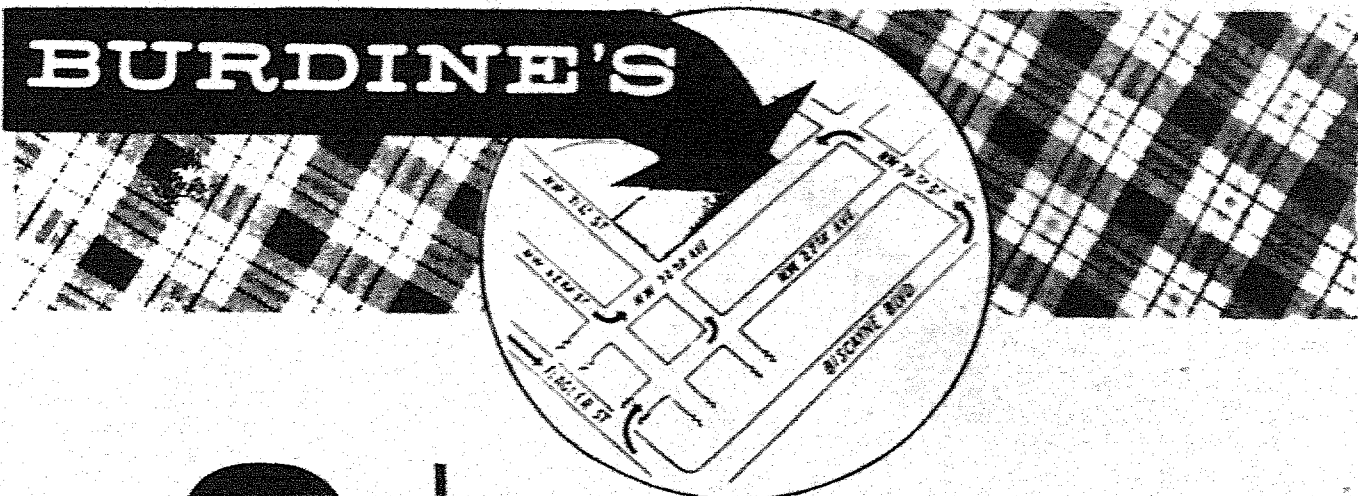
Established by Congress in 1970, the commission issued a report on marijuana in March 1971 and will issue a final report on drug abuse in March 1972.

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# School tax credit bill debate in Congress

By JOHN MAHER

WASHINGTON — (NC) — Battle was joined before the House Ways and Means Committee between supporters and opponents of a bill proposing to allow parents of children attending nonpublic schools to deduct up to \$200 for each child's tuition from their federal income tax.

The bill, H.R. 16141, has been introduced by Rep. Hugh L. Carey, D-N.Y., and Rep. Wilbur D. Mills, D-Ark., chairman of the Ways and Means Committee.

The credit differs from a deduction in that deductions are subtracted before calculating one's income tax. Credits are subtracted from the sum due after the calculation is made.

Various opponents of the legislation insisted that it violates America's traditional separation of church and state because it amounts to an indirect government grant to religious schools. They also maintained that enacting the legislation would result in less money being available for public schools.

**SUPPORTERS** pointed out that the Supreme Court has recognized that parents have a right to choose the school to which they send their children. That right is a hollow one, they maintained, if economic factors, including taxes paid to support public schools, prevent its exercise.

The bill also provides for federal payments to the states for public elementary

and secondary education at a rate of \$2.25 billion a year for the next five years.

But most of the testimony focused on the tax credits. Most of the advocates of the tax credit also expressed support for federal aid to public schools and in that respect agreed with opponents of the tax credit.

One supporter of the tax credit, however, Dr. A. C. Janney, president of the American Association of Christian Schools, voiced the dissatisfaction of some Americans with the public school system.

"Many evangelical, fundamental church members," he said, "have been increasingly concerned about the accelerating slide into atheism, materialism and humanism that has taken over the mood of public education in the wake of court decisions removing prayer, Bible reading and in some places even the pledge of allegiance from public classrooms."

**THREE NIXON** administration officials opened the hearings with endorsements of the tax credit. "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, said.

Urging that steps be taken to prevent the closing of non public 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.

The director of the Office of Management and Budget, Caspar W. Weinberger, pointed out, however, that the combined effect of the expenditure for public schools proposed in Title I and the revenue reduction (through tax credits) of Title II is to add \$15 billion to federal expenditures over the next five years.

Stating that the federal government could not afford to spend \$15 billion without major reductions in existing programs, Weinberger suggested that Congress consider what old programs can be eliminated to free funds now committed to those programs.

The constitutionality of the tax credit was a matter repeatedly raised by opponents of that section of the bill.

Mrs. Florence Flast, vice chairman of the Committee for Public Education and Religious Liberty (PEARL), quoted Thomas Jefferson: "To compel a man to furnish through taxation contributions for the propagation of religions in which he disbelieves is sinful and tyrannical." Several other opponents of the tax credit used the same quotation.

But when pressed by Congressman Carey, who is a member of the Ways and Means Committee, on the tax deductibility of contributions to churches, which federal income tax law now permits, Mrs. Flast said that PEARL had not considered that matter. The Rev. Robert O. Williams, vice-president of the Illinois section of PEARL and chairman of Citizens for Constitutional Education, admitted that he supported the present deduction.

Carey also pointed out that there are tax

deductible funds involved in the operation of PEARL, a tax-exempt non-profit organization.

Treasury secretary Shultz also said that the Internal Revenue Code's allowance of tax deductions for contributions to non-profit schools was a precedent suggesting the constitutionality of the tax credit.

Testimony of supporters and opponents of the tax credit conflicted on the question of the burden that would be placed on public schools if all nonpublic schools were to close.

C. Stanley Lowell, associate director of Americans United for Separation of Church and State, said that the decline in birth rate that began in the mid-1960s "has now begun to affect the schools which have lost in total enrollment the last two years."

There are a half million fewer children entering the schools each year than was the case a decade ago. To fill these vacant seats and rooms with parochial transfers makes more sense than supporting their education in separate systems with duplicate buildings, duplicate administrations, etc.

**REP. THADDEUS J. DUISKI**, D-N.Y., however, testified before the committee that "If our non public schools in Buffalo were to remain closed in the coming school year, there not only would be fiscal chaos in our city but also our public school system would become a shambles."

"Property assessments already are at the full level of taxation," Duiski said. "If the public school system had to take on the job of educating pupils now in nonpublic schools, local tax rates would have to be increased tremendously to meet the additional costs."

(continued on page 22)

## K-C blasts amnesty, asks for school aid

TORONTO — (RNS) —

The Supreme Council of the Knights of Columbus rejected unconditional amnesty for U.S. draft-dodgers and "deserters," and asked for laws to relieve the financial burden on parents of pupils in private, religiously oriented schools.

The representatives of the 1.2 million-member organization also passed a resolution opposing legalization of marijuana and changed their membership rules to protect minority group candidates from possible discrimination.

At the Council's 90th annual meeting here, the delegates declared that abortion "is without foundation in human reason and is opposed to nature. The destruction of human life for selfish motives is contrary to all laws of God and man."

The resolution said the Supreme Council "vigorously opposes any and all legislation which would permit the taking of life of any innocent human being."

**THE COUNCIL** action followed a session dedicated to the theme of respect for life. Supreme Knight John W. McDevitt scheduled the special session as an introduction to a "Respect Life" week which is being observed throughout the U.S. Oct. 1 to 7.

In a related resolution, the council expressed its appreciation to President Richard Nixon "for the strong and forceful stand he has taken against the godless crime of abortion."

The change in membership rules came after Mr. McDevitt told delegates in his formal report that as Catholics they had a special obligation to exercise Christian charity. The measure of Christian charity today was "the acceptance of all men in true human brotherhood without discrimination because of race, color, religion, or condition of life," he said.

The new regulation states that if the number of negative ballots cast does not exceed one half of the members voting, the applicant shall be declared elected; otherwise, rejected.

**FORMERLY**, negative votes by one-third of the voting members could bring about a rejection.

Other resolutions called for a speedy end to the troubles in Northern Ireland, praised Canada and the U.S. for their diplomatic initiatives towards Communist China and the Soviet Union with a view to strengthening world peace, and called for action to stem the flood tide of pornography.

Delegates reaffirmed their opposition to all forms of racial discrimination, urged development of a national program of welfare reform and asked all members to strengthen apostolic service to their Church.

The Knights also expressed their opposition to any legislative action with regard to an "enforced limit" on the number of children a couple may have.

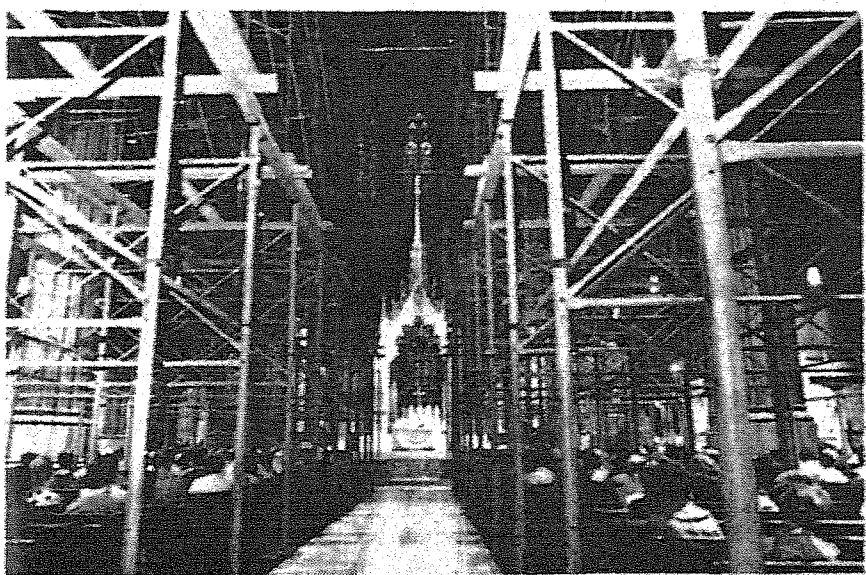
**ON U.S.** draft-dodgers and deserters, the Knights opposed unconditional amnesty for those who chose to become fugitives from their country to avoid military service.

Their resolution added that every resource should be used to help those veterans who answered their country's call in their rehabilitation to civil life and the furtherance of their education and job placement, "as a humble gesture of their nation's gratitude."

On the matter of private schools, the Knights noted that all persons under the democratic system are guaranteed free exercise of religion and equal protection of the laws.

The resolution said that in the exercise of this right, many parents, at great personal sacrifice, had elected to send their children to religiously-affiliated, non-public schools. Many such private schools were finding it difficult to continue because of soaring costs, "thereby denying parents the freedom of choice essential to the exercise of their constitutional guarantee."

The Council appealed to all public officials in education to see that appropriate legislation is enacted "to provide financial assistance to non-public school students, which assistance shall include, but not be limited to, transportation, purchase of services, textbooks in secular subjects and tuition grants, or relief through income tax grants."



DESPITE THE confusion of pipes and scaffolding, Mass is celebrated in New York's St. Patrick's Cathedral. The Gothic structure is undergoing routine cleaning and maintenance work, something which happens every 10 years or so. The maze of scaffolding, which fills almost the entire interior of the cathedral, will be in place until November.

## Priest warns—'fight for life or face mercy killing peril'

TORONTO, Ont. — (NC) — If North American society doesn't soon begin to fight for the right to live, the world will be faced with wholesale euthanasia that could eliminate "half the earth's population," a Jesuit theologian warned.

Father Robert Gannon, former president of Fordham University, told about 2,000 Knights of Columbus at their 90th annual meeting in Toronto that man in the West may soon opt for the easiest methods of relieving the population explosion.

"SINCE the primary occasion for population pressure in North America is not the increase in the birth rate but the fall in the death rate, the simplest plan for relieving the pressure would be to increase the death rate."

"After all, the easiest way to eliminate hunger is to eliminate the hungry."

If men set Christianity aside, he said, they find themselves on a crowded planet full of superfluous people who are a burden to everyone. Some of them are not yet born, some already retired, some just old and useless, some stupid, senile, helpless and incurably sick.

"A few hypodermic needles filled with the right juice and used with discretion could clear the corridors of our hospitals and old people's homes in record time and reduce the patient load to an ideal."

But Father Gannon said that the easiest way of ridding the world of the unwanted — "because public opinion is so well prepared" — would be the scientific and legalized slayings of the unborn.

"THE ONLY sophisticated objection to abortion is that it does seem illogical to sacrifice possible leaders

of the future when euthanasia can select for painless elimination people whose future is behind them.

Once the idea gains ground that God is really dead and our right to life comes from the state, he said, efficiency will take over in America as it did in Germany under Hitler.

"In some ways it will be an improvement over our present confusion. Everything will run more smoothly. Everyone will get more out of his paycheck."

Father Gannon said that in a few years euthanasia will have as many headlines as abortion is getting now.

"All the arguments for a merciful release will be equally sentimental and humanitarian but the motive of a great unthinking section of the public will be unchanged: more money, more comfort, less worry."

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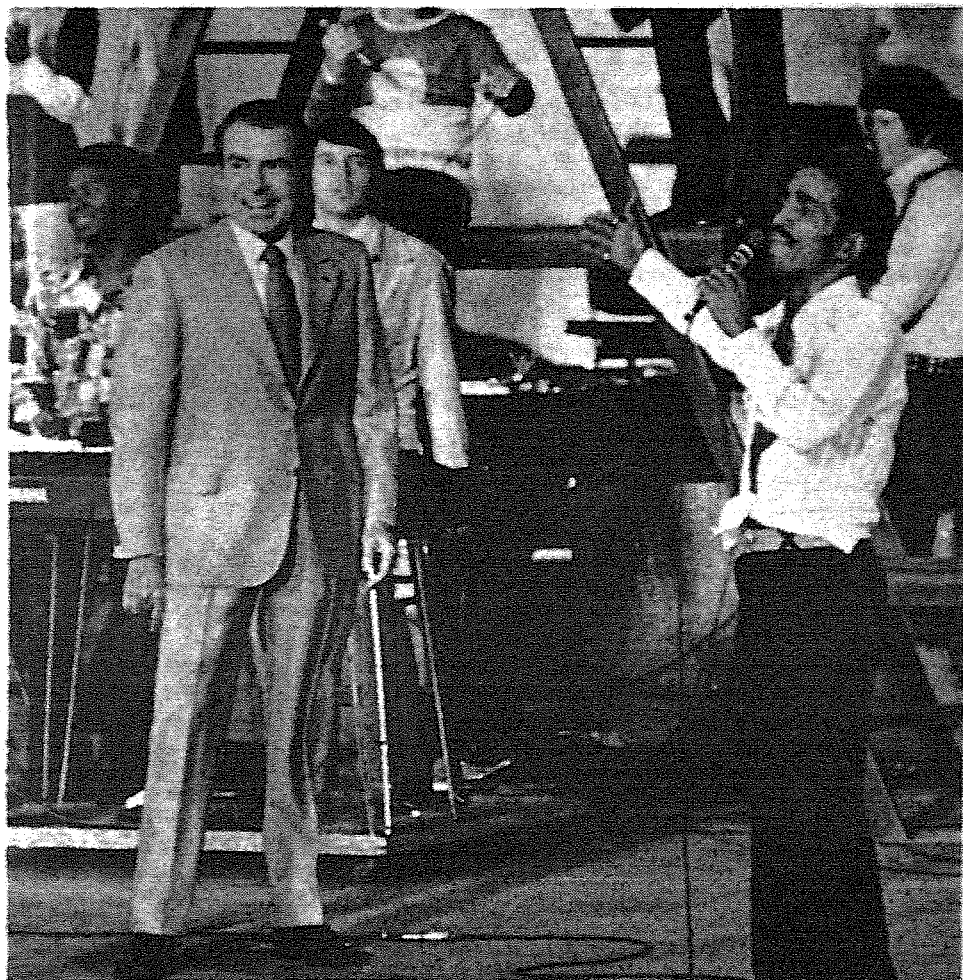
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## Cardinal Krol ends confab, cites nation ruled by God

Following is the benediction of John Cardinal Krol, Archbishop of Philadelphia and President of the National Conference of Catholic Bishops, which was delivered at the closing session of the Republican National Convention on Wednesday, August 23.

Lord God, Creator and Ruler of the universe, we acknowledge our dependence upon You as the source, continued support and ultimate goal of life. With sincere repentance we acknowledge and beg forgiveness for our faults and failures. We implore Your guidance, Your help and Your blessings.

The historical record of our nation constantly affirms that our republic was conceived and survives only on moral and religious foundations. The Declaration of Independence appealed to the self-evident principle that all men equally are creatures of God, endowed by Him with inalienable rights which governments must ensure. The deep belief of the founding fathers in God, and their firm reliance upon His providence, — epitomized in Lincoln's immortal words: "This nation under God" was reaffirmed more precisely in the words of the Supreme Court: "We are a religious people whose institutions presuppose a supreme being."



Cardinal Krol

We salute our national flag acknowledging that we are "under God," and our coins and currency proclaim that — "In God We Trust."

Just as all presidents acknowledged the religious heritage of our republic so also President Eisenhower averred: "Without God, there could be no American form of Government — nor an American way of life. Each day, we must ask Almighty God to keep his protecting hand over us so that we may transmit to those who come after us the heritage of a free people, secure in their God given rights . . ."

In this hallowed tradition we ask you Lord, to extend your protecting hand over all who hold and seek public office. Shield them from all danger inspire them with courage to serve all the people — not as masters, but as stewards, accountable to

You and to Your people. Help them to regulate their conduct by the unchanging principles of Your Commandments. Let no fear of unjust criticism deter their efforts to serve this nation and the family of nations, particularly in pursuing the elusive goals of peace and justice.

Hear our prayer in behalf of all government officials, so that in exercising the authority which derives from You, they may please You and Your people, and together with them merit the promised eternal reward.

Bless them, bless all participants, viewers and listeners of this convention, and preserve us all from evil. Amen.



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FIRST LADY MEETS THE PEOPLE: Pat Nixon walks along the line of young people who had been allowed to get in front of the crowd at Miami Airport to greet her arrival in Miami.

SAMMY DAVIS JR. led an entertainment rally at the Miami Marine Stadium of mostly young people to demonstrate youth's support of President Nixon. The President appeared at the rally and spoke of how he and Sammy had been born poor but managed to rise.



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THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



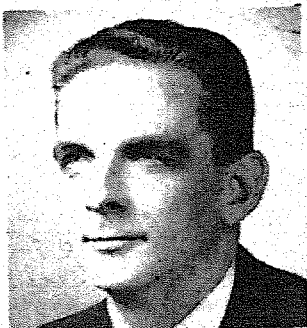
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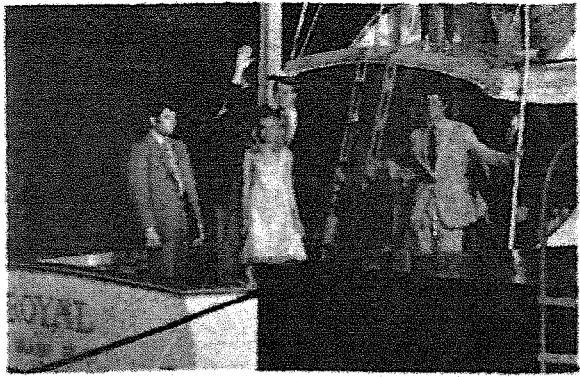
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**PRESIDENT'S DAUGHTER**, Tricia Nixon Cox and her husband, Edward, greeted youth gathered at Miami Marine Stadium to honor the President, from a boat which brought them from the Florida White House on Key Biscayne.

## A week of words, conflict, history

(continued from page 1)

Meanwhile, back in the modern, well-lit but smoke-filled rooms, platform writers in less unified spirits were hammering out planks that ignored the abortion issue, strongly opposed school busing, and spoke approvingly of tax credits to aid parents of non-public school children.

Father Espin continued his prayer: "Send your wisdom upon this assembly. Give them courage and generosity. Let them unite and not divide."

As if foreseeing these words, the monolithic convention machinery had seen to it that there would be little divisive talk at the convention. The purpose of this huge meeting was to launch the Republican president serenely on into another four years as president and do it without the slightest stain.

Anti-war Rep. Paul McCloskey's bid for recognition on the floor was to be firmly squelched, though not annihilated (he would get but one vote to Nixon's 1,347). Thus there would be no criticism from the floor through the entire session.

"LET THEM speak clearly but not offensively," said Father Espin in his invocation. "Let them act in the spirit of brotherhood according to your word."

Soon Arizona Sen. Barry Goldwater would address the convention and tell the "Communist bosses in Hanoi that they should understand once and for all that the McGovern and the Ramsey Clarks and the Arthur Schlesingers do not speak for America nor will they ever get the chance." The Arizona senator would go on to compare the Democrats to Arizona coyotes who "just bay and moon and cry over everything that exists."

Almost at the same time the senator spoke, a few sticks away at the Fontainebleau Hotel demonstrators were blocking delegates from entering to attend a Party party. They would hassle a long black limousine, and cries of "pig, why don't you shoot us?" would erupt as police moved in with clubs. "That's right, lady, over the fence," one officer would say, prodding with his club. Another would raise his club high to strike a demonstrator and another would grab his arm, restraining it.

AND DURING the next 48 hours other words would be spoken:

Rep. McCloskey: "If there is anybody who has a right to protest the war it is a man who has lost a leg or an arm. These men (Vietnam Veterans Against the War) are the conscience of the nation."

Harry Dent, Nixon aide: "The president has

negotiated on the war but he has tightened the noose when he needed to. He would have ended the war by election time, but if he doesn't it will be because of McGovern's interference."

Attorney William Kunstler: "We have to take over the courts, to see that nobody gets ripped off" by the system.

Singer Pat Boone, on stars-for-Democrats: "Some of their personal lives are so mixed up with divorces, arrests. They may be big box office, but as they go on and make irrational statements McGovern may be embarrassed."

A VIETNAM Veteran Against the War leader: "We want to thank the police for cooperating in this march."

Back at the convention Father Espin continued his invocation, "Give them your light so that they may make wise decisions. Let them be aware of the seriousness of their task."

Soon Nixon would arrive at the airport, on time and according to the precisely fixed schedule of events that encompassed the whole convention. Throngs would cheer, "Four more year, four more years, four more years . . ." and the President would smile and comment on how many youths were there.

That night other youths who were demonstrating would block delegates and others from going into the hall and would break windows and 212 of them would end up in jail.

Even later a Right-to-Life group of 40 headed by Mrs. Dolores Cecilio would be barred from the demonstration area by the full-time demonstrators who shouted obscenities and insults, but there would be no police in evidence.

THE FACTIONS would continue to push their points of view in their own style, parading or shoving or giving speeches in between improvised folk-rock concerts in the heat or rain of the out-of-doors world where everything is improvised, the planning, eating, sleeping on the ground, marching, with discipline handled only by Vietnam Veteran marshals and rumor squelching groups.

