



An oil painting of Our Lady of Cobre by Cuban painter Teok Carrasco, now living in Miami.

Huge throng in Marine Stadium to honor Lady of Cobre tonight

Culminating a week of special services and parish festivities honoring Our Lady of Cobre, thousands of Cuban refugees are expected to crowd into Miami Marine Stadium tonight (Friday) for a special ceremony and Mass honoring Cuba's patroness, beginning at 7 p.m.

A twilight procession of boats will carry the statue of Our Lady of Cobre across Biscayne Bay from its provisional chapel next to Mercy Hospital to the Marine Stadium. The procession will begin the twelfth celebration of its kind since the massive Cuban exodus started in the late 50's.

Auxiliary Bishop Rene H. Gracida will be the principal concelebrant for the Mass and will deliver the homily.

ALSO concelebrating will be Msgr. Bryan O. Walsh, Episcopal Vicar of the Spanish-Speaking; Father Carlos Garcia, Father Andres Coucilo, Father Ricardo Castellanos, and Father Alvearo Guichard.

Coincident with the Marine Stadium observance, other areas of the Archdiocese heavily-populated with Spanish-speaking, such as Belle Glade, Key West, Clewiston and Royal Palm Beach, are holding their own festivities.

Spanish radio station, WFAB cancelled its regular programming yesterday and today to offer two days of broadcasts devoted to the Blessed Mother, Our Lady of Cobre.

COMMENTING on this public demonstration of faith by the Cuban and Spanish-speaking people, Msgr. Bryan O. Walsh, Episcopal Vicar of the Spanish-speaking, emphasized that the most important facet of the Cuban influx into the South Florida community was their spiritual influence.

"Television networks and national magazine publications, such as Life, U.S. News and World Report, and the New York Times adaptation to Miami and to the tremendous success of their businessmen. Cubans have been the object of special research by government and private agencies," he said.

THE CUBANS are also deeply involved in apostolic movements and there has been a recent surge of vocations to the priesthood and religious life, according to Msgr. Walsh.

This year, three Cubans were ordained to the priesthood for Miami. In St. Vincent de Paul and St. John Vianney Seminaries, as well as in many other seminaries in this

country and Europe, dozens of young Cubans are studying for the priesthood," he added.

The Spanish-speaking populace introduced Cursillos and Marriage Encounters to South Florida and continue to be active in these lay apostolate movements.

"TO DATE, some 4,000 Spanish-speaking have participated in the three-day Cursillos, which have been adapted, in many parishes, to English, according to Episcopal Vicar.

Killers called betrayers of Olympic ideals

VATICAN CITY — (NC) — The Vatican daily newspaper, L'Osservatore Romano, denounced Arab terrorists who killed 11 Israelis being held after being taken from the Olympic Village in Munich as betrayers of the international ideal of Olympic peace.

L'Osservatore Romano ran a front-page editorial comment on the episode Sept. 5, the same day that members of the "Black September" terrorist gang killed the Israelis and German policemen during a gun battle, as an attempt was made to rescue the hostages.

"Today's attempt, aside from its treacherous character, has the flavor of a betrayal," L'Osservatore Romano said. "Yes, a betrayal of the trusting and loyal coexistence during the Olympic games."

The editorial said it would not discuss the political considerations behind the attack, but went on to say:

"We repeat that killing, abduction, violence carried out on hostages and threats accompanied by ultimatums, will not solve tomorrow — as they have not solved yesterday or today — the sufferings and the labyrinthian problems and conflicts between states and between peoples. If anything, they threaten to make them worse."

The editorial ended by noting: "In the ancient world the Olympics were universally recognized as a moment of truce. In our own civilization, the truce seems to be denied in every sector."

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THE VOICE

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Archdiocesan schools open facing a squeeze

Catholic schools of the Archdiocese have opened with 36,571 students — a slight drop from last year — and facing a financial squeeze that continues while political candidates discuss the possibility of tax credits or vouchers.