And inside, in that other world the party point of view of discipline and tight control, of document shredders, credentials, invisible-ink-stamping sub-credentials and searches, film displays and movie stars, parading Boy Scouts and American flags, all rolling on, consciously and deliberately creating a tide of history planned to crest in November 1972.

" . . . Jesus Christ, your Son, in whose name we pray." concluded Father Espin.



**CALIFORNIA'S** Governor Ronald Reagan, who served as temporary chairman during the Republican National convention passes a giant gavel to permanent chairman, Rep. Gerald Ford.

## Youth rally on abortion

WASHINGTON — (NC) — Youthful opponents of abortion will stage a rally on the steps of the Lincoln Memorial here Sept. 3. (Save Our Unwanted Life — a national student group started in Minnesota), and the University of Maryland's VIDA ("Life" in Spanish).

The day before the rally the NYPLC will hold a national convention at the University of Maryland to draw up a constitution.

The National Rally for Human Life is being sponsored by the National Youth Pro-Life Coalition (NYPLC), a non-sectarian student organization founded last year as an alliance of state and local youth groups opposing abortion.

Among its members are Philadelphia's SUN (Save Unborn Now), Cleveland Area Students for Life, SOUL.

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# Editorials

## Conventions finished -what have we learned?

The weeks of conventions and demonstrations are over.

Looking back on it all, what meaning can be seen for the individual?

We suspect that many people have been left with vague impressions of what happened but with definite ideas of what was right or wrong about it.

The demonstrators are probably the most pivotal point of emotions. You are either for them or against them. But is it really that simple?

One so-called "demonstrator" told of how he and his wife went to the beach only to observe the events and, though they were in sympathy with some of the protest, they didn't really want to be an active part of the street scene and certainly not do any violence.

They ended up at the Fontainebleau where the demonstrators had locked arms along the sidewalk so the well-to-do Establishmentarians could not enter to go to a party put on by the Republican brass. This was to protest in behalf of the poor, a laudable cause.

(We doubt that blocking a driveway to a swanky hotel generates much concern for the poor, however.)

Meanwhile, the husband and wife observers who were behind the protest line got wedged in between the line and the police cordon which was moving in. The police prodded them with night sticks in the ribs even though the two were wedged in and couldn't move.

He told the officer he was trying to move but couldn't. "Move on," came the gruff reply. Animosity mounted. Many police now regarded anyone in front of them as "demonstrators" to be prodded regardless of cause. The couple began regarding police as one bloc of force. More anger mounted. Clubs began to fall on backs.

The couple managed to work their way to a fence and escape over it. Now in the street they suddenly realized in their anger they had become "demonstrators" and began shouting at the police who in turn glared

back ready to swing at the slightest justification.

Each side had begun to view the other as simply "them" against "us."

This, of course, is one of the great wrongs in the world today and helps contribute to war, as one nationality regards another as simply "them."

The police are just as individual as anyone else. During this fracas one trooper raised his club. But a Miami Beach policeman stopped him. That might have been the blow that started a real melee. But as it was, nothing much happened that night.

And the demonstrators — are they all Zippies? Did they all break windows or burn flags? Only a few did.

The Zippies proclaimed themselves the renegades of the pack, specializing in the outlandish and vulgar and with little central authority.

But the Vietnam Veterans Against the War were well organized, with a system of marshals and crowd control. They marched and gave speeches on the war, many of them absent a limb, the others absent a year or two from their young lives spent in Vietnam. When the police said move on, they moved on.

So to the public, we would say the real conclusions are not simple. The party members inside the hall should not be judged as all rich or all good or all bad.

The police should not be judged as lovers of violence, but as individuals doing a job heavily laden with social responsibility.

And the protestors should not be judged as all undisciplined young people out on a lark for pot and violence. Today's youth are different and concerned and as their life-styles are different so are their methods of being heard.

And to the youth we would say that jumping on limousines, as some of them did, and hasseling delegates is not the way to demonstrate a point. That is too much like trying to force their will on the ballot box by intimidation in the streets. There will always be good men who will notice a respectable protest.

## Euthanasia sanctions hit

WASHINGTON — (NC) — The Church will continue to explore and discuss the issue of death with dignity, a Catholic health affairs official has informed the U.S. Senate Special Committee on Aging.

Sister Virginia Schwager, director of the Division of Health Affairs of the U.S. Catholic Conference, made this pledge in a letter to Sen. Frank Church (D-Idaho).

"We stand ready to respond to any invitation you make for assistance from us at future hearings or informal discussions," she wrote on behalf of her division.

"Death with Dignity" was the topic of Senate committee hearings (Aug. 7-9) at which doctors, clergymen, health officials and the elderly testified.

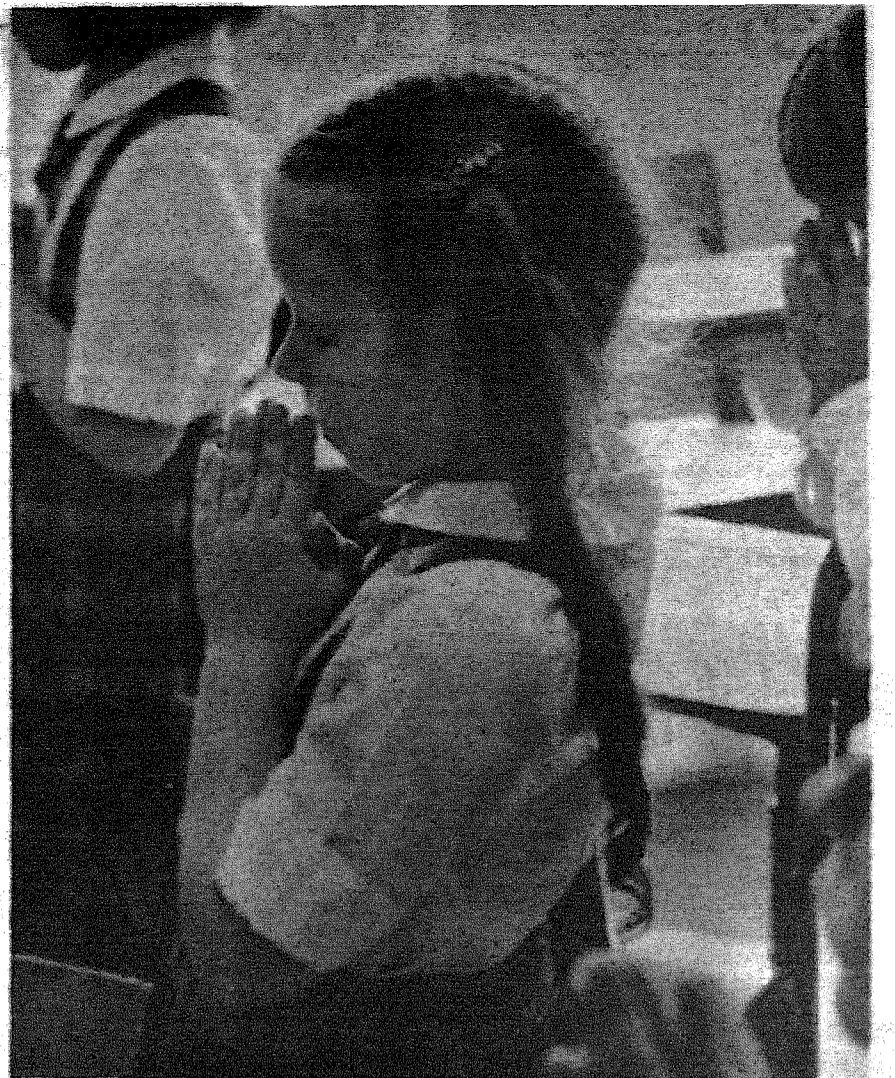
Those who testified disagreed on whether the terminally ill or injured persons had a right to euthanasia. Sen. Church stated before the hearings that "the Committee does not endorse euthanasia or any means of reducing or eliminating treatment, no matter what his age."

In noting Sen. Church's statement, Sister Virginia wrote: "We have deep

concern that so delicate and personal a matter as the right to accept death with dignity could be the subject of legislative efforts to rid society of those who no longer benefit society."

Regarding euthanasia, she warned that "governments of other countries have adopted such policies within our lifetime."

"Just as we must view the dying with compassion and not fear to allow death to come when it is inevitable, we cannot countenance any means to take life directly under legal auspices. The prospect is grotesque," she said.



CATHOLIC SCHOOL children at prayer during school. One of the many values of a Catholic school education.

## Attacks on Mary idiotic, not intended by bishops

By MSGR. JAMES J. WALSH

Among the vatniks, the avant garde in radical post-council thinking, downgrading devotion to Mary is now "in." You hear about them publicly pulling a rosary apart or digging a hole to bury the neighborhood's beads. All of this more or less pure corn is meant to symbolize melodramatically the end of this ancient devotion to Mary.

Their sensitive nature is offended by the sight of a statue of Mary in church. And the very idea of people going to church to pray by means of a novena is rather revolting to them. When "Novena Notes" discontinued publication after a generation of contact with the devotees of the Sorrowful Mother Novena, some of the way-out people were delighted, as if at long last the first rays of the era of enlightenment had pierced our granite skulls.

These oddball doings are scandalizing many, who are not familiar with the characteristic nutty approach of extremists. It is faintly reminiscent of the goings-on in the Protestant Reformation, when Mary became a target of ridicule and vandalism.

### The Truth of the Matter

Statues and images were destroyed, her shrines pillaged, and the Christian barbarians expected a reward from God and man for being so orthodox.

This is not to say that the vatniks necessarily are attempting to deny the Church's dogmas on Our Lady. What bugs them for the moment is devotion, not doctrine. For a variety of reasons they feel something dramatic and radical must be done about devotion to her. All that some of them can think up for the moment, however, is a program of ridicule in what they think is a humorous, but reverent vein.

#### SOME ABUSES

They are indeed right when they claim there are abuses in devotion to Mary. This came out often in the council talks of the Bishops from almost every part of the world. In some places among those with little or no education, there is considerable superstition related to Mary. No one can deny this. Missionaries recognize that some private devotions are artificial and shallow and mechanical, like the prayer wheels in India. And even in the U.S., among those who have had instruction in religion, there is no doubt that some, perhaps many, have devotions to Our Lady which are sentimental, non-doctrinal and indeed a scandal to sincere Protestants.

Pope Paul time and again has referred to this and has called on us to "purify and



MSGR. JAMES J. WALSH

embellish the forms of our Marian piety, never allowing it to be detached from its doctrinal sources, but finding in them the norms and stimulus for pouring itself forth in genuine expression."

However, the rash of idiotic protest against Marian devotions indicates that the vatniks want no half measures here. They are once again trying to throw the baby out with the bath water. Why? There may be several explanations.

Some sincerely are so intent on emphasizing the supreme importance of the eucharistic celebration that they want all other "distractions" done away with. They want nothing in the Church except the altar of sacrifice, and the very idea of one reciting the rosary during Mass or kneeling before a statue does violence to their sense of fitness.

#### MAJOR PROBLEM

Others are motivated by ecumenical considerations. They are deeply involved in the quest of unity with all Christians and want to avoid anything that can wound the sensibilities of our Protestant friends. They realize that a major problem in ecumenism is the person and cult of Mary. Father Walter Burghardt, S.J. emphasized this latter point when he said: "Save for the Catholic concept of the Church, the single theological issue which most effectively strangles the ecumenical dialogue is the Catholic vision of Mary. She is the 'wall' — if only because she is, for the Protestant, the visible symbol of scripture, of history and of Christ..."

Father Burghardt is not exaggerating. Proof of this "wall" is found in the admissions of many notable converts to Catholicism. Gilbert Chesterton, for instance, said: "The instant I remembered the Catholic Church, I remembered her. When I tried to forget the Catholic Church, I tried to forget her; when I finally saw what was nobler than my fate, the freest and hardest of all my acts of freedom, it was in front of a gilded and very gaudy little image of her in the port of Brindisi, that I promised the things I would do, if I returned to my own land."

Charles Stoddard, a confirmed agnostic for many years, said that this greatest difficulty in the long painful process of conversion was not the doctrine of penance or indulgences, but the prejudices of his

(continued on page 22)

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# Genetic revolution spurs moral studies

By MARY KAY WILLIAMS  
(NC News Service)

Somehow, scientists became segregated; they became a specialized caste.

Were they moving too fast to take us along, or did we just not want to go? Was it the heady formulas on blackboards in science fiction movies, or that miserable year in a biology class?

Whatever the reason, it seems that as long as the scientist was content in his laboratory, we were content to leave him there.

Then along came Hiroshima. Jolted by an awful lesson, we learned too late the terrible truth of what we could do to each other. We learned about the risks of isolated knowledge and isolated discoveries.

WHAT WAS going on in the labs — whether it was with molecules or mice — had a deeply human significance. It radically affected us too, and always would. People began to talk not only about a sharing of knowledge across many disciplines, but a sharing of responsibility for decisions too awesome to be made alone.

Men and women of vision saw an open forum with scientists and sociologists, lawyers and theologians, philosophers and biologists — all lending their special insights to special problems. In the process an informed public opinion would emerge to exert influence on these decisions. No one would be left out.

But in spite of World War II, it was not nuclear power and all its possibilities for

abuse that was causing the greatest alarm. No, it was more along the lines of what Aldous Huxley had satirized in *Brave New World*. Although the book was written in 1932, Huxley saw the great evils of the future to be the misuse of genetics, biology, experimental reproduction and behavior modification.

These issues have now reached such dramatic proportions that, in less than three years, two American institutes have been created to address them.

In 1969, the Institute of Society, Ethics and the Life Sciences was formed in New York to help meet the need for "sustained, professional investigation of the social impact of the biological revolution."

THIS WAS the revolution brought on by the remarkable advancements in organ transplantation; human behavior control; pre-birth diagnosis of genetic defects; prolongation of human life; and human experimentation. The institute's credo is that each one of these advancements should be matched with ethical insights.

In view of its brief existence and the very nature of its work, the achievements of the institute to date are encouraging. This is not only hopeful to those who have long sought this kind of direction, but very satisfying to the foundations which have contributed the seed money: Rockefeller Foundation, Rockefeller Brothers Fund, and the National Endowment for the Humanities.

Under the direction of Dr. Daniel Callahan, the institute has:

- Prepared a 1000-page report on the

ethical implications of possible population policies.

- Conducted conferences on death and dying; on psychosurgery and electrical stimulation of the brain; on behavior modification through drugs; and on genetic counseling and genetic screening.

• Formulated ethical guidelines for mass genetic screening programs.

- Developed a pilot medical ethics program and experimental teaching programs for students in theology, law and nursing.

(continued on page 22)

## Bishop called wrong on immorality of war

By JOSEPH BREIG

I do not agree with Auxiliary Bishop Thomas Gumbleton of Detroit concerning the morality of America's participation in the war in Vietnam. His judgment is based upon faulty information, some of it (unrealized by him) issuing from hidden communist propaganda sources. I think he should research the matter much more deeply than he has.

Before pursuing that topic, however, let me set straight the record about the position taken by the U.S. bishops. The bishops have been widely — not to say uni-

versally — misrepresented.

This is in part due to the distortions of propagandists of various stripes. But it is also due, in no small part, to sloppy reporting in newspapers, radio, TV and magazines.

Small wonder that the bishops often are wary of reporters.

The popular cant — which you can hear at any "anti-war" rally — is that the bishops condemned the U.S. role and called for immediate American withdrawal, without any tit for tat by Hanoi.

THE TRUTH is that the bishops addressed themselves to "all governments concerned" — including North Vietnam — and said that "a speedy end of this war is a moral imperative of the highest order."

The bishops urged the U.S. government to take the lead in this effort — which the U.S. has done. Later, a further statement was issued by their general secretary, Bishop Joseph Bernardin, with the authorization of their president, Cardinal John Krol of Philadelphia.

Bishop Bernardin did not hesitate to speak of "the renewed North Vietnamese AGGRESSION" (the capitals are mine) but said the main thing is "to find ways of ending the violence." This, he said, requires, among other things, the withdrawal of North Vietnam's troops from the South, "coupled with cessation of the bombing of the North, and a prompt resumption IN GOOD FAITH of the Paris peace talks."

NOW AS to Bishop Gumbleton. He contends, in his latest statement, that the war has not been one of defense against grave injustice.

The truth is that the U.S. was bound by treaty — by a solemn obligation ratified by the U.S. Senate — to help South Vietnam protect itself in case of attack. Has Bishop Gumbleton really never heard of the Southeast Asia Treaty Organization (SEATO)?

Those who, like Bishop Gumbleton, want the U.S. to abandon the South Vietnamese people get all the publicity

Good Samaritan collection sept. 17

## 'Stranger' kids need your help

By MSGR. ROWAN T. RASTATTER

Pinder, generally regarded as the greatest Greek lyric poet, wrote these lines:

"Every gift which is given even though it be small, is in reality great, if it be given with affection." And these words were penned about 500 years before Christ.

You may say, "But, how can I give with affection to someone I do not know?" The answer to that is simple — with another question: "Did the Good Samaritan know the man, waylaid by robbers . . . a stranger he took care of out of the goodness of his heart?"

On Sunday, Sept. 17, when you donate to the Good Samaritan collection, you will be giving to help youngsters you do not know — youngsters who are underprivileged and dependent — dependent on you for their clothing, housing, food, and spiritual guidance so badly needed in today's mixed-up world.

These young people receive all this through your generosity, and affection. Dependent boys at Boystown of Florida, girls at Bethany Residence, younger ones at the Catholic Home for Children, others in foster homes.

No, you do not know them. But did Christ know any of the ten lepers he cleansed? Or the blind to whom He gave vision, or the king whose son He cured from a mountain top, or the servant of the centurion who said, "I am not worthy for you to come under my roof — but simply say the word and I know my servant will be healed," and Christ replied, "I have not found such faith in all Israel," or the lame He gave to walk, or the many, many other "strangers" for whom He performed miracles during His short public life?

Isn't there a lesson for us all in these thoughts? That, in true Christian spirit and charity, we must not confine our generosity to those we know . . . but rather extend it to all who are in need. Christ healed and cured all manner of persons who were unknown



Msgr. Rastatter

to Him . . . without any question of their identity or social status. Can we afford, then, to be choosy about those with whom we share our God-given gifts?

Those dependent children in the institutions and circumstances we have mentioned above are truly one answer to the question, "And I my brother's keeper?" And, down deep in your hearts and souls you know it to be so.

THEREFORE, it cannot save your conscience to close your eyes to the sorry plight of these dependent youngsters and say, "But I do not know them." The United States of America lends many of our resources and personnel to aid backward nations — to help other countries in times of disaster . . . to people in far away places . . . people we'll never see and don't know.

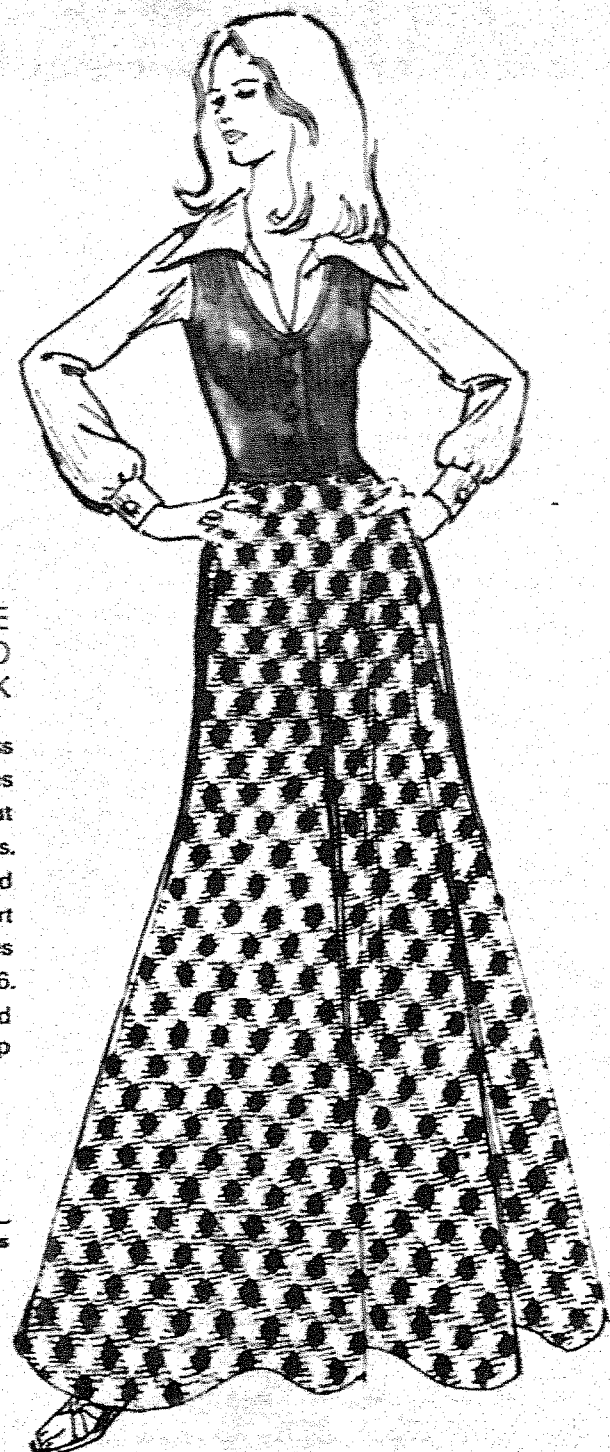
What we do know is that they need help . . . and we give it unsparingly. We've all seen pictures of some of our GI's helping the homeless, the hungry and the maimed in South Vietnam — all strangers in need. Here at home — here in our own Archdiocese — we have dependent children who need help — your help — for they are dependent upon you. Just as any other dependent person, they need housing, food, clothing, and spiritual uplift and guidance.

So when Sunday, September 17th rolls around, please don't look the other way when the basket is passed for the Good Samaritan collection, with the thought, "I don't know these kids," or "Let someone else do it." Remember, two people passed the stricken

traveler before the Good Samaritan stopped to aid him — a perfect stranger — simply one in need.

This year our Good Samaritan collection will be taken up at all our Masses on Sunday, Sept. 17. Remember

our own dependent boys, girls and infants on that day, and remember them with affection. You will be following Christ's advice to the doubting lawyer when He said: "Go thou and do likewise." May God bless you!



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## Around the Archdiocese

### 'Hurricane Ball' aids retreat house

**NORTH PALM BEACH** — Plans have been announced for the fourth annual "Hurricane Ball" which benefits Our Lady of Florida Retreat House conducted by the Passionist Fathers on U.S. 1.

This year's dinner-dance, co-sponsored by the Knights of Columbus in Palm Beach County, will be held on Friday, Sept. 29 at the Hotel Breakers in Palm Beach where music will be provided by the Cliff Hall orchestra.