Last year's enrollment was 37,182, but this year's figure is preliminary and probably will rise after principals contact parents on the waiting lists at some schools, according to Thomas F. Lynch, Archdiocesan Superintendent of Schools. The present 611 student decline will probably shrink somewhat in a few days, he said. The enrollment this year represents an increase of 98 in the high schools and a decrease of 709 in the elementary schools.

THE OVERALL picture appears stable for this year with no school closings planned, according to Auxiliary Bishop Rene Gracida, Vicar of Education. He said the schools' financial problem is two-pronged, with the parishes caught in the middle between rising costs of operating the schools and the economic needs of the parents.

"Our biggest hope," Bishop Gracida said, "is that parents — especially those who are least able to pay — will be able to get some kind of tax credit break. We hope the legislators will see the fairness and justice in this."

Lynch said teachers are the foundation to the schools' success and said "motivation" and teacher effectiveness are the key points he is stressing this year.

"The word 'dedication' is an overworked term," he said. "I like to use 'motivation.'"

"Great teachers can inspire ordinary students to do just a little better," he said.

As an example, he said he wanted teachers to watch for student problems and consider spending a half hour before or after class with a student who has a problem. That special period with a special student can do a lot to remove a learning difficulty, he said.

"In the history of learning, great teachers have turned many ordinary students into extraordinary persons."

Lynch said he was planning teacher effectiveness programs whereby the students would be tested to see what they are learning or are not learning. This, he said, would enable the teachers as well as the students and parents to know exactly what they are achieving and what areas need to be improved.

SUCH a program, he said, would include coordination between the elementary and high schools to include a better "flow" of learning from the elementary level to the needs at the high school level.

One aid being considered in the area of effectiveness is what Lynch terms "learning banks."

"We have blood banks, eye banks, money banks . . . why not learning banks?" he said.

(continued on page 26)

In five dioceses

Halt 'good conscience' marriage procedures

By ROBERT W. RAIMONTO
NC News Service

Five of eight dioceses believed to have had "good conscience" marriage procedures said they have suspended the practice following a Vatican statement barring dioceses from initiating practices it said were "contrary to current discipline."

Of the remaining three dioceses, two said "good conscience" cases had not arisen

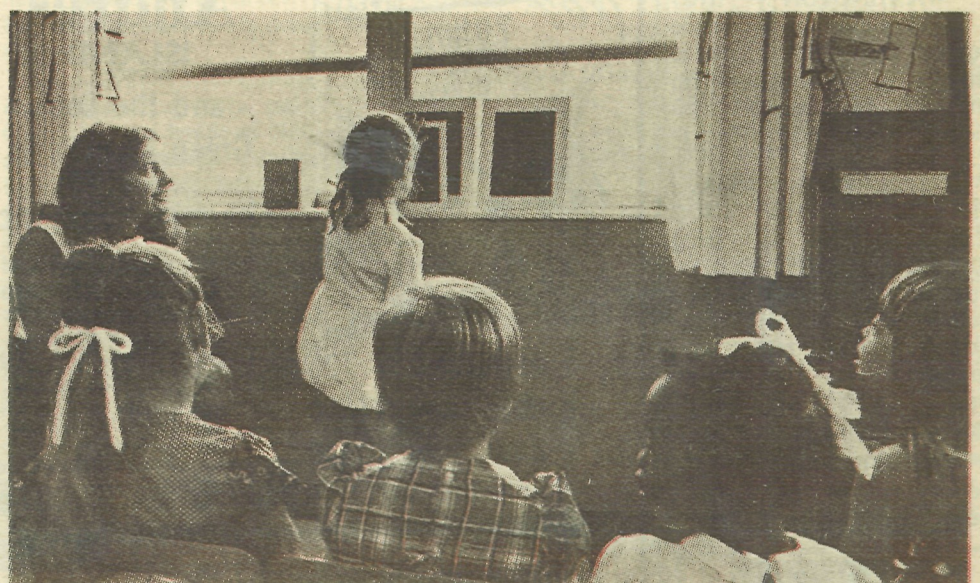
in the past year while one diocese could not be reached for comment on the controversy that has erupted in the Church in recent weeks.

The five dioceses which said they had stopped "good conscience" cases were Portland, Ore., Baton Rouge, La., Boise, Idaho, Seattle, Wash., and Birmingham, Ala. The two which disclosed no such cases had occurred in the past year were Baker, Ore.

and Helena, Mont. The diocese which could not be reached for comment was Pueblo, Colo.

In "good conscience" cases, some divorced and remarried Catholics were permitted to return to the sacraments if they believed in "good conscience" their first marriage was invalid.

ONE CHURCH source said the Portland (continued on page 26)



It was back to school time for thousands of youngsters throughout the Archdiocese this week. At left, a kindergarten student learns to wash his hands at the Marian Center for Exceptional Children, while above, a little girl compares the color of the panel to the vivid outdoor colors beyond the window.

THE VOICE

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

Bishops issue handbook for 'Respect Life' week

WASHINGTON — (NC) — A handbook distributed for the Church's Respect Life Week calls for "a powerful, public witness of the Church's concern for human life."

Respect Life Week (Oct. 1-7) will focus attention on the sanctity of human life and on threats to life in contemporary society.

Sponsored by the U.S. Catholic Conference (USCC), the observance will deal with peace, the aged, the rights of the unborn, youth problems, and the family.

THE HANDBOOK is being distributed to over 150 dioceses and 20,000 parishes throughout the United States.

The handbook describes Respect Life Week as "the beginning of more effective and lasting programs which will contribute greatly to obtaining peace and justice in society."

Cardinal John Krol of

Philadelphia, USCC president, said he hopes the observance would stimulate ongoing programs by other groups.

In keeping with Cardinal Krol's plea, the Richmond, Va. diocese announced it will launch a "Respect for Life Year," with each month devoted to a particular problem.

Respect Life Week will include study programs and liturgical ceremonies with the value of human life as their theme.

A COMMITTEE of bishops headed by Cardinal Terence Cooke of New York will direct the event with the help of the family life bureaus. Each diocese has been asked to name a Respect Life Week coordinator. In addition, some dioceses and parishes have set up committees.

The handbook's intro-

duction states that much attention has been given recently to "improving the quality of life for all Americans."

"This has generated a new spirit of ecological concern, as well as laws and social policies to improve the total human environment in which we live," the pamphlet says.

AT THE same time, the pamphlet warned, this concern has built-in dangers — that is, the threat of deciding that some lives are not worth saving or protecting.

"The spirit of Respect Life Week is positive," the handbook states. "Too often the Church has been characterized as 'anti-abortion,' 'anti-materialist,' 'anti-pacifist,' and too little has been said about what Catholics believe in and stand for."



PROVINCE OF MIAMI diocesan coordinators for "Respect Life Week" met at the chancery last week to plan Florida's participation in the campaign which is set for Oct. 1-7. Consulting with Auxiliary Bishop Rene H. Gracida (standing) are, from left to right, Father Joseph James, Diocese of St. Augustine; Father Keith Symons, Diocese of St. Petersburg; Father Richard Scherer, Archdiocese of Miami, Provincial coordinator of Right to Life committees; Father David Page, Diocese of Orlando, and Thomas Horkan, Executive Director of Florida Catholic Conference.

Series of orientation classes set for teachers of religion

A series of orientation classes for elementary level religion teachers, both CCD and parochial, has been scheduled by the Archdiocesan Office of Religious Education.

The program, according to a letter sent this week to all pastors in the Archdiocese, is designed to help teachers better understand the content and methods of their religion books.

There will be four weeks of classes, two classes a week to be conducted on Wednesdays, from 2 to 4 p.m., and on Thursdays, from 7 to 9 p.m.

SUCCESSIVE classes will be offered on Sept. 20-21, Sept. 27-28, and Oct. 4-5.

Following is a list of locations where the classes will be conducted throughout the four-week period.

South Dade: St. John Vianney Minor Seminary.