Dedicated to Arthur Lynch, formerly one of the leading promoters of the fund-raising event who is now

a patient in a nursing home, the benefit's arrangements are under the direction of a committee of which Mr. Lynch is honorary chairman.

Father Colman Haggerty, C.P., rector of Our Lady of Florida Monastery, heads the committee which includes William Kearns, Frank Washart, Joseph Scirrotto, Mrs. Kary Fay, and Mrs. Dorothy Griffin.

Those interested in organizing a party to attend the dinner-dance may make reservations by calling the monastery at 844-1414 or 842-7024. Tables will be made up for 10 or less persons.

### Broward County

A rummage sale, hosted by the St. George Women's Club, Fort Lauderdale, is slated for today (Friday) from 10 a.m. to 6 p.m., and again on Saturday, Aug. 26, beginning at 10 a.m. and ending when everything is sold. The sale will be held in the Church Hall, 3640 NW Eighth St.

\*\*\*

The Mixed Bowling League at St. Bernard parish, Sunrise, will begin bowling at the new Fair Lanes in September. The group still has openings and they will bowl on Thursday evenings at 9 p.m. For further information contact Sue Smith, 735-1207.

\*\*\*

A group of women active in the Cursillo movement have formed a babysitting service for the 11 a.m. daily Mass Monday through Saturday, at Nativity parish, Hollywood. Children may be dropped off in front of the church at 10:45 a.m.

\*\*\*

A First Friday Mass will be offered at noon, Friday, Sept. 1, followed by an installation luncheon in the parish hall for members of the Nativity Leisure Club, Hollywood.

\*\*\*

A coffee, sponsored by the St. Charles Borromeo Catholic Women's Club, Hallandale, is scheduled for Tuesday, Aug. 29 from 10 a.m. to 1 p.m. at the home of Mrs. Joseph Trembicki, 34 SW Eighth St., Hallandale.

All attending have been asked to bring canned goods and non-perishable food items which will be donated to Camillus House.

\*\*\*

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

### Dade County

A variety of clothing shoes and used articles in good condition will be offered at a thrift sale starting today (Friday) at St. Dominic parish. Sponsored by the St. Dominic Ladies Society, the sale will continue on Saturday, Aug. 26 at 5909 NW Seventh St. from 9 a.m. to 4 p.m.

Proceeds will be used toward church vestments and appointments.

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A membership coffee, hosted by Epiphany Catholic Women's guild, is slated for Wednesday, Sept. 6 at 10 a.m. at the home of Mrs. Paul Uber, 4835 Pine Drive. All ladies of the parish have been invited.

## Bp. Gracida takes part in Dominican dedication

Auxiliary Bishop Rene H. Gracida recently returned from a visit to the Dominican Republic where he participated in ceremonies of dedication for the Basilica of Our Lady of Altigracia at the Cathedral Church of the Diocese of Higüey.

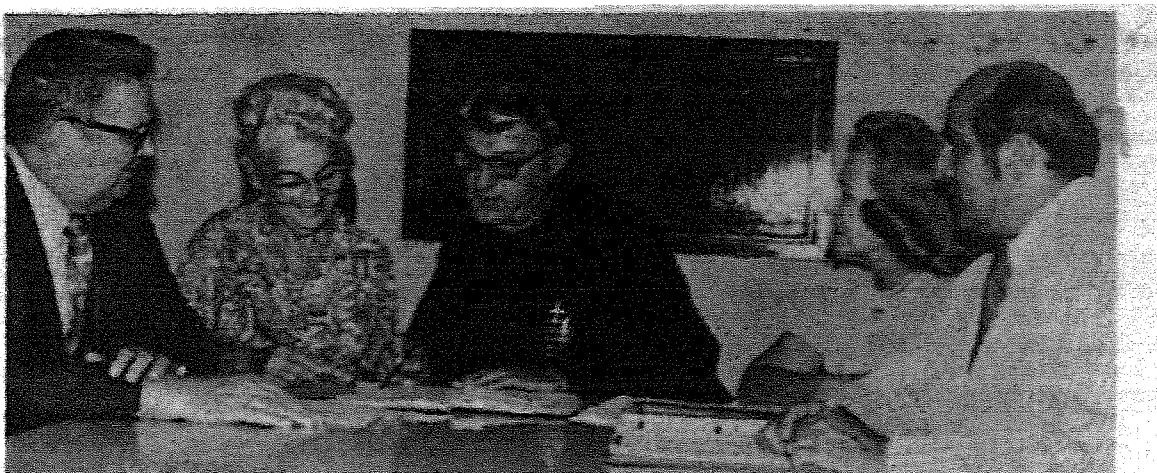
A highlight of the observance of the 50th anniversary of Our Lady of Altigracia as patroness of the Dominican Republic, the basilica accommodates 3,000 persons and its construction began in 1954. It is located on the same site where the first shrine to Our Lady of Altigracia was built in 1569. The devotion to Our Lady of Altigracia was introduced in the Dominican Republic more than 450 years ago.

Archbishop Luciano Storero, Papal Nuncio, was the principal concelebrant of the

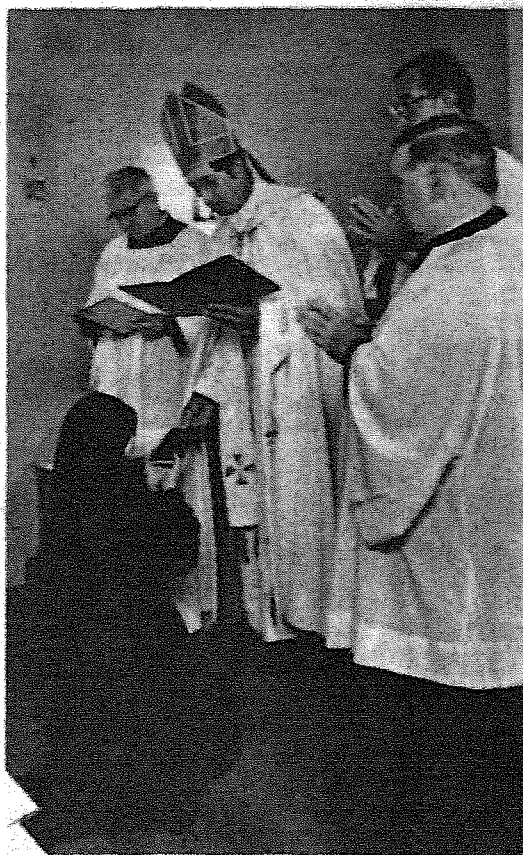
Mass of Dedication. Concelebrating with him were Bishop Juan Felix Popen of La Altigracia; Bishop Juan Antonio Flores of La Vega; Archbishop Luis Aponte of San Juan, P.R.; Archbishop Antonio Beras, Metropolitan of Santo Domingo; and Coadjutor Archbishop Hugo Polanco of Santo Domingo.

Leading a large delegation of civic dignitaries at the ceremonies was Dr. Joaquin Belaguer, president of the Dominican Republic.

Bishop Gracida also participated in a procession of clergy and people during which a painting of the Madonna of Altigracia was carried from the parish church of Our Lady of Altigracia in the capital city of Santo Domingo to the Cathedral of Santo Domingo, oldest cathedral in the New World.



**SEPTEMBER HURRICANE Ball** which annually benefits Our Lady of Florida Retreat House in North Palm Beach is discussed by the executive committee including Frank Washart, Mrs. Mary Fay, Father Colman Haggerty, C.P., monastery rector; Mrs. Dorothy Griffin, and Joseph Scirrotto.



**NEW NOVICE, Sister Mary Ellen Doyle**, was received by the Sisters of St. Joseph Cottolengo Monday during ceremonies at which Auxiliary Bishop Rene H. Gracida officiated. Father Charles Ward, novitiate chaplain, left; and Father John McGrath, Archdiocesan Director of Vacations were chaplains. Father John Donnelly, right, served as master of ceremonies.

### Named head of post at Holy Cross

**FORT LAUDERDALE** — Darryl D. Zellers, former assistant director of pharmacy services at Johns Hopkins Hospital, Baltimore, has assumed new duties as Director of Pharmacy Services at Holy Cross Hospital here.

A pioneer in the field of computer applications to the unit dose medication system, he was head of the pharmacy at Maumee Valley Hospital, Toledo, now the Hospital of the Medical College of Ohio. He has a B.S. in pharmacy from the University of Toledo and this summer received his Master's Degree in Public Health from Johns Hopkins University under its Department of Medicare Care and Hospitals program.

### Marriage unit to open meet

Reservations will close today (Friday) for the Marriage Encounter convention which will be held Sunday, Sept. 10 at Biscayne College, 16400 NW 32 Ave.

"Marriage, One Way of Bringing God's Love to the World," will be the theme of the one day meeting which will begin with registration at 12:30 p.m. and conclude during Mass at 5:30 p.m.

Those wishing to participate should contact Jerry and Ronnie Bristow at 1131 SW 30 St., Fort Lauderdale, Fla. 33315.

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### Council of women to discuss issues

**ORLANDO** — Mrs. Dan McCarthy of Clewiston, president of the Archdiocesan Council of Catholic Women, will participate in the fall meeting of the Miami Provincial Council of the NCCW on Sept. 7.

Presidents and moderators of the Diocesan Councils of Catholic Women in the Dioceses of St. Augustine, Orlando, and St. Petersburg also will be discussed for participation in the NCCW convention slated to be held Sept. 18-20.

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# The elite are poised to 'purify us all,' —if we like it or not

By FATHER  
ANDREW M. GREELEY

Among other things, the 1972 campaign is an attempt by those who are the intellectual and cultural elites of the country — and by their own standards are also an elite of moral concern and ethical sensibility — to take over political power. They have already taken over the Democratic party, and their sights are now set on the White House.

Forty-five per cent of the McGovern delegates at the Democratic convention had attended graduate school as opposed to four per cent of the national population. They were very much concerned, of course, about "balanced" delegations — although none of them suggested that there should be adequate representation for the 89 per cent of the American population which did not go to college, or even for the 60 per cent of the young people who never went to college.

AS ONE McGovern enthusiast said to me when I expressed doubt that Gloria Steinem or Bella Abzug spoke for very many American women, "But they know what the interests of women really are and most women don't." This is elitism pure and simple; but that's what the name of the game is.

As for moral sensitivity, consider Shirley MacLaine's comment that the Daley delegation was so old she didn't know how they got out of bed in the morning. Most people would consider such a crack to be cruel, vicious, and politically inept, but one must understand that the elites consider youth to be clean and pure and the rest of us to be immoral and corrupt. There is no need to abstain from offending the old or the ethnic or the workingman. They are politically finished. The legions of the young are going to deliver the country into the keeping of people like Miss MacLaine.

Obviously, Mr. McGovern himself is not so naive. Yet those of us who have never voted for a Republican in all our lives would like to be able to distinguish between Mr. McGovern and some of his supporters, but it does not seem to be a distinction that he himself is prepared to make.

Nor is it just a washed up movie actress with lots of money who hates the old. Listen to Tom Wicker, the Movement's representative on The New York Times, describe the labor leaders of the country. "They were still mumbling threats and recriminations around their frayed cigars — elephants on their way to the boneyard."

WELL, MAYBE. But many Americans still have some reservations about whether they are ready to turn political and moral power over to the elites. Many intellectuals will agree, but the sectarian intellectuals see a way to power and they are grabbing for it.

Where these sectarian intellectuals stand is nicely outlined by Arnold Beichman (himself an intellectual) in his new book, *Nine Lies About America*. Anyone wishing to know what the sectarian intellectuals really think about the rest of us should read the book. Among the lies Beichman documents are: "America is a fascist country," "America means genocide," "the American worker is a honky," "our political system is a fraud," "American values are materialistic," "America is insane," "the American people are guilty." The people who believe these things hate the rest of us, make no mistake about it.

AND NOT ONLY Mr. Nixon, I think. One of the female crazies said that it was a "purifying" convention. Right! The old and the corrupt and the uneducated and the ethnic were purified right out of the party. The Chicago delegation, duly elected under the laws of the State of Illinois, was purified because it was old and immoral. The labor leaders were purified because they were on their way to the boneyard. But the purification has just begun. Now the party has been purified, next the nation.

What does Mr. McGovern think of all this? His admirers say he is a decent, honorable man who is not an extremist. But if he has repudiated the purifiers, he has yet to do it in a very loud voice.

Who are these people that are going to use the young of the nation to purify the rest of us? Listen to Norman Podhoretz, who knows them all too well from having associated with them most of his life. They are unwilling "as a class to understand themselves as part of the common run of mankind, to understand their own implication in the common run of human experience . . . the intellectuals have been trained to believe that they transcend the common destiny by virtue of the power of their minds."



The morning stars sang together, and all the songs  
of God shouted for joy. Job 28: 7

## Sermons should set men 'afire'

By DALE FRANCIS

Some years ago, before it was popular to write critically in the Catholic press, a Catholic editor asked me to write an article for his magazine on the Sunday sermon.

I wrote it and he was disappointed. I had emphasized the responsibility of the people to search for something worthwhile in the sermons they heard. He wrote to me, almost in disgust. He said surely that I knew that many Sunday sermons were scarcely prepared and that even those that were prepared were likely to be of poor quality.

He'd wanted me to blast Sunday sermons. I didn't do it, I suppose, because I'm not really a person who likes much to blast people and especially not priests.

But what he wanted me to say had validity. It was true and it is still true that many of the sermons you hear at Sunday Mass are not really inspired.

That's why it gave me joy to hear that the Catholic University of America had decided to sponsor a National Congress on the Word of God at the National Shrine of the Immaculate Conception.

Not only would the Congress focus attention on the necessity for making the Sunday sermon a source for spiritual growth of the people, it would provide those who attended it with the guidance and inspiration that might help them make Sunday sermons more meaningful.

But if the Sunday sermon is to become what it should become, it will require an understanding on the part of the preachers of the needs of the people.

If they gain only in knowledge of techniques, if they learn only how to present their message in a more palatable manner, it will all be wasted. While how a sermon is given is im-

portant, what is said is of far greater importance.

And what the people want is the Gospel of Jesus Christ. They want to learn how they can know and serve God better in their lives. They do not stand in the need of cleverness but of fervor.

Our Lord commissioned His Apostles to go out and preach to all the world. I think the preacher at Sunday Mass will best understand what is demanded of him when he understands this same commission is his own.

It is not the man who is skilled in forensics who compels men but the man who is on fire with love of God and because he is can set afire others who hear his words.

The preacher who fills his function is not the man who is able to discuss with some erudition the latest theological trends, is not the man who discusses current problems that face society, but the man who calls men to Christ.

What is needed today is proclamation, men who proclaim Christ and call all men to Him. Men who call the people to repentance for sins and for conversion of their lives to Christ.

Many years ago I read a book of sermons given by Father John Vianney, the Cure D'Ars, to the people of his parish. I was struck then by the realization that those very sermons could be given today in any parish and be as fitting as they were when first the Cure D'Ars gave them in his little French parish.

The message of Jesus Christ is always new, is always applicable to all men. People today, as people in centuries past, need to be called to love of God, to prayer, to service.

This does not mean the preacher need ignore the fact that we live in this particular time span of history. It

doesn't mean that he should ignore the problems of today.

It means only that he should have an awareness that now as always the answer is Jesus Christ.

We do need to be reminded of the application of our commitment to Christ in the world today. We do need to recognize the evils that exist at this moment, we do need always to be called to a realization that Our Lord said that as long as we did it unto the least of our brethren we did it unto Him.

But the approach to the present evils and inequities must not be the approach of the sociologist, the political scientist, the social worker, but the approach of one who is so much in love with God that he spreads the contagion of love to all who hear him.

This does not mean it is not important to know the techniques of preaching. A sermon must be prepared; it must be well-organized; it must have simplicity; it must not wander aimlessly and endlessly. But knowing techniques is only the beginning, what is of necessity is zeal.

There is a great spiritual hunger in the land. There are people who want to know how they can come closer to God, how they can love Him more, how they can be more fully in Christ and Him in them.

And it is the Sunday sermon that must give them bread and not a stone; it is the Sunday sermon that should refresh them and renew them.

That will happen when the priest who enters the pulpit sees it not as a chore but as an opportunity to bring the message of Jesus Christ; when the preacher understands himself not as the man stuck with the Sunday sermon but the man commissioned by Christ to carry His word to all who come to be brought more fully into union with God.

THE  
VOICE  
FEATURE SECTION

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

# The needs and hopes of 'those others'

By DOLORES CURRAN

One of the main criticisms of our Catholic youth dropouts is that their parents and their Church don't care about the poor, the dispossessed, those "others."

In a recent survey by Msgr. George A. Kelly, Catholic High School seniors said that it was more important to work for racial justice than to go to Mass on Sunday.

When this is compared to their parents' overwhelming belief that the Church should stay out of social affairs, we can see that the two generations aren't talking the same Christianity.

WE CAN'T keep ignoring this basic return to gospel Christianity forever. I'm not proud of it but this same kind of unspoken reproach has occurred in our home. More than once, one of our children has remarked that "we sure talk about the poor a lot more than doing anything about them." They're right.

It's difficult, even if the Catholic parent sees the need for Christian involvement, to furnish anything remotely resembling the kind of involvement of which Christ spoke in the gospels. But it's also much easier for children to criticize their parents than to change their own life styles.

A mother told me that once, when her children were accusing them of affluence, they said, "Okay, we agree. We have more than we need. Others are starving. How many are willing to forego our vacation this year to send the money to a hungry Philippine family?" There were no takers. There were no more accusations, either, but the basic problem wasn't solved.

We, as parents, have to do more than talk about Christian charity. We have to show it in our own reactions and in our own lives daily. We are living in a different culture than gospel times and it isn't very realistic for the average family to "sell what we have and give it to the poor."

NEXT TO money, time is our prime possession. Time is precious to us. We can spend it on ourselves or on others. The way we spend our time indicates our emphasis in life. If we're jealous of it, using any extra time for our own work or pleasure, it tells our children something. If we use it to visit the elderly, to listen to the emotionally disturbed, to help the poor find housing, to

benefit others, it tells our children something.

"I don't have time . . ." is one of the most-hated phrases our children hear today. And we parents use it all the time. We don't have time to hear them out. We don't have time to take our dinner to the park. We don't have time to help others.

Once, after hearing our kids talk about a family Seder meal, a friend of mine said, "I would like to do something like that in our family, but we just don't have that kind of time. You're lucky you do."

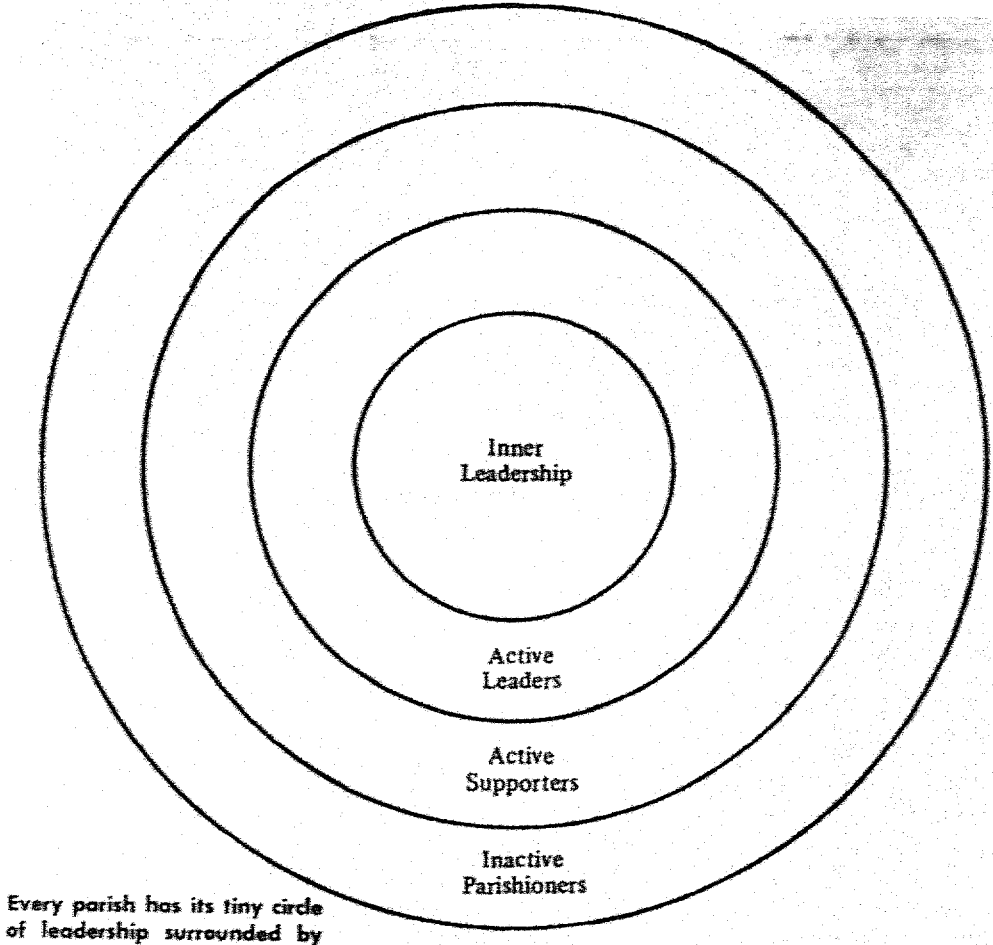
I clamped my teeth on my tongue to keep from saying, "Lucky! It didn't take luck to read up and prepare for the meal. It took time."

When a friend becomes ill, we go through the perfunctory actions of sending a card and/or a meal. After that, we forget him. Duty done. When a friend loses a spouse, we overwhelm him for two weeks with invitations and then forget him. When we read about a hungry family, we send a dollar, forgetting they'll soon be hungry again.

Our children see this. They sense the value of our time and they watch where we use it. If we resent requests to help others, they know it and this knowledge offsets all our words about helping others. They simply don't believe us.

I DON'T need to list the needs of people. I suspect that deep down, all of us who say, "We should like to do something but don't know what to do to help others," really do know something we can do. We know the alcoholic housewife who needs patience and support, the emotionally ill neighbor who needs us to listen, the divorcing couple who needs help, the long-winded oldster who needs someone to listen, the nursing home residents who need someone to chauffeur them, the drugged youth who needs adult guidance, the delinquent who needs a Big Brother, and the young mother who is held captive by babies and needs someone to bail her out once in awhile.

But these are uncomfortable uses of time to many of us. We want to do something Big, like feed the hungry. Or nothing at all. So we do nothing at all and our children do nothing. And the needs go on and Christianity doesn't make much difference in the neighborhood.



Every parish has its tiny circle of leadership surrounded by other wider, yet less influential circles.

# The needs and hopes of parish leaders

By DR. LAWRENCE LOSONCY

Sociologists have long observed the American parish as a phenomenon of deep significance. Although many people are deeply suspicious of mixing sociology with religion, sociologists have for the last 20 years made great contributions to our understanding of parish life and parish communities. One of the most famous of a group of deeply religious sociologists to address the sociology of parishes is Father Joseph Fichter.

ONE OF Fichter's contributions was the concept of inner and outer parish circles, developed at some length during the 1950's. An understanding of this simple concept can help both parish leaders and parishioners at large to better understand current parish realities.

Every parish has a tiny little circle of inner leadership. This inner circle may include the pastor, his assistants or curates, visiting clergy, perhaps a deacon, sometimes a school principal, a parish council president, a chairman of CCD or adult education, sometimes a chairman of the liturgy committee, a parish board member or two, perhaps a few close friends of the official leaders, perhaps a highly influential but unnoticed professional or advisor.

Around the parish leadership is generally formed a bigger circle of the "active leaders," perhaps 200 or 300 persons, sometimes as small as 30 or 40 persons. These people always volunteer. They often serve as presidents or chairmen of parish organizations, committees, programs, and projects. They can be counted on to come through when the chips are down.

These people know the parish leaders on a first-name basis: they often socialize with the parish leaders. Without either them or the parish leadership realizing what is happening, they actually surround the pastor and parish leaders with a wall of good will and support. They are the only 200 or so people whom the parish team actually knows very well, and yet the parish leaders have the mistaken but understandable impression that they know most of the parishioners well.

A LARGER circle of people in the parish are the "active supporters." These are the parishioners who never miss Mass, who contribute heavily, whose children appear regularly in parish programs of education or in the parish school; without actually or frequently volunteering their own personal time, these people form the week-in, week-out supporters. Although not the majority of the parishioners, the active supporters gradually influence the parish leadership and active supporters to act as though they were the majority or indeed all of the parishioners.

The last and largest circle of parishioners, by far the majority in most parishes, are the inactive parishioners. These people sometimes come to Sunday Mass, sometimes take part in an occasional parish event, but usually remain passive. Their names may appear on the rolls, but their faces are only vaguely familiar. These

people will not come into the inner circle because they feel incompetent, bashful, unworthy, underqualified, hostile, or indifferent.

They are the people who give the parish leaders a feeling of being watched and listened to, but with the corresponding realization that they, the parish leaders, are the last to know what is actually being heard or seen.

THIS LAST, largest circle of parishioners are only well-heard-from when they become angry, voting with their feet or their dollars.

The challenge to every parish is to break through to all its people. Since the whole world will not fit into the inner circle, and since not everyone in any community will always be active, new circles, smaller groups, and smaller communities based on families, friendship, or needs ought to be encouraged. In proportion as people can find a little circle in which they are comfortable (coffee klatches, parties, Dad's club, home liturgy, social occasions), they will begin to relate better to the affairs and life of the inner leadership circle and the official parish liturgy.

# Young people and confession

By FATHER JOSEPH M. CHAMPLIN

Are you confused about the issue of when First Confession should come in a young child's life? Or even ask the deeper question, why must we confess our sins to a priest? Or wonder how you can improve the quality of your own confessions?

Ave Maria Press next month will publish, "I Confess: The Sacrament of Penance Today," by Father Francis Buckley, a small book which should help you resolve some of those matters.

The author gives considerable attention in his work to young people and their confessions. Using data secured from psychological studies, he suggests different approaches which could make the sacrament of Penance more effective for children at different age levels. One Friday, immediately after reading through galley sheets of the text, I tried out several of his ideas with a class of fourth graders in the local Catholic school. They worked very well.

Buckley maintains children of 10 or 11 can grasp the notion that the priest in confession is like a father who wants to understand or like a doctor who wants to heal. They know neither will be able to understand or heal unless the symptoms of the illness or trouble are fully described. As a consequence, he recommends they analyze sample

adult confessions and learn from them how to better their own.

He offers and I used with our boys and girls the following example:

"Forgive me, Father, I'm a married man. It's been a month since my last confession. I got angry and lost my temper at the children. This happens often now when I get home from work. I'm tired and I don't want to be bothered."

I know this is selfish. My anger just makes things worse. I'll try to spend more time with the kids and listen to them instead of yell. Where should I start? Have you any advice?"

With but little assistance, our youngsters quickly came to the key conclusions desired. They recognized the married man not only related "what" he had done, but, perhaps more importantly, "why" he had so acted, and, then, sought advice as to "how" he could improve.

Father Buckley later states that when children begin to capture the feel of confessions made in this fashion, they can profit from role-playing exercises in which one takes the part of a priest and another acts as the penitent. Two of my students swiftly volunteered for the confessor's role, but they all verbally and visually said "no" when I sought actors for the penitent's part. Finally,

under pressure, Jimmy Borek agreed to confess (he really wanted to be the priest) and David Gillard heard his tale of sins.

Jimmy made a brief confession. "I'm married and I got angry at my wife." "Father" Gillard's counseling efforts were just as limited. "You shouldn't do that. You're supposed to love her and be nice to her."

THE EXPERIENCE was a serious-funny event for both the class and for the two performers. Everyone laughed — the class, the two boys, the observing teacher and the experimenting priest who started it all. But I think these young people learned a bit about good confessions through the role-playing exercise and I plan to repeat this after school resumes in the fall.

The author of I CONFESS believes children of this age appreciate penances designed in a special way for them and points out that if the confessor can't think of an imaginative one, he might ask the child.

Buckley once inquired from a little girl what she would like to do to make up with her mother. "I'd like to bake a cake," she replied. After verifying she could in fact produce one and that this would please her mother, he said, "All right, as a penance bake that cake for your mother."

We could rightly ask, considering the potential kitchen mess, if this would be a penance for the child or for the mother.



"SINGLES WHO SWING TO JUSTICE:" The Jesus Movement today is an encouraging sign that our young singles are discovering the missing element in their idealism. They are discovering the "Bread of Life."

# Singles that swing to justice

By FATHER AL McBRIDE, O. PRAEM

Singles are swinging to justice causes all over our land. They marched as a peace corps. They occupy the front ranks of the new politics, struggle for women's liberation, slug it out on civil rights, take up social work with the seriousness of a knight

journeying in search of the Holy Grail. They brighten up Nader's Raiders and communicate hope and optimism to the oppressed.

BUT there is a melancholy strain getting more noticeable. The peace corps glamor has subsided. Recruits come with less

frequency and abandon. The young lawyers ache under the new bureaucracy they have created. The repudiations from racial minorities at home and developing countries abroad threaten to cause the singles to stop swinging for justice.

While social causes can reduce the

singles motivation to search for justice, spiritual causes are more critical. Compare the once astonishing missionary zeal of young religious who unreservedly offered their entire lives for the benefit of people around the globe. They readily took on the discomforts and deprivation of family and friends in order to live out their hopes for the people to whom they ministered.

The spiritual vacuum causes our young to abandon the prized projects, for nothing less than God can lay claim to the whole heart and soul of our young. When it is clear that God calls them to a life of absolute service to others, then there is released the kind of long range dedication to people that produces results in their favor.

In John's gospel there is the story of Jesus describing himself as the Living Bread. "The man who feeds on this bread shall live forever." Here is the key to the puzzle about frustrated ideals. The Living Bread of God will cause blazing idealism. Any other motivation, for the most part, seems to cause a sudden enthusiasm and an equally sudden death of the flame.

TASTE and see the goodness of the Lord and there is every likelihood that you will want to share this ultimate experience with others. The experience of the ultimate drives men far beyond even the wildest first idealism. The book of Wisdom says, "Come eat of my food and drink of the wine that I have mixed. Forsake foolishness that you may live. Advance in the way of understanding." This is the dynamism of divine wisdom that moves men beyond foolishness and discloses deeper understandings.

So many of the saints of the Church were once young singles that wished to swing to justice. Francis of Assisi, the "graduate" of the Middle Ages, became a flower child and stuck to his guns. Ignatius of Loyola, the "Easy Rider" of the Renaissance, became a champion of self mastery and prayer and illumined four centuries of his brotherhood. Vincent De Paul, the "Aquarian" of the Victorian period, shed his middle class comforts to bring real charity to the poor of Paris all the rest of his days.

All these men started as young singles, the swingers of their day, but their spiritual depth gave them a life long ambition to establish justice on the earth. Their heritage is a blessing and a model.

THE JESUS movement today is an encouraging sign that our young singles are discovering the missing element in their idealism. They are discovering the Bread of Life, Jesus Christ; who will communicate to them the splendid enthusiasm necessary for having a reach beyond their grasp. They will discover what it is like to put one's life on the line in spite of social opposition—especially an opposition from those they strive to help. After all, even Jesus had that problem, didn't he?

## Living the Scripture message

By JOAN HEIDER

"A man of words and not of deeds  
Is like a garden full of weeds."

This two line nursery rhyme is direct. It does not leave much to be imagined or misunderstood. We all know what a garden is. We all know the effects of weeds in a garden.

TO BE ABLE to speak with a vast knowledge of what the Scripture says is one thing. To be able to live the life-style of the Scriptures can be something entirely different.

To only have the ability to speak about the Scriptures is like a weedy garden. There is no way that this knowledge is applied to living life today. In the end the weeds overtake the whole garden. The result is words, words, words, without fruit.

The more we can see ideas and events as part of life, the easier it becomes for us to apply the message to our own situations. We find it easier to have someone show us how to do something than to have to read the instructions on our own and then figure out what to do for ourselves.

Part of our lack of having the Scriptures as part of our lives has been that many of us have been much more concerned with what it says than how to use it as a way of life. It is easier for us to say, "Christ says, 'Love God with all your heart and your neighbor as yourself.'" than for us to ask ourselves: "Because Christ says this, how am I to live? What is being asked of me if I choose to follow Christ?" It is really how we live from the Scriptures, not what the words in themselves mean that make us followers of Christ.

SCRIPTURE is our instruction book. Knowing the meanings of the words in any instruction book will not do anything unless we apply the instructions to the project. In this case the project is living. It is a complicated project with many phases. One casual reading of the instruction book will not give us all we need to know to live it most meaningfully.



A Priest speaks of the Scriptures through study and the direct action of his ministry. But: "A man of words and not of deeds is like a garden full of weeds."

# High school to college

By MAUREEN FOLEY

To measure the practical knowledge one has gained throughout high school is, at best, a difficult endeavor.

But to chart the personal growth and deepened maturity which four years of school fosters is nearly an impossible task; the process of true learning is one which can only be measured by the person who experiences it.

High school — what is its real importance? Is it a training ground where trainees are drilled in facts and methods, or a vastly personal stage of growth? A proving ground for administrative power or a testing ground for student projects and theories?

Do the interpersonal relationships which stem from daily contact heighten one's awareness of human relations, or cause us to group, exclude or reject? And do we, in fact, experience real learning?

IN TRUTH, high school is a combination of all these. Those within the academic community can envision a creative atmosphere which would stimulate the student to be actively interested in and involved in his own education.

Many parents hold the expectation that the school will perpetuate the values and ideals which they have attempted to instill in their children. Those whose personal contact with high school ceased upon their own graduation remember educational systems of years past.

Yet only the student who is now participating in the secondary learning process can appreciate its full scope. He alone experiences the pressures, joys, frustrations and desires characteristic of his role in life, and of his generation as a whole.

Never has a learning process been so intense. We inhabit a community of extremes where pressures are monumental, joys profound, expectations high and opportunities virtually unlimited. The student of today does not live a middle-of-the-road existence. He feels a need to take a stand, to be radical or conservative, pro or con.

Having examined somewhat the character of today's high school, we confront the crucial question: What do we expect students to acquire, and also does the high school fulfill that expectation?

IF WE SEEK merely to obtain a college admission, a diploma, or a knowledge of basic academic material, it might be safe to assume that the high school is doing its job.

Yet, I feel that much more profound learning can and must occur during the four years. We need an awareness of people and training in the basic processes of thinking and reasoning, as well as a sense of genuine enthusiasm for learning. We need to be

prepared to meet the realities of today's world, not the ideals and expectations of ages past

How limited is a system which prizes the acquisition of good marks over the ability to think independently, which seeks to teach material rather than people.

I have just completed high school. Yet in seeking to describe my education, I find it impossible to limit that topic to my academic and intellectual growth. Growth and learning are constant processes which begin at the moment of birth. We seek personal fulfillment throughout our lives, pausing only occasionally to review our progress and to plan for what we believe our future will be.

THE FUTURE which I have anticipated involves a college education. I have been challenged. This is the way in which I will attempt to continue in my development as a person, one possessing a capacity for reasoning which likewise must be developed. The reasoning capacity is the primary factor which separates man from beast, thus it is through the development of that capacity that we become more human and more nearly fulfilled.

Robert F. Kennedy once stated: "The future is not a present, it is an achievement." Perhaps this is an attitude which we should attempt to carry with us in any uncertain endeavor; it is certainly one which I will carry with me into college.

It will be a new and unique experience, one which must be met with honest openness, a desire for growth and sincere respect for different individuals and philosophies.

College will enrich my life as a reasoning person, but, in truth, the world is my classroom. Each new opportunity is a chance for learning; often I am able to complete the full circle by sharing something I know or feel with others — teaching. Here I learn from and about people, their institutions and goals. And I can appreciate the realization that only in relation to the world around me does my academic knowledge become valid and meaningful.

I AM ABOUT to begin a new stage of growth, a time of questioning, evaluation and new consciousness. Perhaps I will not be able to be an outstanding scholar, but I will be a better person for having made the effort.

Robert Frost once said:  
"Have I not often walked  
without an upward look of caution  
under stars that well  
might not have missed me when they  
shot and fell—  
It was a chance I had to take. . .  
and took."

VOICE Back-to-School



Reflection: Looking toward the future and what the challenge of college will bring.

## 47 schools may get 'Agnes' aid

WASHINGTON — (NC) — At least 47 schools in four states may be eligible for assistance under a new law allocating federal funds to nonpublic schools destroyed or damaged by tropical storm Agnes in June.

A spokesman for the Office of Emergency Preparedness (OEP) said that the 47, most of them Catholic and located in Pennsylvania, New York, Virginia and West Virginia, "apparently have damages which may be covered by the bill."

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# How to walk your child safely to school stressed

"Operation Safe-Walk" is a do-it-yourself safety program for parents of very small children who must walk to and from school and from the school bus stop.

Sponsored by the Dade County Citizens Safety Council, the Dade County Council of Parent-Teachers Association and the Dairy Council of South Florida, the program recommends the following procedures for children at the elementary school level before schools open:

1. Take your child by the hand and walk with him from home to school, along the route you believe to be the safest, quickest route available.

2. Speak aloud every thought you have which influences your decisions where you walk, i.e., which side of the street, which corners you cross from and to, and how you use available school crossings. (Remember to use sidewalks if available; walk facing traffic if there is no sidewalk; cross at corners except at designated school crossings; cross corners only

at right angles; be sure to explain the proper use of signal lights; walk — DON'T RUN across the street.)

3. Speak each decision aloud reviewing each factor considered. Be sure that your child understands WHY and not just WHAT.

4. Time your trip to know how much time your child

needs each day so that hurrying will not be necessary.

5. When you arrive at school let your child take you by the hand and walk home, this time with the child thinking "out loud" describing each factor considered and each decision he makes. Correct any mistakes promptly, then let the child continue.

## College plans music course

A preparatory program in music for students, both children and adults, who desire to brush up on their skills in piano, guitar, voice or any of a score of musical instruments, is being offered this Fall on the south campus of Miami-Dade Junior College.

Beginning Sept. 11, private instruction will be offered in all orchestral instruments and voice while classroom instruction will be available to youth groups in piano and guitar.

## Barry College sign-up scheduled for Sept. 1-2

Registration for classes at Barry College will be held Sept. 1 and 2 prior to the college opening on Tuesday, Sept. 5.

Seniors and juniors will register on Sept. 1 while freshmen and sophomores will enroll on Sept. 2.

Mrs. Henrietta Waters has been named associate professor in the School of Social Work, according to an announcement this week by Dr. John M. Riley, dean.

She is member of the National Association of Social Workers, the Academy of Certified Social Workers, the Council on Social Work Education and Kansas Conference on Social Welfare and she is a past representa-

tive to the Kansas Council of NASW Chapters.

## Registration slated at Biscayne College

Registration for the Fall term at Biscayne College, conducted in Miami's northwest section by the Augustinian Fathers of Villanova, Pa., will be held Monday Sept. 4.

Orientation and testing for residents and commuting freshmen is scheduled for Saturday, Sept. 2 and Sunday, Sept. 3 with approximately 170 new students expected for enrollment.

Freshmen will register for classes from 9 to 11 a.m. on Monday with sophomores scheduled to register from 4 to 6 p.m.; juniors from 2:30 p.m. to 4 p.m. and seniors from 1 p.m. to 2:30 p.m.

A delegation of upperclassmen will welcome freshmen and their parents on the afternoon of Friday, Sept. 1. An introduction to the academic and social life at the men's college and excursions to places of interest will acquaint out-of-town students with the Miami area.

Meanwhile applications for admission are still being accepted and inquiries should be directed to the Dean of Admissions, Biscayne College, 16400 NW 32 Ave., Miami, Fla. 33054.

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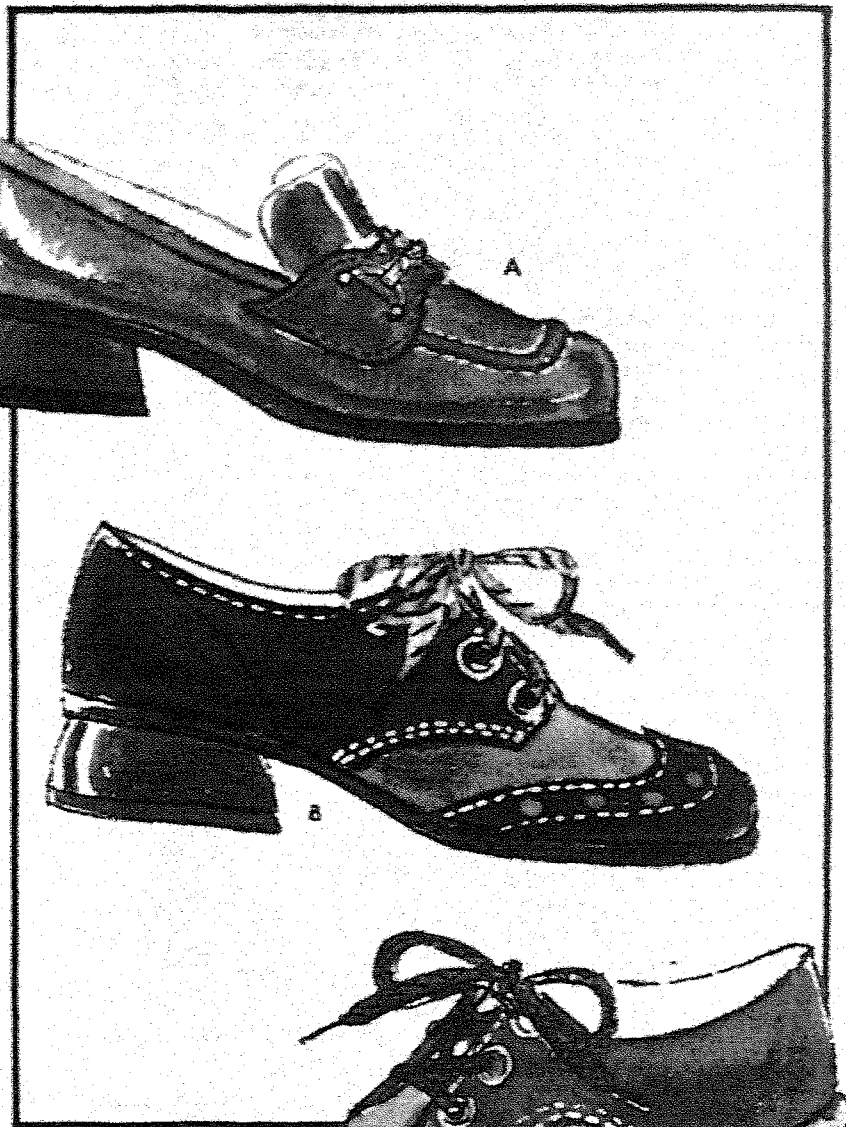
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# Catholic schools find their identity

By BISHOP WILLIAM E. McMANUS (Chairman, USCC Education Committee)

Across the nation, parents, pupils and teachers have been engaged in a quiet revolution against outmoded Catholic school customs and practices.

This revolution is helping school administrators discover a new identity for today's Catholic school.

Convinced that choosing a school is a serious parental duty and aware that Catholic education requires a substantial monetary investment, parents no longer are content merely to deposit their children in a Catholic school with blind confidence that because it is Catholic, it must be the best.

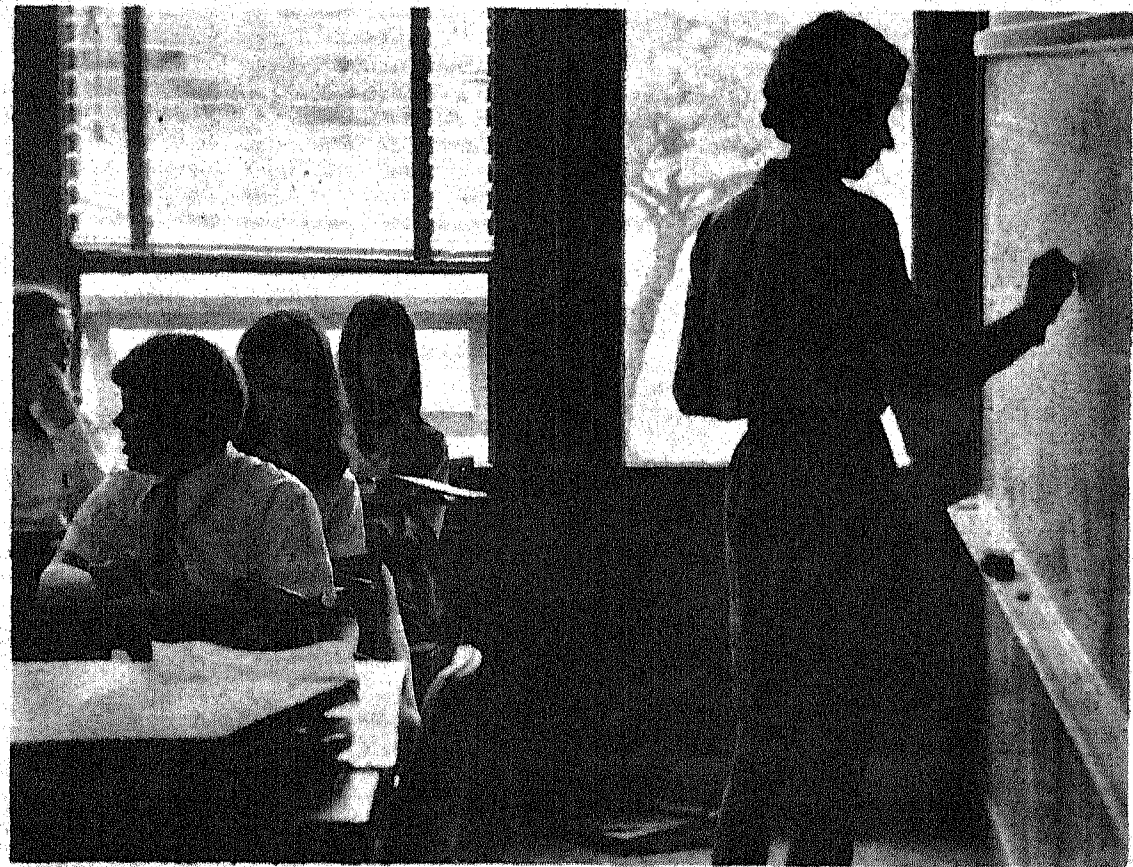
Before selecting a Catholic school, parents want to see evidence that it has a well qualified faculty, high religious and academic standards, a modern curriculum, adequate equipment and verifiable results consistent with its published objectives.