North Dade: Msgr. Pace High School.

South Broward: St. Thomas Aquinas High School.

North Broward: Cardinal Gibbons High School.

East Coast or Palm Beach: Wednesday session, St. Vincent de Paul Major Seminary; Thursday session, Cardinal Newman High School.

OUTLINING plans for the upcoming national convention of the National Conference of Catholic Charities, John Hayes assistant NCCC secretary, visited Miami to talk with arrangements committee members.



CHAIRMEN of standing committees for the national convention of the National Conference of Catholic Charities to be held Oct. 5-12 at the Hotels Deauville and Carillon, listen to pre-convention briefing by John Hayes, assistant NCCC secretary. Father John Nevins, at head of table, Archdiocesan Director of Catholic Charities is honorary vice-chairman. At right is Father Laurence Conway, executive director of the Broward Catholic Service Bureau.

Say fight on drugs lags

WASHINGTON — (NC) — A U.S. Catholic Conference survey indicates a lack of interest in the drug problem in many dioceses and inefficient drug education in Catholic schools.

Father Roland Melody, coordinator of the USCC Catholic Office of Drug Education (CODE), said responses to the survey conducted by his office suggested there is a major need in dioceses for guidance on how to establish and run programs to fight drug addiction.

The priest said 119 dioceses across the country had been canvassed.

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Two elderly Hungarian exiles welcome Cardinal Joseph Mindszenty as he arrives in Brussels to celebrate a Mass commemorating the 1,000th anniversary of the birth of St. Stephen, first king and patron saint of Hungary. The exiled Hungarian primate, in his sermon during the Mass at Sacred Heart Basilica, said he had come to Brussels to repay "a debt of gratitude" to the peoples of Belgium, Luxembourg and the Netherlands for the welcome they had extended to Hungarian exiles and orphans since the end of World War II. Joining him during the Mass were thousands of Hungarians now living in Western Europe.

'Civil rights' of unborn outlined by science group

TORONTO — (RNS) — A professor of political theory declared here that "the state's shield of justice" should encompass the life of the unborn because there is no valid legal ground for arguing that this protection does not begin until birth.

Speaking during the 27th annual meeting of the American Scientific Affiliation (ASA), Dr. Bernard Zylstra of the Institute of Christian Studies, Toronto, said unborn human life has "civil rights" which cannot be privately dispensed with, even if the private persons

involved have a morality which permits it.

"As a matter of fact unborn human life has been given a legally protected status in the matter of bequests and the provision of medical care for pregnant mothers out of public funds," he noted.

"THE ONLY legal ground for abortion, it seems to me," said Dr. Zylstra, "would lie in an authoritatively ascertained conflict of interest between one human life — the mother's — and another human life — the fetus."

The ASA, founded in 1941 and based in Mankato, Minn., has more than 1,600 members who are Christians and who are professionals in the fields of natural and social science.

The political theorist told ASA delegates that it is particularly the state's function to provide legal channels for an appropriate weighing of the respective interests of mother and unborn child.

He added that the "state's shield of justice should encompass and protect the life of the unborn."

Robert M. Thompson, a member of Parliament from Alberta, told the assemblage that no form of government, no religious creed or organization has ever guaranteed freedom as has Christianity. He added that the guarantees of liberty have been strongest when men and society are "spiritually strong."

BUT, he said, the preservation of liberty demands more than adherence to the democratic process. He asserted that it depends on diversity and warned that freedom becomes "frail and weak" as diversity is diminished and alternatives are lost.

Dr. T. Harry Leith of York University, Toronto, which was host to the meeting, observed that science and technology have altered the way man looks at himself, destroying some of his values and creating others.

He said it is up to the church, if it wishes to be relevant to modern man, to give guidance which is informed and constructive as man chooses the many options open to him.

Points out 'distortions' in the Pentagon Papers

By FATHER PATRICK O'CONNOR
(Father O'Connor, a Columban priest, gained wide knowledge of Vietnam while serving there for many years as the NC correspondent. He now lives in Ireland.)
(NC News Service)

The fall-out from the Pentagon Papers explosion of last year continues.