ONCE THEIR child is in school, parents expect systematic accounting of its progress not by vague report card marks but by individual and group conferences with teachers. Through elected school boards, parents now demand their right to share in the decision-making process. By these actions parents are backing up their claim to be children's primary educators.

A Catholic school not experiencing parents' quiet revolution may be a prime target for violent revolt when parents, given little opportunity to take an active interest, rebel against tuition increases and withdraw their children.

Having long complained about lack of parental cooperation, teachers now are quietly revolting against being regarded as hired hands to baby-sit in the classroom and to cater to parental whims. Teachers are insisting that parents support their efforts by becoming intelligently involved in the educational process.

For example, teachers often refuse to introduce a new methodology until all parents have attended several adult education classes for a full discussion of the method-



LAY TEACHER in her class. Lay participation in the Catholic school educational process means more than teaching. It also means responsibility for program and design.

ology's purpose and techniques and the way it applies to children's homework. In religious education, many teachers now require parents to take a course on the Sacraments of Penance, Eucharist and Confirmation while their children are being prepared in school for the reception of these Sacraments.

TEACHERS WHO sense no need to revolt against parental apathy probably are so securely locked in their own little classroom worlds that they will not wake up to reality until some irate parents violently demand their removal from the school.

A kindergarten teacher described her new class as "beautiful, lively rebels, no two alike, each declaring in its own unique way, 'I'm a free person.'"

On the day a three-year-old child turns on the family TV set to Sesame Street he has started the process of independent learning. Alone or at most with a few other youngsters, the child is able to learn at his own pace, to react in his own way, and to draw his own conclusions from lessons taught by master teachers equipped with fascinating props to hold

the attention and interest of children.

IN FRONT of the TV screen children can move around, speak out, sing a song, have loads of fun while they are learning their lessons, great lessons like love of neighbor, racial harmony, the joy of simple things.

In Catholic schools today, the Sesame Street generation quietly is revolting against impersonalism which disregards pupils' individual differences and against regimentation which needlessly suppresses personal initiative and freedom.

If a behind-the-times teacher shouts "everybody will learn the same thing right now," her pupils respond with uncontrolled yawns of boredom and by learning nothing at all. If a school has a lot of petty rules, pupils will find ingenious ways to circumvent them.

Today's children, a well organized group which knows how to get its way, are demanding and generally are receiving a new kind of

revolt is replaced by the practice of fraternal charity.

Jesus Christ is its Head. Jesus Christ, who is risen, alive and active, is at once the inspiration and source of help for building an educational community which will give witness to His Gospel, especially His message of fraternal love.

Members of the community are parents, teachers and pupils united by mutual faith, hope and love in their common pursuit of truth which is the prime objective of formal schooling.

In this community all members, each in his own role, are committed to achieve the school's main and subsidiary objectives, to cooperate hopefully and generously in all efforts to reach the school's goals, and to share responsibility in the day-by-day progress towards its goals.

THE SCHOOL is a center toward which everybody sincerely tries to give more than he gains in return, but in the community, the dignity and special talents of each individual is neither overlooked nor disregarded. The Christian educational community is not a mass of people but an assembly, a union of persons.

education which challenges the talents and energy of each pupil, which encourages individuals to learn "on their own" in learning centers, in the Great Books Program, in radically innovative projects like Individually Guided Education with its tailor-made programs for each pupil in a school. Student councils have an influential voice in setting up school regulations.

ANY SCHOOL which disregards the mood of today's young generation will have plenty of empty classrooms.

This quiet revolt by parents, teachers, and pupils is giving Catholic schools a new identity. No longer are they only church institutions

to safeguard children's faith, or places where Catholic children can grow up together, or schools at least as good as excellent public schools, or private schools not subject to government control. The new identity is a Christian educational community wherein

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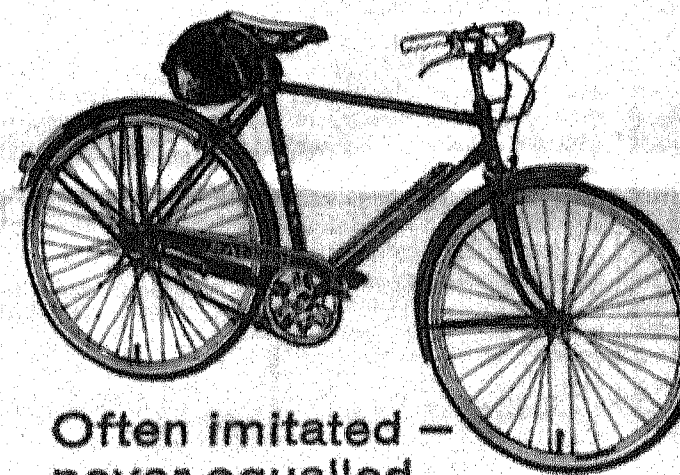
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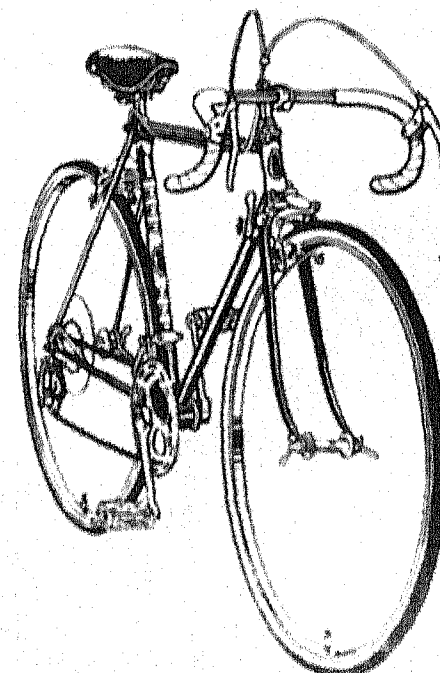
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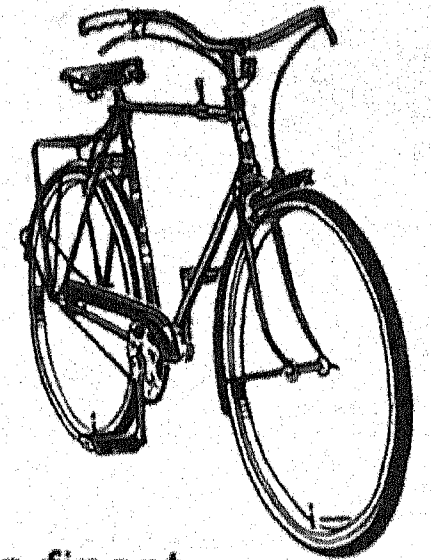


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# An overview

## Nonpublic school aid 1972

By SUE CRIBARI

Staff Writer, NC News Service

The long shadow of last summer's U.S. Supreme Court decision against two state aid programs for nonpublic schools fell over efforts to forge new aid plans this year.

Ruling June 28, 1971 that a Pennsylvania "purchase of secular services" law and a Rhode Island nonpublic teachers' salary supplement act were unconstitutional, the high court set new constitutional standards which state and federal legislators had to meet when proposing new aid laws.

The court had practically eliminated the possibility of direct public aid to church-related schools. It noted that administering the two laws in question might promote "excessive government entanglement with religion," since public officials would have to insure that aid funds were not used for religious purposes.

**DIRECT AID** laws in states such as Connecticut and Ohio were voided almost immediately, in light of the high court decision.

Many states tried to enact new aid laws after the high court ruling — and failed.

Pennsylvania and Ohio both adopted programs to reimburse parents of nonpublic school children for tuition and other school costs — avoiding direct payment of aid to a nonpublic school. But both laws were the victims of unfavorable decisions in three-judge federal courts.

Aid forms supplying "services to children" at nonpublic

schools — such as health programs, bus transportation and school lunches — passed court tests in most states. So did textbook loans, sharing some public school materials and facilities, and similar programs.

A VERMONT court of appeals, however, declared unconstitutional in March a year-old law allowing public school districts to supply nonpublic schools with teachers and textbooks for certain secular subjects.

A month later, a three-judge federal court in New York voided a \$28 million aid law reimbursing nonpublic schools for record-keeping and testing required by the state.

The search went on to find an aid form which would bring substantial financial help under the new court standards, and constitutional experts finally came up with tax credits.

That plan would allow parents of nonpublic school children to subtract from their final federal income tax an amount equal to part of the tuition they pay to a nonpublic school.

A group of attorneys and educators who formed the U.S. Catholic Conference Ad Hoc Committee on School Aid shortly after the landmark Supreme Court decision, announced that they considered tax credits the most constitutionally viable nonpublic aid form remaining.

**SEVERAL STATES** — including Ohio and Louisiana — are considering state income tax credits. Minnesota and Hawaii, among others, have already enacted state tax credit laws.

In April, President Richard Nixon's four-man panel on

nonpublic education, chaired by Dr. Clarence Walton, Catholic University president, included federal income tax credits as one of its four major aid recommendations. The panel also recommended nonpublic tuition aid to the non-tax-paying poor who would not benefit from tax credits.

By the time the Nixon Administration had publicly endorsed the plan in June, more than 50 tax credit bills had been introduced in the U.S. House of Representatives and sent to the House Ways and Means Committee where tax legislation originates.

Nixon told Catholic educators at this year's National Catholic Educational Association convention in Philadelphia that he was "irrevocably committed" to helping the nation's nonpublic schools in their financial difficulties.

**BUT HE HAS** noted that tax legislation is technically and politically difficult, especially in an election year, and will probably not be considered until the new Congress convenes in January.

Nonpublic aid proponents are hopeful that tax credits will at least partially fill the void left by the Supreme Court's aid decision.

But they also hope that the high court — which has already accepted one nonpublic aid case appeal — will agree to hear similar cases, and that its next decision will be more favorable to nonpublic school interests.

# Seeking credit when credit is due

By ROBERT N. LYNCH  
Executive Director,  
Parents for Nonpublic  
Education, Inc.

As school opens this fall, two million nonpublic school parents are focusing their attention on activities in Washington, D.C.

Stung by recent federal and state court rulings invalidating many forms of assistance to them, restive at their own inability to get government recognition of the burden which they carry, squeezed by rising educational costs, these same parents are anxiously eyeing various tax credit proposals now before the Congress.

They are aware that tax credit legislation can provide them with significant relief for the burden of increasing tuition costs. Most of the proposals thus far advanced would allow them a credit of 50 per cent of the first \$800 tuition for each child.

**UNLIKE TAX** deductions, the credits would be subtracted from the total annual tax owed and thus are actually worth their stated value. A parent with children in an elementary school where the tuition is \$100 for each child would be allowed to reduce his annual tax bill by \$50 for each child. He could opt for lower payroll withholdings or a cash refund at tax filing time.

The interest of these parents in tax credit legislation did not just happen. It is, rather, the outgrowth of increasing interest on the part of the members of Congress and others toward the problem of sustaining an alternative educational system in the nation.

Congress, on the other hand, is aware of the election year realities and of the redistricting and reapportionment problems which are special to election year 1972. In many areas, nonpublic school parents form a sizable portion of the electorate. The attempt to satisfy this section of the voting public if it is not merely pragmatic can be quite sincere, but the result is the same.

The Washington-based organizations are currently carrying the banner for nonpublic school parents in their efforts to secure federal tax credits.

Citizens Relief for Education by Income Tax (C.R.E.D.I.T.) is a broad based nonpublic school group drawing its constituency from 98 per cent of all nonpublic schools in the nation.

In addition to Catholic education, which is represented by Dr. Edward R. D'Alessio, Director of USCC's Division of Elementary and Secondary Education and by Father C. Albert Koob, President of the National Catholic Education Association, the Board of Directors of C.R.E.D.I.T. is made up of representatives from each of the following nonpublic school organizations: Missouri Synod-Lutheran Schools of America, National Association of Christian Schools, National Union of Christian Schools, National Association of Independent Schools, Episcopal Schools of America, and the well known parents' organization, Citizens for Educational Freedom.

Rabbi Morris L. Sherer of the Agudath Israel of America serves as Chairman for C.R.E.D.I.T.

Recently in his New York Office, Rabbi Sherer had the following to say:

"The strength of C.R.E.D.I.T. lies in the fact that it represents such a large cross-section of American nonpublic school education. We must recognize our strength and power as two million voters. Financial inequities have interfered with the right of our parents to educate children in the schools of their choice.

"As a matter of justice and fairness to all, it is time that the government lived up to its responsibility to grant financial assistance to realistically allow parents freedom of choice in education."

Each member organization of C.R.E.D.I.T. has pledged to carry on among its

own parents the two fold educational program which emphasizes parental rights in education and tax credits. Implementing C.R.E.D.I.T. policies in the Catholic sector is a second Washington based organization, Parents for Nonpublic Education, Inc. This organization is currently securing support from Catholic nonpublic parents on behalf of tax credit legislation.

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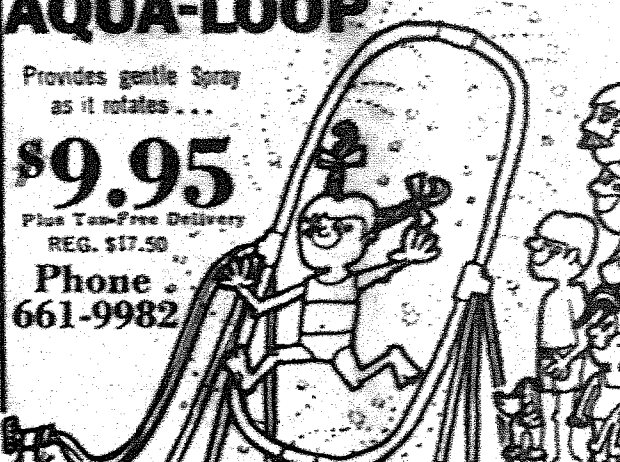
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**OPEN SUNDAY**

# Film fare on TV



**PLAYING A dual role, Danny Kaye poses as a meek G.I. stationed in England and an important British general he is persuaded to impersonate, in "On the Double," to be telecast at 9 p.m., Friday, Sept. 1, on WTVJ-Ch. 4. Dana Wynter appears as the wife of the general being impersonated.**

**SUNDAY, AUG. 27**  
 7:30 p.m. (ABC) — **Assignment K** (1968) — Spying at its most glamorous. As a British agent, Stephen Boyd plays an individual rather than a type, masquerading as a toy tycoon to match wits with enemy spies and counterspies in exotic settings befitting a rich spy. Heroine Camilla Spary wears a dazzling array of chic outfits. The story never quite clears its complicated plot, and out of the violent mishaps, one incident in which an unwitting pawn is made to walk into a death trap is resolved with a questionable ethic. Still, most adult spy fans should enjoy this escapist film with its location filming in Austria, Germany and London. (Columbia) (A-III)

**THURSDAY, AUG. 31**  
 9 p.m. (CBS) — **Promise Her Anything** (1966) — Romantic comedy stars Warren Beatty and Leslie Caron, with Robert Cummings. Miss Caron is a recent widow on the lookout for a new father for her young son. Her eye first lights

on Cummings, a rich New York doctor who is also her boss, but, of course, True Love has its sway, and she winds up with Beatty. Adults with time to waste will be amused — perhaps. (A-III)

**FRIDAY, SEPT. 1**  
 9 p.m. (CBS) — **On The Double** (1961) — Nice little Danny Kaye movie casts the funnyman in a dual role as a luck private in the WW II Army and as an important general. Just imagine the confusion and hilarity possible when Intelligence recruits Pvt. Kaye to sub for Gen. Kaye. Laff riot. (A-I)

**SATURDAY, SEPT. 2**  
 9 p.m. (NBC) — **Banacek** — Repeat of a "world premiere" presentation casts good ol' George Peppard as an adventurous insurance investigator on the trail of a truck which has pulled a disappearing act with \$1.6 million aboard. Watch those pot-holes, George. Banacek will become a regular offering on NBC's Fall offering. "Mystery Movie."

## BOOK REVIEW

# Contrasts Pope Leo X, Luther

**White Robe, Black Robe, by Charles L. Mee, Putnam, 294 p., Suitable for General Reading.**

The subtitle, Pope Leo X — Martin Luther and the Birth of the Reformation, states the theme of this book. The author's method of contrasting the two characters in alternate chapters is unusual but not original, and as happens in most such efforts it becomes more and more artificial and is not regularly followed in the second half of the book.

The author claims his purpose is to draw attention to the personality and policies of Leo X whose role in the events of 1517 to 1521 has been

neglected or ignored by most writers on the Reformation period. This he does to some extent but most of the space devoted to the Pope is given to detailed descriptions of the artistic, social, and political scene in Renaissance Italy and the activities of the deMedici family in the power struggles of the period.

The book follows the traditional account of religious, social and political conditions in Germany and Italy, the Indulgence controversy and other causes of discontent, sketches Luther's gradual progress toward a complete break with Catholicism, a result he did not intend in the beginning. Some

of the Catholic figures, such as Eyck, Tetzl, Cajetan, and Alexander could hardly have been as stupid as the author depicts them and while all contemporary sources describe Luther as being very moody and scrupulous in his younger years it is unlikely that he was the neurotic prig the author describes.

Students of the period will find nothing new in the present account, casual readers will find it interesting chiefly because of Dr. Mee's lively and at times dramatic style, although his frequent

attempts to be facetious become rather strained when kept up too long. Also his hint that to the older theological, social, economic, and political interpretations of the Reformation we might add the Confrontation — Leo and Luther being the archetypes of the establishment and revolution — isn't clearly developed.

There are no illustrations nor bibliography but a brief list of sources and an index are at the back.

F. J. Gallagher, S.J.

## Variety of love reflected in short story collection

**The Devastating Boys, by Elizabeth Taylor, Viking, 170 p., Suitable for General Reading.**

"The Devastating Boys" is a collection of eleven excellent stories in the tradition of James Joyce and Katherine Mansfield. Though the stories are unified thematically, they are richly varied in character, setting and tone.

In a quartet of love stories, we discover a honeymoon couple listening in fear to a lovers' quarrel on the other side of the membrane-thin wall; a widow retracing the footsteps of her last holiday with her husband; a man and wife returning to the site of their honeymoon, only to find that the romantic setting has lost its magic.

Though all the characters maintain their typical English poise, nevertheless they are off balance in a world where time passes too quickly. They come close to a satisfying love relationship, but something always blocks them — fear, doubt, or the pains of nostalgia.

In a sense, they are all love stories, for what the characters want most is to be needed. There is an African Negro who spends another dreary Sunday in England, but thoughts of his family in

Africa and the promise of companionship at work on Monday buoy up his spirits. In another story, which comes close to being macabre, a middle-aged man and woman conspire to lure a young girl into their cottage. It appears that they mean to harm her, but what they really want is the company of a child at tea.

The need for the love of children is also seen in the title story. A professor and his wife, impatient for the day when they will have grandchildren, agree to have two Jamaican boys — Sep and Benny — spend a fortnight with them. It is a moving story of the unfolding of love. The boys become close friends, and their hosts are rejuvenated by the presence of the delightful, though wild boys.

Elizabeth Taylor is a master of the short story form. She rivals the best of Sylvia Townsend Warner, Doris Lessing, and Muriel Spark. Though Miss Taylor's world is populated with men, women, and children who possess a Chekhovian absurdity, they are irresistible in their myopic groping, and their gentle collisions sometimes are enough to shake you entirely rigid.

William A.C. Francis  
 The University of Akron

## Concoct, mix and voila! Sister Hyde

**DR. JEKYLL AND SISTER HYDE (AIP)** The latest variation on a proven money-making theme casts Dr. Jekyll as an intense young medic bent on capturing the "elixir of life" that will prolong human existence — something which these days may not appear to be such a boon to mankind. To go about his work Jekyll at first buys spare parts from the local charnel house but, lacking enough supplies, takes the fatal step of killing off a few London tarts in order to get the female hormones needed in his experiments. When he finally concocts enough distil-

late and drinks it — voila! — he turns into a beautiful woman, the sister Hyde of the title. For a while his double-identity and strange drinking habits provide a cover-up for his evil research, but the movie has to end somewhere and so the law closes in. Most of the film is played for campy laughs, and everything operates on the horror-fantasy level, with the goriest effects gratefully kept out of camera range. The film, because of its horror theme and because it injects a heavy erotic atmosphere when Mrs. Hyde is on the scene, is for adults. (A-III)

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

**FRIDAY, AUG. 25**  
 1:40 p.m. (4) Fairy Pasta (Family)  
 4 p.m. (18) Sergeant Ryker (Unacceptable for Adults and Adolescents)  
 7 p.m. (8) The Lonely Man (Family)  
 9 p.m. (8) Carrie (Unacceptable in Part for All)  
**OBJECTION:** Reflects acceptability of divorce. Tends to arouse sympathy for immoral actions.

**SATURDAY, AUG. 26**  
 12:30 p.m. (10) The Last Unknown (Unacceptable for Adults and Adolescents)  
 12 noon (4) Untamed (Unacceptable in Part for All)  
**OBJECTION:** Tends to condone immoral actions.

**SUNDAY, AUG. 27**  
 12:30 p.m. (14) The Young People (Family)

1 p.m. (7) Tiger By the Tail (No Classification)  
 2 p.m. (4) Carrie (Unacceptable in part for all)  
**OBJECTION:** Reflects acceptability of divorce. Tends to arouse sympathy for immoral actions.

3 p.m. (12) By Another Name (No Classification)  
 5 p.m. (7) Martin Let's Go (Unacceptable in part for all)  
**OBJECTION:** Low moral tone.

7 p.m. (4) But Not For Me (Unacceptable for adults and adolescents)  
 8:30 p.m. (8) David and Bathsheba (Unacceptable in part for all)  
**OBJECTION:** Suggestive sequences.

9 p.m. (4) See 2 p.m. listing  
 7:30 p.m. (11) Assignment K (Unacceptable for adults)

**MONDAY, AUG. 28**  
 1:40 p.m. (11) I'll Get By (Family)  
 1:40 p.m. (6) It Happens Every Spring (Family)  
 4 p.m. (4) The Five Pennies (Part II) (Family)  
 4 p.m. (10) The Truth About Spring (Family)  
 7:30 p.m. (6) Daddy Long Legs (Family)  
 9:30 p.m. (4) Elizabeth R (No Classification)  
 11:30 p.m. (10) Boy Meets Girl (Unacceptable for adults and adolescents)  
 11:30 p.m. (4 & 11) The Sleeping Car Murders (No Classification)

**TUESDAY, AUG. 29**  
 4 p.m. (4) The Five Pennies (Part II) (Family)  
 4 p.m. (10) Now You See It Now You Don't (No Classification)  
 7:30 p.m. (6) Let's Make Love (Unacceptable in part for all)  
**OBJECTION:** Suggestive costuming, dancing, lyrics.

8 p.m. (4) The Sargent Letters (Unacceptable in part for all)  
 11:30 p.m. (10) Footlight Parade (No Classification)  
 11:30 p.m. (4 & 11) Shark News (No Classification)

**THURSDAY, AUG. 31**  
 4 p.m. (10) Stage to Thunder Rock (No Classification)  
 4 p.m. (10) The Appaloosa (Unacceptable for adults and adolescents)  
 7:30 p.m. (8) See Tuesday listing  
 8 p.m. (7) Four Kings (No Classification)  
 9 p.m. (11) Promise Her Anything (Unacceptable for adults)  
 11:30 p.m. (10) G-Men (No Classification)  
 11:30 p.m. (4 & 11) Sole Survivor (No Classification)

**FRIDAY, SEPT. 1**  
 4 p.m. (5) Rhubarb (Unacceptable for adults and adolescents)  
 4 p.m. (10) High Sierra (Unacceptable in part for all)  
**OBJECTION:** Treats criminal character sympathetically.

7:30 p.m. (4) Hamlet (Family)  
 7:30 p.m. (4 & 11) Hamlet (Family)  
 9 p.m. (4 & 11) On The Double (Family)  
 11:30 p.m. (10) Captains of the Clouds (Unacceptable for adults and adolescents)  
 11:30 p.m. (4 & 11) Comedy of Terrors (Unacceptable in part for all)  
**OBJECTION:** Suggestive costuming.

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## RELIGIOUS PROGRAMS

**TV**  
 Sunday 5:30 p.m.  
**THE TV MASS — Spanish** — Ch. 25 WFLV  
 Celebrant Father Florentino Anselmi, S.J.  
 7 a.m.  
**THE CHRISTMAS** — Ch. 11 WINK  
 8:30 a.m.  
**INSURE** — WTVJ Ch. 4  
 8 a.m.  
**CHURCH AND THE WORLD TODAY**  
 WCKT Ch. 7 — CVO executive director, Bob Preston, hosts program featuring youth (disputes).  
 12:30 p.m.  
**THE TV MASS — Ch. 25 WFLV** — Celebrant Father John Verdy  
 7 p.m.  
**WINK, Ch. 11 — DIGNITY** (film)



**Film Ratings:**  
National Catholic Office  
for Motion Pictures

- Arch. The (A-2)
- A Man for All Seasons (A-1)
- Abductors. The (C)
- Azzurra (A-2)
- All the Right Noses (A-3)
- Back and the Preacher (A-3)
- B.J. Lang Presents (A-3)
- Boy Friend. The (A-1)
- Bartley (A-2)
- Beast in the Cellar. The (A-3)
- Bang, Bang, Bang (C)
- Bedroom Maids (C)
- Black Rover (A-1)
- Ben (A-2)
- Beast of the Yellow Night (B)
- Blood from the Mummy's Tomb (A-2)
- Blood Eater. The (A-1)
- Black Belly of the Tarantula (C)
- Bianca (A-2)
- Brown Bullfrog (A-3)
- Bourne Bertha (C)
- Bloodmuckers (B)
- Blood Thirst (A-3)
- Blood Mama (C)
- But in Coming. The (A-2)
- Brother Carl (A-4)
- Blood on Satan's Claw. The (B)
- Burglars. The (A-3)
- Butterflies Are Free (A-3)
- Chandler (A-3)
- Charles — Dead or Alive (A-3)
- Chain Gang Women (C)
- Chato's Land (A-2)
- Clockwork Orange (A-3)
- Cabaret (A-3)
- Come Back, Charleston Blue (A-2)
- Carry on Camping (B)
- City Lights (A-1)
- Candidate for a Killing (B)
- Carey Treatment. The (B)
- Cleopatra (B)
- Caged Men (C)
- Concert for the Bangladesh. The (A-1)
- Cowboys. The (A-3)
- Creature with the Blue Hand (A-3)
- Cry Uncle (C)
- Candidate. The (A-3)
- Carry On, Henry (B)
- Cool Breeze (C)
- Confessions of a Police Captain (A-3)
- Culpepper Cattle Co., The (A-3)
- Deep Throat (C)
- Deliverance (A-4)
- Dr. Jekyll and Sister Hyde (A-2)
- Dead Alive (B)
- Deck, You Sucker! (A-3)
- Denisovich (A-2)
- Decameron (C)
- Dealing, Or the Berkeley-to-Boston Forty-Brick Lost Bag Blues (C)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Dynamite Chicken (C)
- Diamonds are Forever (A-3)
- Dirty Harry (B)
- Dirty Outlaws. The (A-3)
- 9 (Dollars) (B)
- Daredevil. The (A-3)
- Day in the Death of Joe Egg (A-4)
- Deathmaster (A-3)
- Dr. Phibes Rises Again (A-2)
- Dolomite (A-3)
- Eroticon (C)
- Every Little Crook and Nanny (A-3)
- Even Dwarfs Started Small (A-4)
- Frogs (A-3)
- Frenzy (A-4)
- French Connection. The (A-4)
- Fritz the Cat (C)
- Female Bunch. The (C)
- Fiddler on the Roof (A-1)
- Fital Comedown (C)
- Fuzz (A-3)
- Full Life. The (A-3)
- Fillmore (A-3)
- Fat City (A-3)
- F.T.A. (A-3)
- Going Home (A-3)
- Gang's All Here. The (A-1)
- Gang That Couldn't Shoot Straight (A-3)
- Garden of the Finzi-Continis. The (A-3)
- Georgia, Georgia (A-4)
- Get to Know Your Rabbit (B)
- Godzilla vs. the Smog Monster (A-1)
- Great Dictator (A-2)
- Godfather. The (A-3)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy. The (A-3)
- Gumshoe (A-3)
- Ghetto Freaks (C)
- Horror on Snake Island (B)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Happy Birthday, Wanda June (B)
- Honky (B)
- Hollywood Babylon (C)
- Honkers. The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Hot Rock. The (A-2)
- Hospital. The (A-3)
- I Love You, I Kill You (A-4)
- I Want I Want I Want (A-3)
- Innocence Unprotected (A-2)
- Island of the Burning Damned (A-3)
- Joe Kidd (A-3)
- Junior Bomber (A-2)
- Jerusalem File. The (A-3)
- Je T'aime, Je T'aime (A-2)
- J.W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saza (A-1)
- King Lear (A-2)
- Kidnapped (A-2)
- Kansas City Bomber (A-3)
- Le Bonheur (A-3)
- Lady and the Tramp (A-1)
- Loon (B)
- Lady Frankenstein (CZ)
- Late Spring (A-1)
- Legend of Nigger Charley. The (A-4)
- Little Ark. The (A-1)
- Living Free (A-1)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Magnificent Seven Ride. The (A-3)
- Man. The (A-2)
- Madison X (A-2)
- Marjoe (A-3)
- Man in the Wilderness (A-3)
- My Uncle Antoine (A-3)
- Money Talks (A-2)
- Moontlight Mistress (C)
- Modern Times (A-1)
- Macbeth (A-4)
- Made for Each Other (A-3)
- Mary Queen of Scots (A-2)
- Minotaur and Monkowitz (A-3)
- Macanaima (B)
- Napoleon and Samantha (A-1)
- Now You See Him, Now You Don't (A-1)
- Nightmerry. The (C)
- Nicholas and Alexandra (A-2)
- Night of the Living Dead. The (A-3)
- Night Eleven Came Out of the Grave. The (C)
- Night of the Blood Monster (A-2)
- One in a Lonely Number (A-3)
- Other (A-3)
- One Day in the Life of Ivan
- One Night at Dinner (B)
- One Brief Summer (B)
- Pack up 101 (A-3)
- Pigeon (A-4)
- Possession of Joel Detanew. The (A-4)
- Policeman. The (A-2)
- Play it Again, Sam (A-3)
- Personals (C)
- Place Called Today (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pete Seeger (A Song and a Stone (A-2))
- Pre Piper (A-3)
- Private Duty Nurses (C)
- Princess Yang Kwei Fei (A-2)
- Point of Terror (C)
- Public Eye. The (A-2)
- Prime Cut (C)
- Rain for a Dusty Summer (A-2)
- Raga (A-1)
- Right On! (A-4)
- Red Sun (A-3)
- Revergers. The (A-3)
- Run Before the Wind (C)
- Ra Expeditions. The (A-1)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga. The (C)
- Silent Running (A-2)
- Sorrow and Pity. The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- School Girls. The (C)
- Sitting Target (B)
- Smic Smac Smoc (A-3)
- Shinbone Alley (A-1)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Socrates (A-1)
- Summer of '42 (A-4)
- Snoopy, Come Home (A-1)
- Someone Behind the Door (A-3)
- Sometimes a Great Notion (A-4)
- Star-Spangled Girl (A-2)
- Straw Dogs (C)
- Such Good Friends (C)
- Skylarked (A-2)
- Stigma (C)
- Shaft's Big Score! (B)
- Stanley (A-3)
- Sleuth. The (B)
- Strange Vengeance of Rosalie (A-3)
- Stand Up and Be Counted (B)
- Super Fly (C)
- Tales from the Crypt (A-3)
- Tender Warrior. The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Thing with Two Heads. The (A-2)
- Tenchu! (A-3)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- To Die of Love (A-4)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Tumb Tripping (B)
- To Find a Man (B)
- Tower of Screaming Virgins (C)
- Ulamato and His Five Women (A-3)
- Visitors. The (C)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- Who Slew Auntie Roo (A-2)
- Without Apparent Motive (A-3)
- Women in Revolt (C)
- Wrath of God. The (A-4)
- Wall in Jerusalem, A (A-1)
- War Between Men and Women (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Winter Soldier (A-3)
- X, Y and Zee (B)
- Z.P.G. (A-3)

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

**Ghetto do-gooder meets drug traffic head on**

COME BACK CHARLESTON BLUE (Warner Bros.) Cuning 'Coffin Ed' Johnson (Raymond St. Jacques) and wisecracking 'Gravedigger' Jones (Godfrey Cambridge) are out sleuthing again, this time to discover how heroin, not cotton comes to Harlem. Their number-one nemesis in this adaptation of Chester Himes' novel, The Heat's On, is the specter of a Depression Era ganster from Charleston, S.C. whose trademarks — lauded by his souvenir-saving widow (Minnie Gentry) — are a 1932 silver Lincoln coupe and a razor made of blue steel. Actually, the culprit is a black fashion photographer

and ghetto do-gooder (Peter De Anda), who is reviving Charleston Blue's murderous notoriety to confound the cops while he wrests control of Harlem's drug traffic from impinging white mobsters. Affording his first feature film the same frantic pacing that characterized his Laugh-In TV shows, director Mark Warren spurs junkies, muggers, hookers, transvestites, black libbers and other familiar stereotypes to interact and overact with the principals in a series of loosely related escapades which will not amuse every viewer because they are heavily laced with violence and killing. (A-III)



Starring as Dr. Robert Hartley, a psychologist, Bob Newhart is elected manager of the condominium where he resides on 'The Bob Newhart Show,' new comedy series to be broadcast Saturdays, at 7 p.m. on WTVJ-Ch. 4 beginning in September.

**Fare offers more fizzles than sparkles**

EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT SEX BUT WERE AFRAID TO ASK (United Artists). The notion of having Woody Allen write, direct, and star in a movie based on Dr. David Reuben's book Everything You Always Wanted To Know About Sex But Were Afraid To Ask, is one best left tucked away in a vivid corner of the imagination. The actual film cannot live up to anyone's expectations, although it will doubtless confirm more than a few people's worst fears.

perately with a medieval queen's chastity belt, court jester Allen quips, "I must think of something for soon the Renaissance will be here and we'll all be painting." But Allen as both comic and film maker seems to fare better with sex-obsessed subjects than with the subject of sex itself. As a result Everything fizzles quickly and the crudities and offending elements become increasingly glaring. In a film in which sustained humor is absolutely essential, unevenness defeats Allen, his material, and most important, us. Actually, the only sustained humor occurs in the titles: clouds of white bunnies bathed in incandescent white light, with elegant Art Nouveau credits emanating from twitching pink noses.

In a marvelous parody of the old Frankenstein routine, Allen almost recaptures a spark with the final segment, taking us inside a mad sex researcher's laboratory, with John Carradine as a bug-eyed transplanter of such things as the brain of a Lesbian "into the body of a person who works for the telephone company." But this sketch, too, is ruined because Allen simply refuses to let it stop.

In sum, Woody fails to do what possibly only he could have done — to make a familiar guilt-ridden sex fantasy, something entitled, intelligent spoof of an insane, idiotic property. Perhaps he would be luckier with a sequel, better suited to his familiar guilt-ridden sex fantasies, something entitled, say "Everything You Always Wanted To Ask About Sex But Were Afraid To Know." (C)

What Allen has tried to do with the book — i.e. debunk it and its creator and the lust-lusting public who bought it — is admittedly a healthy pursuit. Even the approach Allen uses — selecting seven of the book's stupidest questions and "answering" them via blackout sketches — has its merits. And there are some sparkles of the patented Allen wit: while fiddling des-

**Attention**  
Film reviews in these columns supplied by The National Catholic Office for Motion Pictures.

**'Grown-up' version of Dr. Kildare**

WHERE DOES IT HURT? (Cinerama). You might say that the title is the brightest spot in this grown-up version of Dr. Kildare's Other Life. One hopes for the best in a Peter Sellers comedy, mainly because of the tug of nostalgia, but one fears the worst, mainly because of his recent string of funny flops. This one takes place inside a slick Southern California hospital where Sellers holds sway as administrator, dividing his time between the greedy board of directors (whom he scolds for not scheduling even a single patient for major surgery in a week) and the various pretty females on the loose (whom he pinches in the corridors and assaults in linen closets). Rick Lenz arrives on the scene as the perfect specimen of health — just the right candidate for a number of expensive tests and a few surgical experiences on the side. All of this has been done funnier, and in much, much better taste. Actually, for co-writer/director Rod Amateau Where Does It Hurt? represents a step up from his previous offensive effort, The Statue. But then he was reaching up to touch bottom. (C)

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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.)

## Free will called a dramatic fact of man's makeup

CASTELGANDOLFO, Italy — (NC) — A dramatic fact in the make-up of man is that he is free to do good or evil. Pope Paul VI told a general audience at his summer residence here.

The Pope, who has used his summer weekly audiences to discuss various aspects of man's moral actions, concentrated on the idea that man is free in his latest talk.

"We are free," the Pope said. "We are free to do good. This is understood. But also we are free and capable of doing what is not good. It is dramatic, but that is the way it is."

THE POPE has been using his weekly general audiences here to discuss various aspects of man's moral actions.

"If we wish to respect man in his integrity, we must, yes, educate him to do good, logically, with a sense of responsibility, a capacity for self-control and even with the exterior help of laws and authority, without which every person would be exposed to the dangers of every sort and society to anarchy.

"But we must not deprive him of his intimate, legitimate and intangible liberty. The game is extremely risky, but this is the fate of man and of society."

The Pope said that modern man is very aware of the force of moral right these days and particularly of the demands of social justice.

HE SAID HE wants to show "the connection between liberty and right and to pay conscience and the respect for the famous internationally recognized 'rights of man' the honor which they deserve." Among the rights, he said, is "the right to true religious liberty."

Discussing theology of freedom, Pope Paul said he is fully in accord with a theology that wants to see man free "of all his ills, remembering always the most grave and fatal, which is sin . . . and then from many other ills, sorrows and immense needs which afflict a great part of humanity."

## Greets new WCC head

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI sent his best wishes and assurance of prayers to Dr. Philip Potter, newly elected secretary general of the World Council of Churches (WCC).

The 51-year-old Methodist churchman from the British Antilles was elected at a meeting of the WCC central committee at Utrecht, the Netherlands. He succeeds Dr. Eugene Carson Blake, an American Presbyterian who headed the Geneva-based WCC general secretariat for the past six years.

The papal telegram, signed by the papal secretary of state, Cardinal Jean Villot, said: "The Holy Father extends his best wishes on the occasion of your nomination to such an important ecumenical responsibility, assuring you of his prayers."

In another telegram to 75-year-old Dr. Blake, Cardinal Villot said: "At the moment of the election of your successor, the Holy Father has asked me to express the esteem and gratitude for the spirit of cooperation manifested during the years of your period of office."

## Lauds youth today

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI celebrated the Feast of the Assumption of Our Lady into heaven with a simple Mass in the parish church of the town that borders on his summer home.

The 74-year-old Pontiff walked some 200 yards from the walls around the papal summer home to the town church of St. Thomas of Villanova to celebrate the Mass.

A few hundred people were inside and outside the church for the early morning Mass, at which the Pope praised modern youths for turning their backs on materialism. The Pope said young people "know that 'wealth cannot help them in searching for higher values and that, instead of bringing them happiness, it makes them lose sight of it.'"



## Reaches out for Pontiff

A policeman grabs the arm of a young girl who reached out to take the hand of Pope Paul VI as he returned to his Summer residence at Castelgandolfo after celebrating Mass in the parish church of St. Thomas on the Feast of the Assumption. At the Pontiff's left is French Cardinal Jean Villot.

## Vatican official to visit Anglicans

LONDON — (NC) — Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, will be the guest of Anglican Archbishop Michael Ramsey of Canterbury in October.

The cardinal will stay from Oct. 3 to Oct. 5 at Lambeth Palace, Archbishop Ramsey's London headquarters on the south side of the River Thames across from the houses of parliament.

A spokesman at the palace said the visit would be "an opportunity for them to discuss the present stage reached in Anglican-Roman Catholic relations, the work of the Anglican-Roman Catholic commission which

last year issued the agreed statement on Eucharistic doctrine and matters of pastoral concern in the relations between the two Churches."

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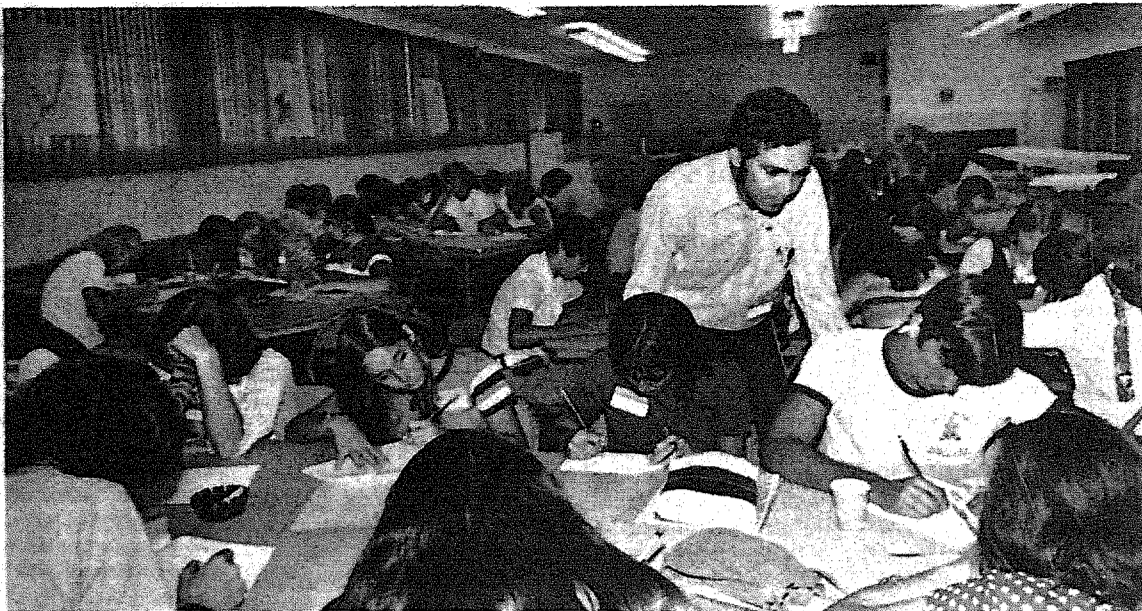
# Youth officers sharpen skills of leadership

Nearly 100 parish youth officers spent last Saturday at St. Stephen's parish, Hollywood, sharpening up their leadership skills during the Presidents' Conference. The program, directed by Archdiocesan CYO Executive Director, Bob Preziosi, brought together teens from Palm Beach Gardens to South Miami to analyze, discuss and learn.

During one session they arranged typical leadership behavior in priority ranking, according to Preziosi. At the top of the list — building trust relationships with those you

serve in the organization, being congruent or comfortable with yourself, communicating sensitively with those you work with and furthering the search for self-identification and self-realization.

Program planning for the individual parish was a topic discussed and analyzed through the use of a CYO Activity Interest Inventory, developed by Preziosi.



INDIVIDUAL behavior analysis forms were filled out by CYO members at the annual Leadership program held at St. Stephen parish. Archdiocesan Executive CYO director, Bob Preziosi, (standing), led the one-day session.

## Barbecue, Mass set by CYOers

In CYO news...

A 'Search' reunion has been planned for all Searchers, to be held, Sunday, Aug. 27 at Haulover Beach. The Searchers will meet in the North Parking lot at 5 p.m. for a fellowship barbecue.

St. Monica parish CYOers are re-starting their youth Mass — the first in two years is to be offered Saturday, Aug. 26 at 6 p.m. The teens will handle the ushering, lecturing, and serving. After the Mass, the group will visit Operation Self-Help. On Sunday morning, they will travel to Hollywood Beach for a sunrise breakfast.

St. Stephen CYO, Hollywood, has been using a new method for fund-raising — the swap meet. The teenagers collect items and take them to one of the large local swap meets, set up a special CYO booth and start selling. Proceeds from the sale goes into the group's treasury. Anyone with items to donate to the group should contact Dave Lavan, 989-2292.

The junior CYO group, Nativity parish, Hollywood, will meet Sunday, Aug. 27, at 8 p.m. in the parish hall. All eighth graders have been invited.

# THE NOW SET

## Jazz group added to music program

A jazz group will be a new feature of the Children's String Program for the Fall term at Miami-Dade Junior College, North Campus.

The string program, for youth from pre-school to high school age, is offered through the Community Services Division. Advanced students who are in the concert orchestra will be auditioned for the jazz group.