The Papers are 3,000-pages of narrative-analysis and 4,000 pages of documents. The New York Times published 10 staff-written summaries, inevitably selective, of the narratives and 134 documents. Later Senator Mike Gravel published four large volumes comprising practically all the narratives and 265 documents.

"Distortions, we are sure, abound in these pages," Leslie H. Gelb, chief of the task force of 36 narrators, wrote. He might have added: "With some notable oversights and inaccuracies."

THE PAPERS review the facts about the 1954 Geneva Accords, the truce agreement and the Final Declaration, two distinct documents that call for more careful study than many commentators (including the Times) have given them.

The State of Vietnam, now the Republic in South Vietnam, objected to the terms of the truce as signed by the representatives of the French Union and the Vietminh (now North Vietnam) forces, and only by them. The Final Declaration, which prescribed general elections in 1956, was made only by France, Britain and the Communist states, with no comment from Laos and a comment from Cambodia about a disputed area. Nobody signed the Declaration.

The State of Vietnam, then sovereign, objected to this ukase. The U.S. delegation also dissociated itself from it. Both delegations called, in vain, for general elections to be held under United States supervision and when peace and security would be established. Both promised to respect the truce agreement, despite South Vietnam's objections to the terms.

THE PENTAGON narrative records — but the Times summary barely mentions — the flight of nearly 900,000 refugees from North Vietnam. Clause 14d of the truce terms guaranteed that each side "shall permit and help" all who wished to leave North or South. The narrative tells of "indications" that the Communists "force-

fully obstructed" the departure of "other thousands." This correspondent and many more witnesses saw hard proof of this use of force.

It was an immediate, systematic breach of the truce terms. Another is recorded in the Papers: "After the 1954 armistice, French, U.S. and British intelligence indicated that the flow of arms into North Vietnam from China continued on a scale far in excess of 'replacement' needs." Still another violation, not mentioned in the Papers, was the delay beyond the agreed time in releasing prisoners.

"Neither the U.S. nor South Vietnam was fully cooperative" in regard to the truce, but "there is no evidence that either deliberately undertook to breach the peace," according to the narrative.

It sees the May, 1959, decision of the Central Committee of the Lao Dong party (Communists) in Hanoi as "the point of departure" for North Vietnam's "large-scale intervention" in the south. The chronology mentions briefly — but the narrative ignores, as does the Times — the 2-to-1 decision of the cautious International Control Commission, issued on June 2, 1962, finding the North Vietnam regime guilty of "supporting, organizing and carrying out hostile activities" in the South. This judgment recognized the facts that had led the U.S. to move "from advice to limited partnership" in the Vietnam war.

The documents, confidential exchanges among U.S. policymakers, show reluctant, gradual involvement, with recurring hope of negotiation, while revealing some proposals to cloak or minimize facts before the public.

WHEN air attacks on North Vietnam are discussed in these documents, it is consistently stipulated that they must be restricted to "military-related targets" and avoid "population centers." The "domino theory" — that other countries in Southeast Asia would fall under communist control if South Vietnam fell — evidently underlay U.S. policy from the start, though with time it became less persuasive to some officials.

While this theory must be modified since Soviet Russia and China fell out, it has not yet been disproved. Communists in their pronouncements have implied that they hold it.

(Next: The overthrow of Diem.)

Protests killing of Brazil seminarian

PORTO ALEGRE, Brazil — (NC) — The top Churchman in this archdiocese in southern Brazil has defended the major seminary after one seminarian was killed by security police and four former students were charged as subversives.

Cardinal Vicente Scherer of Porto Alegre said an investigation is pending on the death of Valtair Bolzan at the Major Seminary of Viamao near here.

The youth was killed by bullets police said were aimed at several escaped inmates from the Central Prison. They were thought to be hiding in the seminary, police added.

SHORTLY after the shooting the Department of Political and Social Order (DOPS), or secret police, claimed that four other semi-

narians at Viamao were under indictment for "engaging in subversive activities." Although the police identified the men as seminarians, they had left the seminary as long as two years ago.