Classes in violin, viola, cello, string bass and music theory are offered during the 15-week session which begins Saturday, Aug. 26. For three- and four-year-olds, there will be a eurhythmics class, preparing them for beginning string classes later.

For further information contact Aileen DiNino, 685-4553 or 685-4281.

## Rigorous Summer softball schedule keeps Archdiocesan coaches in shape

The Summer's come to an end and at the Archdiocesan elementary and secondary schools, the athletic departments are busy once again. While many of the coaches had their aspiring athletes involved in Summer programs, some of them even had a

chance to exhibit their own prowess. Where? On the Hickey's Sporting Goods slow pitch softball team playing in Sparks Park, Hialeah.

Frank Ramos, coach at Little Flower School, Coral Gables, is the manager of the

team and plays in the outfield. Three Curley High coaches play on the team, including Phil Petta (basketball), Roger Gronert (football) and George Barkett (baseball). Fred Maas and Bill O'Harris from SS, Peter and Paul and Visitation parishes, respectively, also play. Archdiocesan Executive CYO director, Bob Preziosi, is the team's catcher.

After a slow start, the team won the second half play at Sparks Park and beat the Hialeah Police two games out of three to win the league championship. Bob Preziosi won the league batting title with a .644 average.

Preziosi also led the team in slugging percentage (.757) and RBI's — 32. Ramos led in runs scored with 35.

The team has also played in a number of local tournaments and has compiled a 26-12 record, including league and tournament games. The team's season will end with a game in the North Miami Silver Ball tournament which begins Monday, Aug. 28.

Feeling optimistic about a successful season, Ramos hopes to keep the team together. He's also proud of the fact that two of his ball players, Maas and Preziosi, and Ramos himself, made the Sparks Park all-star team.

## St. James' youth active in fun-raising, collecting

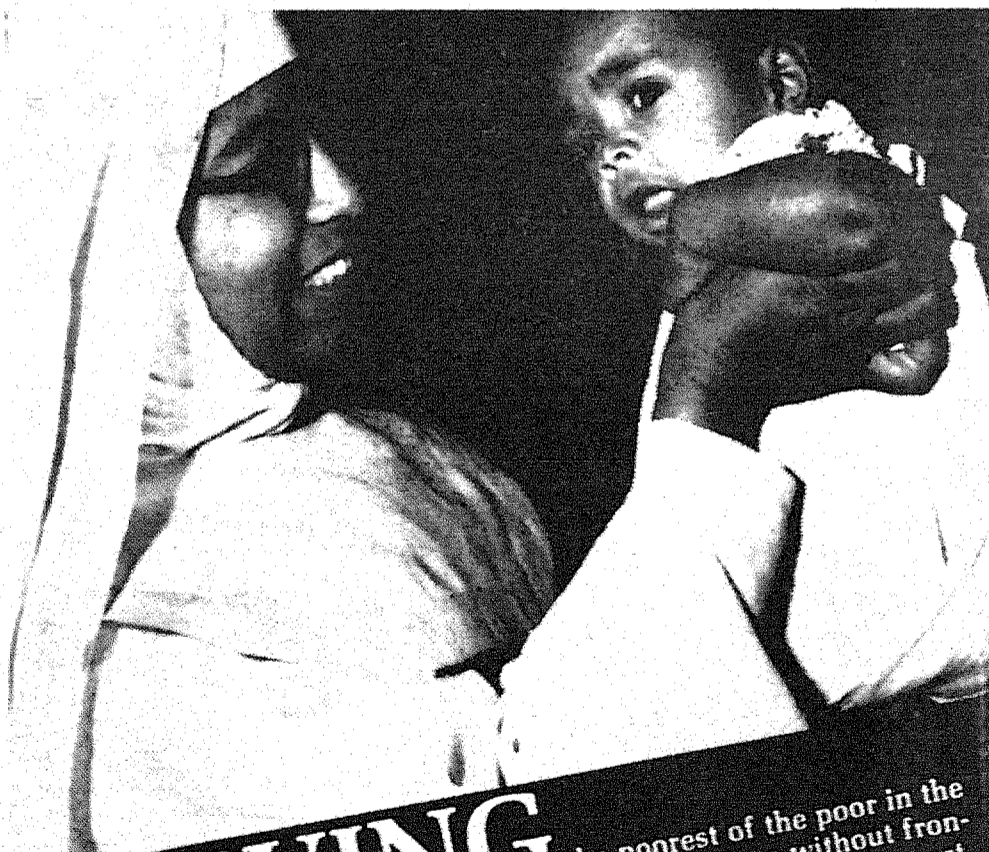
Fund-raising and collecting is becoming a way of life for CYOers from St. James parish. Currently, they have several projects in mind to benefit from their energies, among them, collecting money for paralyzed Kelly Van Delinger and saving coupons for the Asthmatic Children's Home, North Miami Beach.

Kelly, 21-month-old daughter of St. James parishioners, Mr. and Mrs. R.C. Van Delinger, Jr. is paralyzed from the waist up as a result of a disease known as Gillian-Corre Syndrome.

The CYOer's undertook the fund-raising project to help ease the burden of a \$15,000 medical bill. The project will continue until Sept. 10 when it will end with a potluck dinner.

In their other project, the youngsters got the idea when they visited the Children's Home recently to entertain the asthmatic children when they learned that food dis-

count coupons in newspapers and magazines could be exchanged for cash by the hospital because it is a charitable organization.



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# Resolution on genetics spurs moral studies

(continued from page 7)

A second institute was founded less than a year ago in Washington, D.C. In the fall of 1971, the Joseph P. Kennedy Jr. Foundation announced a grant of \$1.35 million to establish the Kennedy Institute for the Study of Human Reproduction and Bioethics. The Institute will seek to combine ethical and scientific thought to help reach life/death decisions, and to help determine the future of human life experimentations.

**HEADQUARTERED** at Georgetown University and directed by Dr. Andre Hellegers, the institute has made impressive first year efforts.

The subjects it is tackling include euthanasia; the ethical questions regarding the sterilization of retardates; the pressures on persons carrying abnormal genes and their right to reproduce; the creation of test-tube babies through artificial fertilization.

A highly significant project of the Kennedy Institute is the development of an Encyclopedia of Medical Ethics — the first such compilation in the world. Financed through grants from the National Endowment for the Humanities and the Raskob and Kennedy Foundations, it will take three years to complete.

The encyclopedia, to be edited by Dr.

Warren Reich, will carry contributions by medical scientists, and Catholic, Protestant, Jewish and humanist ethicists. The work proposes to put an end to the "ancient but lingering notion that medical ethics is little more than medical etiquette." And it hopes to bring, to the professional and layman alike, a greater "clarity to the social and ethical problems related to biomedicine."

The institute is also developing plans for a Bioethics Information Center — a computerized service which would be available to scholars, legislators, and journalists.

The efforts of both these institutes deserve public applause. But there should also be the realization that much of what can and will be done by them is not tangible, cannot be neatly listed, cannot fit into well-defined categories, and cannot be rushed.

Those who needle the institutes for overnight answers to lifelong questions fail to respect the often painful, often slow process of men and women searching for a wisdom. But the fact that we are all wonderfully impatient for what the institutes can do is a good and hopeful sign.

(Mary Kay Williams is editor of the Catholic Family Leader, a publication of the Family Life Division of the U.S. Catholic Conference.)

# Workers' dignity cited in age of bitterness

(continued from page 1)

the Gospel message concerning the dignity of manual labor, Msgr. Higgins said. As the Pope said on Europe's Labor Day, May 1, Christ did manual labor and was known to all as the foster son of a carpenter, Msgr. Higgins said.

He said the Church has the greatest sympathy for the workingman precisely because in the words of Pope Paul "it sees in him, and proclaims for him, the dignity of man, the brother who is equal to every other man, the inviolable person upon whose face is impressed a divine likeness."

The laborer's work is not futile, Msgr. Higgins emphasized. According to the Second Vatican Council, "by offering his labor to God a man becomes associated with the redemptive work . . . of Jesus Christ."

Though most men do not think of their work in such highly theological terms, said Msgr. Higgins, this philosophy does answer the question as to why men should work at all.

**HOWEVER**, those laborers who are trapped in their work, who have become meaningless automatons stripped of their human dignity, must be freed. These men are not able to think of their work as God's work, Msgr. Higgins explained.

The answer comes in the words of a young steelworker: "You have to give more if you want more. I don't mean just wanting cash — I mean a better life. The union has to give more too. Surely, bread and butter's important — but maybe we spend too much time just thinking about money. The companies and the unions too — everybody should be thinking, and soon, about giving people better lives."

# Attack on Mary idiotic, not intended by Bishops

(continued from page 6)

childhood against the reverence paid to Mary.

Another trend today, and a most important one, is to center all spirituality on Christ and to emphasize the Scriptures far more than in recent centuries. Some have mistakenly interpreted this so literally that they feel no attention at all should be directed to Mary and the saints.

Pope Paul in a magnificent talk to the bishops at the opening of the second session of the Vatican Council stressed the need to center everything on Christ. But then and many times since he has reaffirmed the need of devotion to Mary. He stated that the Church would be impoverished and compromised without devoted and

reasonable honor rendered to Mary. Later he said, "It is, therefore, necessary that we revive our devotion to Our Lady, seeking the truths which give it life in Biblical origins."

Downgrading devotion to Mary, therefore, needless to say, is not the intention of the Holy Fathers or the Bishops. Some have interpreted wrongly the debate in Rome on how the council should treat the question of Mary — whether to have a separate schema on her role or to include it as one chapter in the constitution on the Church. The final decision to make Mary's role part of the great document on the Church has given her new honor and prestige.

But this interesting question needs more space.

# Priests get new posts

(continued from page 1)

He came to South Florida in 1964 and served as an assistant in Corpus Christi parish. Coincident with that appointment he was a member of the faculty at Archbishop Curley High School where he taught Latin, Spanish and French until 1969. That same year he became a U.S. citizen.

Father Navarrete was formerly pastor of St. Agnes parish, Key Biscayne, and has also served as assistant director of the Spanish-Speaking Apostolate in charge of missions for

migrant workers.

**APPOINTED** pastor of St. Kieran parish in the summer of 1971, Father Connolly was ordained a priest of the Archdiocese of Miami in 1960 and has served as an assistant in the parishes of St. Anthony, Fort Lauderdale; St. Patrick, Miami Beach; St. Francis Xavier, Fort Myers, the Cathedral; St. Bartholomew, Miramar; St. Brendan, and Holy Family.

He has been a member of the faculties at St. Thomas Aquinas High School, Fort Lauderdale; Bishop Verot High School,

Fort Myers; and at Msgr. Pace High School, Opa Locka, where he also served for a time as principal.

A graduate of Catholic University of America which conferred on him a Master of Arts degree, Father Connolly was from 1967 to 1970 on loan as coordinator to the National Catholic Office for Radio and Television in New York City. He speaks French and Spanish.

# Tax credit battle

(continued from page 1)

And John T. Gurash, chairman of a Philadelphia archdiocesan advisory committee on the financial crisis of the Catholic schools, noted that the shifting of students from nonpublic to public schools will impose an additional burden on the public schools of the city of Philadelphia alone — not counting the suburbs — of \$7 million to \$8 million in the coming school year, of \$16

million to \$19 million in the following school year, and of \$28 million to \$37 million in the 1974-75 school year.

**GURASH POINTED** out that the Philadelphia public school system is already operating at a deficit of about \$50 million a year and that the school board is planning to close the schools in March rather than June.

Testimony on the bill is to resume on Sept. 5 and to continue on the following two days.

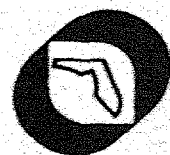


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## Sacerdote Cubano hace Invocación en convención

La dirección nacional del Partido Republicano quiso que fuera un joven sacerdote cubano — el Padre Orlando Espin — quien elevara la oración de invocación en la ceremonia inaugural de la Convención Nacional en Miami Beach.

El Padre Espin llegó a Estados Unidos siendo aun un niño y fue acogido aquí por el Programa Católico para Niños Refugiados Cubanos dirigido por Mons. Bryan O. Walsh. Este mismo año fue ordenado sacerdote en ceremonia oficiada por el Arzobispo Coleman F. Carroll.

La invocación de apertura de la Convención Nacional del Partido Demócrata, el pasado mes de julio, fue elevada por el Arzobispo Carroll. Hace cuatro años, cuando se efectuó en Miami Beach la primera Convención del Partido Republicano, fué también el Arzobispo Carroll quien hizo la invocación.



P. ESPIN

Además del Padre Espin, una joven exiliada cubana, la señorita Delia Carballo, participó de manera sobresaliente en la sesión inaugural de la Convención Republicana. Delia tuvo a su cargo la jura de la bandera. Tanto la invocación del Padre Espin como la invocación de Delia Carballo fueron llevadas por la televisión de costa a costa de la nación, destacándose que ambos eran exiliados cubanos.

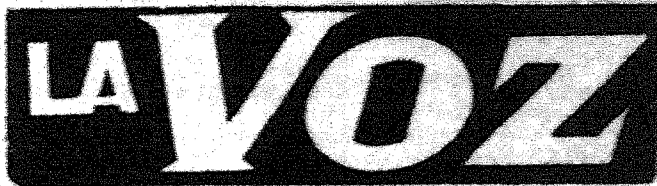
# ¿Cómo puedo dar con afecto a alguien a quien no conozco?

Por MONS. ROWAN T. RASTATTER

Pindaro, generalmente considerado como el más grande poeta lírico griego, escribió estas líneas: "Cada regalo que nos es dado aunque sea pequeño, es en realidad grande, si es dado con afecto." Y estas palabras fueron escritas 500 años antes de Cristo.

Usted puede decir, "¿Pero cómo puedo dar con afecto a alguien a quien no conozco?" La respuesta a eso es simple — con otra pregunta: "¿Conoce el Buen Samaritano al hombre arrojado por los ladrones al camino... un extraño de quien cuidó por la bondad de su corazón?"

El domingo 17 de septiembre, cuando Usted done para la colecta del Buen Samaritano, estará dando para ayudar a jóvenes que Usted no conoce... jóvenes que no son favorecidos — y dependen... dependen de Usted para su ropa, albergue, comida y guía espiritual tan



Suplemento en Español de "VOICE"

necesitada en el turbulento mundo de hoy.

Esos jóvenes reciben todo esto de su generosidad y afecto. Niños desamparados en el Boystown of Florida, muchachas en el Bethany Residence, niños en el Catholic Home for Children, pequeños en hogares adoptivos.

No, Usted no los conoce. Pero, ¿Conoció Cristo alguno de los diez leprosos a quienes sanó? o al ciego a quien dió la vista, o al Rey, cuyo hijo curó, o al criado del Centurión quien dijo, "Yo no soy digno de que vengas a mi morada — pero simplemente di una palabra y sé que mi criado será sanado", y Cristo replicó, "No he hallado tal fe en todo Israel", o el listado a

quien hizo caminar, o los muchos otros extraños para quien El prodigo milagros durante su corta vida pública?

¿No hay aquí una lección para todos nosotros en estos pensamientos? Eso en verdadero espíritu y caridad Cristiana, no debemos confinar nuestra generosidad a aquellos a quienes conocemos... si no extenderla además a quienes están en necesidad. Cristo sanó y curó a mucha clase de personas que eran desconocidos para El... sin ninguna pregunta sobre su identidad o status social. Entonces, ¿podemos permitarnos escoger con quienes compartir lo que Dios nos ha concedido?

Esos niños acogidos en las instituciones y circunstancias que hemos mencionado constituyen realmente una respuesta a la pregunta, "¿Soy el guardián de mi hermano?" Y en lo profundo de vuestros corazones y almas ustedes saben que es así.

Por lo tanto no salva su conciencia cerrar los ojos al triste ruego de esos jóvenes pobres y decir, "Pero como no los conozco."

Los Estados Unidos de América prestan muchos re-

curios y personal para ayudar a naciones atrasadas — para ayudar a otros países en épocas de desastre... a pueblos en lejanos lugares... gentes que nunca veremos y no conocemos. Lo que sabemos es que necesitan ayuda... y se las damos indiscriminadamente. Todos hemos visto fotografías de algunos de nuestros soldados ayudando al desamparado, al hambriento y al mutilado en Sur-Vietnam — Todos extraños pero necesitados. Aquí, en nuestra propia Archidiócesis — tenemos niños desamparados que necesitan ayuda — su ayuda — porque dependen de Usted al igual que otra persona necesitada, necesitan albergue, comida, ropa y estímulo y guía espiritual.

Así, el domingo 17 de septiembre, por favor no mire a otro lado cuando pasen el cesto para la colecta del Buen Samaritano, con el pensamiento, "No conozco a esos chicos", o "Dejemos que otro lo haga".

Recuerde que dos personas pasaron junto al viajero herido antes que el Buen Samaritano se parara a ayudarlo — a un perfecto extraño simplemente necesitado.

Este año nuestra colecta del Buen Samaritano será recogida en todas nuestras misas, el domingo 17. Recuerde ese día a nuestros muchachos, muchachas y niños desvalidos y recuérdelos con afecto. Usted estará siguiendo al consejo de Cristo al escribirlo vacilante cuando dijo: "Ve y hazlo."

¡Dios los bendiga!

Documento de la S.C. para la Doctrina de la Fe:

## Doctrina y pastoral sobre la confesión

(Conclusión)

### IV. DEDICACION DE LOS SACERDOTES A OIR CONFESIONES

Los Ordinarios del lugar y también los sacerdotes, en lo que a ellos atañe, están obligados en conciencia a procurar que no sea insuficiente el número de confesores por el hecho de que algunos sacerdotes descuiden este noble ministerio (cf. *Presbyterorum ordinis*, 5-13; *Christus Dominus*, 30), dedicándose a asuntos temporales o a otros ministerios menos necesarios, sobre todo si éstos pueden ser ejercidos por diáconos o seglares idóneos.

### V. AUTORIZACION DEL ORDINARIO DEL LUGAR

Queda reservado al Ordinario del lugar, después de haber intercambiado su parecer con otros miembros de la Conferencia Episcopal, juzgar si se dan las condiciones señaladas en el número III, y por tanto decidir cuándo se puede dar la absolución sacramental colectiva.

Además de los casos determinados por el Ordinario del lugar, si se presenta otra necesidad grave de dar la absolución sacramental a muchos simultáneamente, el sacerdote está obligado a recurrir previamente al Ordinario del lugar, siempre que le sea posible, para poder dar licitamente la absolución: en caso contrario, deberá informar cuanto antes al mismo Ordinario sobre tal necesidad y sobre la absolución dada.

### VI. PROPOSITO DE CONFESION INDIVIDUAL

Por lo que se refiere a los fieles, para que puedan beneficiarse de la absolución sacramental dada colectivamente, se requiere absolutamente que estén bien dispuestos, es decir, que cada uno esté arrepentido de sus pecados, tenga propósito de enmienda, esté decidido a reparar los escándalos o daños eventualmente causados, y a la vez se proponga hacer a su debido tiempo la confesión de todos y cada uno de los pecados graves que por el momento no ha podido confesar de esa manera. Los sacerdotes deberán instruir diligentemente a los fieles sobre estas disposiciones y condiciones, necesarias para la validez del sacramento.

### VII. EL PRECEPTO DE LA CONFESION PRIVADA ANUAL

Aquellos a quienes han sido perdonados los pecados graves con una absolución común, han de hacer una confesión individual antes de recibir una nueva absolución común, a no ser que estén impedidos por una causa justa. De todos modos están obligados absolutamente a acudir dentro de un año a un confesor, a no ser que estén impedidos por imposibilidad moral. Sigue vigente también para ellos el precepto por el que todo cristiano está obligado a confesar privadamente a un sacerdote, al menos una vez al año, los propios pecados, se entiende los pecados graves, que no haya confesado todavía singularmente (cf. *Conc. Lat. IV*, c.21, *cum Conc. Trid., Doctrina de Sacramento Paenitentiae*, c. 5, *De confessione et can.* 7-8; *Denz.-Schoenm.* 812; 1679-1683 y 1708, cf. también la Prop. 11a de las condenadas por la Sagrada Congregación del Santo Oficio en el Decr. del 24 septiembre 1665: DS. 2031).

### VIII. OBLIGACION DE CONFESAR INDIVIDUALMENTE LOS PECADOS MORTALES

Los sacerdotes instruyan a los fieles que no está permitido a quienes tienen conciencia de estar en pecado mortal y tienen a disposición algún confesor eludir intencionadamente o por negligencia el cumplir la obligación de la confesión individual, esperando una ocasión en que se dé a muchos la absolución colectiva (cf. *Instrucción de la S. Penit. Apost.* del 25 de marzo de 1944).

### IX. CONFESORES A DISPOSICION DE LOS FIELES

Para que los fieles puedan satisfacer fácilmente la obligación de la confesión individual, procúrese que haya en las iglesias confesores disponibles en días y horas deter-

minadas, teniendo en cuenta la comodidad de los fieles.

En los lugares lejanos o de difícil acceso, donde el sacerdote puede ir pocas veces al año, dispónganse las cosas de manera que el sacerdote, en cuanto sea posible, oiga cada vez las confesiones sacramentales de algunos penitentes, dando a los demás penitentes, si se cumplen las condiciones indicadas en el n. III, la absolución sacramental colectiva: de tal modo, sin embargo, que todos los fieles, si es posible, puedan hacer la confesión individual al menos una vez al año.

### X. NO CONFUNDIR RITOS PENITENCIALES Y ABSOLUCION SACRAMENTAL

Se inculque claramente a los fieles que las celebraciones litúrgicas y los ritos penitenciales comunitarios son de gran utilidad para prepararse más fructuosamente a la confesión de los pecados y para la enmienda de vida. Téngase cuidado, sin embargo, de que tales celebraciones y ritos no se confundan con la confesión y la absolución sacramental.

Si durante estas celebraciones los penitentes han hecho la confesión individual, cada uno reciba individualmente la absolución del confesor que ha escuchado su confesión. En caso de absolución sacramental dada a muchos simultáneamente, esta deberá ser siempre impartida según el rito peculiar determinado por la Sagrada Congregación para el Culto Divino. Entre tanto, hasta la promulgación de este nuevo rito, se usará en plural la fórmula de la absolución sacramental actualmente prescrita. La celebración de tal rito debe ser completamente distinta de la celebración de la santa misa.

### XI. ESCANDALOS Y CENSURAS RESERVADAS

Aquel que sea motivo actual de escándalo para los fieles, si está sinceramente arrepentido y tiene propósito serio de hacer desaparecer el escándalo, puede recibir sin duda la absolución sacramental colectiva con los demás; no podrá sin embargo acercarse a la sagrada comunión, mientras no haya hecho desaparecer el escándalo a juicio de un confesor al que debe acudir antes personalmente.

En cuanto a la absolución de las censuras reservadas, se han de observar las normas del derecho vigente, computando el tiempo para el recurso a partir de la próxima confesión individual.

### XII. ELOGIO DE LA CONFESION FRECUENTE

Por lo que se refiere a la práctica de la confesión frecuente o de "devoción", los sacerdotes no disuadan de ella a los fieles. Antes al contrario, elogien los frutos abundantes que aporta a la vida cristiana (cf. *Mystici Corporis*, AAS, 35, 1943, p. 235) y muéstrense siempre dispuestos a oír en confesión, cuando lo pidan razonablemente los fieles. Se ha de evitar absolutamente el que la confesión individual quede limitada a los pecados graves solamente, lo cual privaría a los fieles del gran fruto de la confesión y perjudicaría a la buena fama de los que se acercan individualmente al sacramento.

### XIII. EVITAR ABUSOS GRAVES

Las absoluciones sacramentales dadas colectivamente sin observar las normas precedentes han de considerarse abusos graves. Todos los pastores han de evitar cuidadosamente tales abusos, conscientes de su propia responsabilidad ante el bien de las almas y de la dignidad del sacramento de la penitencia.

El Sumo Pontífice Pablo VI, en la audiencia concedida al infrascrito cardenal Prefecto de la Sagrada Congregación para la Doctrina de la Fe, el 16 de junio de 1972, aprobó de manera especial estas normas y mandó promulgarlas.

Roma, Sede de la Sagrada Congregación para la Doctrina de la Fe, 16 de junio de 1972.

Cardenal Franjo SEPER,  
Prefecto  
Paul PHILIPPE,  
Secretario

ULTIMAMENTE  
dijo el PAPA



## La libertad humana

¿Existe realmente la libertad? A pesar de la red de motivos que orientan la voluntad hacia un determinado camino, hay que afirmar que queda al hombre un amplio margen, su propio Yo, para tomar una decisión autónoma. Le queda, por tanto, su libertad moral, con la que el hombre es árbitro de sí mismo.

La inteligencia le propone el bien a seguir, pero queda a la voluntad, la libertad de seguirlo. Somos, consiguientemente, libres para hacer el bien, y también libres para hacer el mal. Es dramático, pero esa es la realidad.

Y si queremos respetar al hombre en su integridad, debemos ciertamente educarlo para el bien, pero sin privarlo nunca de su íntima, legítima e intangible libertad. Por eso defendemos los llamados "derechos del hombre", entre los cuales está el derecho a la verdadera libertad religiosa.

## La teología de la liberación

El tema de la libertad nos llevaría también a ocuparnos de otro tema del que hoy se habla mucho, el de la teología de la liberación del hombre. ¿Liberación de qué? Liberación de todos sus males, recordando siempre el más grave y fatal, el pecado, con toda disciplina religiosa y moral necesaria para esta liberación; y, después, liberación de los muchos males, dolores y necesidades inmensas que afligen a una gran parte de la humanidad, la cual sufre por muchas causas, en particular, por la pobreza y por las miserias y deplorables condiciones sociales. De acuerdo, ¡Y en su propio ambiente, la Iglesia está trabajando muchísimo para hacer operante esta teología, que es la siempre nueva y siempre viva de la caridad!

Pero, a veces, esta teología resulta discutible tanto en lo tocante al análisis y a la denuncia categórica de las causas como en la impulsiva propuesta de remedios, que podrían mostrarse inadecuados y hasta quizá nocivos para su objetivo; y, para nosotros, roza métodos y campos extraños a nuestra competencia. Es tema grave y delicado. Preferimos no hablar de él en esta ocasión. Hemos aludido a él solamente para demostrar que no somos insensibles al mismo. Y porque, hablando ahora de libertad cristiana, como factor de renovación moral, formulamos votos para que todos nuestros hijos tengan una concepción exacta de ella y gocen de sus beneficios.

Con nuestra bendición apostólica.

# ¿Qué hacer ante la ola pornográfica?

En esta sección contestamos a las dudas de orden moral a que se desee someternos. Rogamos a los consultantes no omitir nombres y apellidos y lugar de residencia y documentos personales. Si se prefiere, responderemos al seudónimo que se nos indique. Escribir a Voice, P.O. Box 1059 Miami, Fla. 33138.

Cada vez que observo los kioscos, los programas de cine y TV, y aun escucho los avisos comerciales, más me convenzo de que nuestra sociedad está soportando los embates de una escalada ética sin precedentes. El sexo parece suplantar los valores más elevados del ser humano, y lo que es más evidente y lamentable, corromper los más nobles sentimientos, empezando y terminando por el amor. Lo más triste es que si uno nada contra la corriente, lo tildan de anticuado, vetusto, obsoleto y vejatorio. Si las autoridades intervienen para frenar el desborde, los empresarios claman por libertad de expresión, libertad artística, etc. Ni faltan los especialistas en psicología que nos hablan de "represiones", pasadas definitivamente a la historia. Yo me pregunto: ¿qué debe pensar un cristiano acerca de este fenómeno? ¿Qué podemos hacer para superarlo? — Tomás Cattella.

En su extensa carta, usted teme — al oponerse a la ola de inmoralidad — caer en el ridículo de aquel viejo predicador, cuyo tema predilecto eran "las faldas cortas". Pero aquí se trata de algo más que faldas o medias.

Se trata de una mentalidad, que va invadiendo las conciencias, aun las de los cristianos. Nadie podrá afirmar que los obispos belgas, alemanes, franceses e italianos son propensos a escandalizarse por unos centímetros más o menos de piel a la intemperie. Sin embargo, antes de terminar el año pasado, todos ellos, en sus respectivos países — y un buen número de obispos sudamericanos de igual modo — consideraron un deber afrontar el tema. Todos están contestes en una cosa: La Europa opulenta de hoy ha convertido al sexo en panacea de sus frustraciones espirituales.

Es verdad que en el siglo pasado, se consideró el pecado sexual como el pecado por excelencia y muchas veces hasta el único pecado. Pero hoy se ha reaccionado en tal forma ante el exceso que muchos comienzan a pensar que el pecado de impureza no existe. La provocación erótica asume proporciones alucinantes. El teatro va de audacia en audacia, el cine no conoce límites, la calle imita a la pantalla. Y la TV, que puede ser un maravilloso instrumento de educación, hace penetrar en los hogares escenas que un hombre honesto no puede aceptar. De ahí resulta una verdadera obsesión sexual que degrada el corazón, envilece los sentimientos y destruye todo respeto mutuo entre el hombre y la mujer. Y lo peor es que esta empresa de degradación es una cuestión de dinero. Los comerciantes saben que cuanto más se excita el instinto, este se vuelve más insaciable. De ahí proceden esos vergonzosos "sex-shops" cuya aparición degrada a nuestra civilización y la escalada de una audacia pornográfica que llena todos los

## ¿CUAL ES SU DUDA?

espectáculos: no es necesario el arte; la desnudez y el vicio bastan. Es el reino de Eros y Mammon, aliados para convertir a los hombres en esclavos.

Las ideas hasta aquí expuestas no pertenecen a ningún predicador "viejo", sino a la Comisión Episcopal de la Familia, que preside el arzobispo de Lyon, cardenal Renard.

Es claro que un cristiano no puede cruzarse de brazos ante el aluvión. Vemos como los mismos obispos franceses proponen un plan de acción. "Es evidente — dicen — que quien quiera salvaguardar la dignidad del hombre y del cristiano no puede aceptar esta alienación. Tenemos el

deber de luchar para que la calle esté limpia. Hay que emprender una acción política..."

Los obispos proponen otros medios, pero nos detenemos en este: acción política. Si todos los ciudadanos conscientes y sanos — que son la inmensa mayoría — hicieran sentir su indignación como integrantes de la "polis", de la entidad a la que pertenecen (y no sólo como individuos aislados), ya sea el club, la parroquia y la agrupación política, la consolidación de un frente de opinión macizo traería como consecuencia la sanción de leyes adecuadas y aun la retirada de los traficantes de la pornografía.

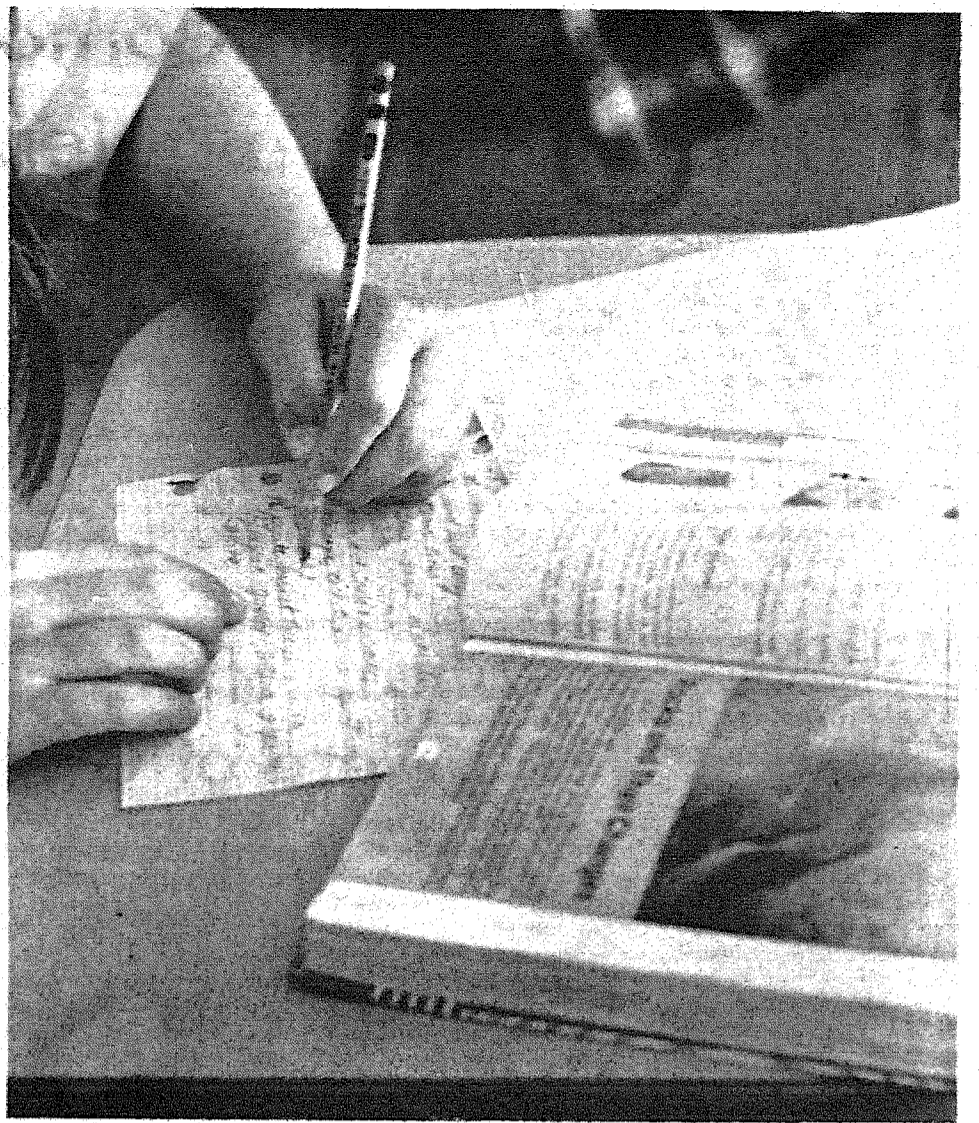
## Saber mirar

### SABER MIRAR

Me había interesado un diccionario enciclopédico ilustrado. Al hojearlo comprobé que traía notas interesantes sobre personalidades católicas. Pero al avanzar noté con sorpresa que reproducía una escultura de Lucio Fontana, titulada "El Auriga" cuyo protagonista aparece con el sexo sin cubrir. Desearía saber la calificación de ese diccionario, titulado "Gran Omeba". S.N.

No conocemos el diccionario mencionado. Hoy día los diccionarios enciclopédicos difícilmente incurrirán en inexactitudes sectarias, por lo menos los publicados en España, E.U. o Argentina. Lo del desnudo en las estatuas

es otro cantar. No vamos a caer en la ingenuidad de afirmar que todo desnudo sea artístico. Pero que hay, en el mundo del arte, desnudos que son excelsas obras de arte, no hay por qué negarlo. Desgraciadamente, en la contemplación de estas obras influye mucho la educación sexual que se ha recibido. Decimos educación y no instrucción. Porque en la educación va incluida la dignificación del sexo, obra de Dios, como todo el hombre. Y esa dignificación hace que tanto el espectador como el verdadero artista, cuando lo representa, o contempla, lo hagan sin traspasar los límites naturales del pudor. En esto, como en muchas otras cosas de la Creación, saber mirar es la clave.



## Regreso a la Escuela

Tocan a su fin las vacaciones de verano y las puertas de escuelas y universidades en toda la nación se abren para recibir a millares de niños, jóvenes y adultos.

En la Archidiócesis de Miami millares de estudiantes estarán entrando dentro de breves días en las aulas de escuelas públicas, parroquiales y privadas.

ES UN MOMENTO de actividad y trajin para padres, hijos y maestros. Desde la organización de las clases hasta la compra de las ropas escolares.

Es también un momento de reflexión para padres, hijos y maestros.

Estos son los años en que se moldean las mentes y conciencias de las generaciones que se harán sentir en un futuro próximo. La Iglesia, la escuela y el hogar tienen una función primordial en ese forjar de juventudes.

Pocos días o semanas después del inicio del curso escolar, las distintas parroquias de la Archidiócesis de Miami darán comienzo a sus clases de doctrina cristiana tanto para niños como para jóvenes y adultos.

Estos cursos de catequesis (CCD) son de primordial importancia para aquellos niños que no acuden a escuelas católicas. Son importantes también para los adultos, particularmente para los padres de familia, ya que ellos deben ser los principales forjadores de la conciencia cristiana de sus

hijos. Afortunadamente, casi todas las parroquias de la Archidiócesis de Miami ofrecerán cursos especializados para los padres de familia de habla hispana. The Voice informará oportunamente sobre todos esos programas, tanto para jóvenes como para adultos.

EL INICIO del curso 1972-73 ofrece nuevos horizontes para millares de adultos de habla hispana, en el nivel universitario. Este año abre sus puertas por vez primera la Florida International University, universidad costada por el Estado y que ofrecerá programas especialmente adaptados a las necesidades de la población hispana de Miami, particularmente a aquellos que en su país de origen han cursado estudios de bachillerato o universitarios.

Por su parte, el Biscayne College inaugura también este curso un programa bilingüe en el mismo corazón de la llamada pequeña Habana, con cursos que ayudarán mucho a profesionales cubanos y latinos en general que acualmente, por problemas de idioma o por falta de adecuada acreditación de sus estudios, no pueden aportar a la comunidad toda su experiencia y conocimientos.

El Miami Dade Jr. College, por su parte ha anunciado también un programa bilingüe en la Pequeña Habana, utilizando las aulas del Colegio de Belén.

**LA VOZ**  
Suplemento en Español de **VOICE**

### Actos Marianos en R. Dominicana

El Obispo Auxiliar René Gracida acaba de regresar de República Dominicana donde participó en las ceremonias conmemorativas del cincuentenario de la coronación de la Virgen de Altagracia, patrona de esa nación.

El Obispo Gracida participó en la ceremonia de consagración de la moderna Basílica de la Altagracia como Iglesia Catedral de la Diócesis de Higley, así como en una procesión que recorrió las principales calles de la Ciudad de Santo Domingo.

El Presidente de República Dominicana, Dr. Joaquín Balaguer, encabezó la multitud de fieles que participó en la consagración de la Moderna Basílica de Higley. El nuncio de Su Santidad, Arzobispo Luciano Storero fue el ministro oficiante en la consagración. Participaron también en la misa concelebrada el Arzobispo Metropolitano, Antonio Beras, de Santo Domingo, el Arzobispo Coadjutor, Hugo Polanco, de Santo Domingo; el Obispo Juan Pepén, de La Altagracia; el Obispo Juan Antonio Flores, de La Vega,

## Misas dominicales en español

(Incluidas las misas sabatinas con liturgia dominical)

### Condado Dade

#### North West

Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.  
St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m., 1, 6, 7, 30 p.m. (sábados, 7 p.m.)  
St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)  
Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.  
St. Robert Bellarmine, 3406 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)  
St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)  
St. Vincent De Paul 2000 NW 103 St., — 6 p.m.  
Our Lady of the Lakes, 15401 NW 67 Ave. Miami Lakes — 7:15 p.m.  
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.  
St. Monica, 3490 NW 191 St., Opa Locka — 12:15 p.m.

#### South West

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.  
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.  
St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)  
St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)  
St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.  
St. Timothy, 5400 SW 102 Ave. — 12:45 p.m. (7:30 p.m. Sábados)  
St. Kevin, 4120 SW 125 Ave., 12 m.  
St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.  
San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights, — 12 m.  
Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.

#### South East

St. Kieran (Assumption Academy) — 1517 Brickell

#### Ave. — 12:15, 7 p.m.

St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.  
North East  
Gesu, 118 NE 2 St. — Downtown — 1 y 6 p.m.  
St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.  
Hialeah, Miami Springs  
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.  
St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.  
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 p.m.  
St. Cecilia, 1040 W. 29 St., Hialeah — 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)  
Miami Beach  
St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.  
St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

#### West Palm Beach

St. Juliana, 4500 S. Dixie Hwy. West Palm Beach — 7 p.m.  
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St. Mary Star of the Sea, 1010 Winterlane, Key West — 7 p.m.

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# Extremists on both sides are 'sick' theologian says

By DAN MCCARTHY  
MONROE, Mich. — (NC) — Extremists — conservative and liberal — are "equally sick," Father Bernard Haring said in an interview here.

The Church needs balance. Father Haring said and that balance can be found only in greater depth of belief.

Deeper faith requires a renewal of prayer life, an "awareness of God in our life," he said. Persons who have this awareness, such as those in the pentecostal or charismatic renewal move-

ment, can cope with change. The German-born Redemptorist, now a moral theologian at Rome's Lateran University said that ultra-conservatives have a "security neurosis" that rejects change. It takes great trust in God to overcome this neurosis, he said.

SUCH PERSONS lack a deep faith, their faith is legalistic, formalistic, according to Father Haring. They take a legalistic view of the Vatican II documents, regarding them as the "last word before the parousia (second coming of

Christ)." instead of seeing the documents as a "guide-line for a pilgrim Church." They get excited, he said, about the length of nuns' habits, while ignoring the evils of racism.

Ultra-liberals, said Father Haring, can get equally excited over nuns' habits in their desire to see change for the sake of change. They forget about such basics as faith, love, justice.

Father Haring said that Catholics unable to accept changes in the Church tend to take a static view of God and revelation.

He likes to quote from St. John's Gospel: "My Father is at work until now, and I am at work as well." The work of God goes on, said Father Haring. God is absolutely faithful to Himself, but not in a static sense.

Father Haring said theology can follow a similar pattern of "creative fidelity."

IN THE AREA of sexuality, he said, moral theology is trying to provide an integrated view at a time of reaction against the Puritan view. There is no laxity in this integrated view, he said.

Father Haring said the

basic value is that pro-creation is good, that a child is more important than a new car. But there is a need to control fertility, he added. If couples practice birth control for wrong motives — for utilitarian, materialistic reasons — then whatever means they use are wrong, said Father Haring.

HE DESCRIBED as a "real disturbance" the number of priests crusading against celibacy. He said they do not seem to consider the

seriousness of their commitment.

Father Haring described himself as "a man of Christian hope" who does not follow "the politics of the ostrich." But he also realizes that renewal is not easy and that naive optimism is not realistic.

His interest in a renewal of prayer life brought him here to the Immaculate Heart of Mary Sisters' house of prayer during a four-week stay in the U.S.

## McGovern 'vague' On Aid?

WASHINGTON — (NC) — Sen. George McGovern has been accused of being vague and abstract in suggesting that vouchers may be better than tax credits in aiding parents of nonpublic school children.

"He is dealing at the level of concepts and he is being nebulous on where he stands," said a Catholic education official here.

A Harrisburg, Pa., constitutional lawyer argued that McGovern's position on vouchers versus tax credit "just cannot be decided in abstract terms."

The benefit to be derived from either the voucher arrangement, tax credit legislation or a tuition reimbursement act, depends upon the terms of the specific legislation," the lawyer said.

McGovern's observation on vouchers came during a session with Catholic parochial school educators in Racine, Wis.

He talked with some enthusiasm about the voucher system.

"IF WE CAN find some constitutional and practical way to do it," said the Democratic presidential candidate, "I would be in favor of that. I'm not sure I know — I guess none of us will know until the courts rule — whether we've yet found that formula."

McGovern said a voucher system "probably comes closest to an across-the-board aid for parents" whose children attend Catholic schools.

## Vatican offers guidelines on Word of God meeting

WASHINGTON, D.C. — (RNS) — The Vatican Secretary of State providing some general guidelines for the upcoming National Congress on the Word of God, said he hoped participants would emerge "firmly convinced" that a renewal in the Church "must be founded upon the Word of God."

In a letter to Cardinal Patrick O'Bovle of Washington, host for the congress, Cardinal Jean Villot conveyed Pope Paul's special apostolic blessing upon the participants and then detailed what he referred to as "essential elements" for any who would engage in the effective preaching of the Gospel.

THE WORD of God congress will be held at the National Shrine of the Immaculate Conception, Washington, D.C., Sept. 5 to 7. Between 500 and 1,000 priests and bishops are slated to take part.

In the three-page letter released here, Cardinal Villot pointed out that "the man who preaches must, therefore, be familiar with Scriptures, not simply as one who reads them, but as one who ponders the mysteries contained therein and contemplates their depths."

According to Cardinal Villot, the preacher must be familiar with "sacred tradition, which with Scriptures, forms 'one sacred deposit of the Word of God which has been committed to the Church.'"

... he must be thoroughly acquainted with the teachings of the magis-

terium (teaching authority) of the Church "which serves this Word and explains it faithfully," the cardinal said.

... and he must engage in a continuing study of the Fathers (of the Church), "the meaning of Scripture and theology "in order to understand more profoundly the Word of God."

Cardinal Villot went on to observe:

"Finally, as far as possible, he (the homilist) ought to know well those who listen to him, so that he will be able to address himself to their anxieties, their doubts, their questions, their needs."

IN SHORT, he added,

"preaching must proceed from deep conviction, serious learning and loving compassion."

"If these conditions are fulfilled, it will be not only intelligible and knowledgeable, but also capable of strengthening faith, raising hearts to the Lord and imparting the principles of God which can build their lives in today's world."

The Vatican letter added: "May every bishop, every priest, every deacon who preaches be able to say joyfully 'this is what we proclaim to you — what was from the beginning, what we have heard ... we speak of the word of life (1 John: 1)'"

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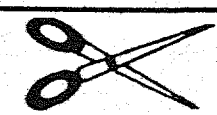
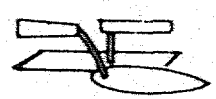
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