The military government of Gen. Emilio G. Medici rules the country by decree since December of 1968 under strict security laws against "communist guerrillas."

Cardinal Scherer declared that "we just do not know how Bolzan became the target of the fatal bullets aimed at the fugitives."

The four youths charged later with conspiracy "had left the seminary a long time ago," the prelate added. "Institutions as well as persons have the right to good name and fame, as they are protected by the divine command: 'Thou shall not bear false witness.'"

Priests, nuns reminded to wear religious garb

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — Back in the early 1950s, Pope Pius XII suggested that the nuns of the world should modernize their religious garb by simplifying their heavy veils and bulky skirts.

In an ongoing effort to make nuns — and priests — identify themselves by some religious garb, the Vatican's Congregation for Religious has repeated the directive that Religious are not to dress as lay people.

A LETTER made public Aug. 26 was sent to papal diplomats and heads of Religious conferences urging them to remind nuns and priests that "the religious habit is considered by the Second Vatican Council as a sign of their consecration."

Just as Pope Pius XII did not mean the outer marks of religion should be abandoned entirely, neither did the council.

Both the late Pontiff and the framers of the council's Decree on the Appropriate Renewal of Religious Life were thinking of comfort and hygiene in recommending "simple and modest" attire.

However, as Vatican Radio said in commenting on this recent reminder of the congregation, "in ever increasing numbers, more and more priests and nuns are abandoning their garb and every exterior sign of distinction."

The congregation readily encourages Religious to dress in a manner in which they can perform their duties, even if this means wearing civilian dress.

BUT in this case, the garb must be "simple, modest and not expensive and should be differentiated in some manner from obviously secular clothing."

Since 1967 the prefect of the congregation, Cardinal Ildebrando Antonutti, has

been trying to convince Religious of the "authentic teachings" of Vatican II.

Speaking in 1967 to representatives of the Church's female Religious congregations meeting in Rome, the cardinal warned against "personal, arbitrary and erroneous interpretation of the council's authentic teachings."

Again in 1969, in an address in Rome to 550 mothers general, the cardinal declared:

"The increasing trend toward secularization . . . has not only caused necessary changes in Religious garb, but also has at times introduced a completely secular style of dress which is not the sign of consecration called for by the Council."

The cardinal reminded the nuns in 1969 that the Vatican had repeatedly stated that the Religious garb must "preseve this external character of consecration."

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"STOP THE PUSHER" campaign, now underway in South Florida, is the brainstorm of Carlos A. Reyes (left) and Frank Gomez, both members of the Cuban American Jaycees.

Group fights dope at 'pusher' level

By MARY ANN LINDEN

Aiming to stop drug traffic where it starts — with the pusher — is the goal of a new "Stop the Pusher" campaign.

Organized by members of the Cuban-American Jaycees, a branch of the larger Jaycee unit, the group will try any method to warn Cuban parents of the threat of drug use among their children. They would like to spread the campaign across the country to all America.

"There is only a small percentage of Cubans involved in drugs, but as long as a percentage exists, it remains a great danger," Carlos A. Reyes, chairman of the campaign said.

"THROUGH PANEL discussions at schools, community groups and church meetings, we hope to urge Cuban parents to keep closer tabs on their children. They need to get more involved with them."

In an effort to publicize the project and thus reach as many parents as they can, the group received the support of the Archdiocese of Miami this week. "We hope to visit as many parishes and their pastors as we can," Reyes added.

On a whole, he said, Cuban families are more closely knit than many other families, and so the job of alerting them to drug problems should be easier.

"The main problem is the language barrier. All the literature on drug abuse is printed in English. At this

panel of drug experts, we'll have translators on hand to help explain.

Part of the campaign is distribution of car bumper stickers, written in Spanish and English, which gives the toll-free phone number which puts the caller in touch with the local federal narcotics office, via Washington, D.C.

"We're really not interested in jailing the youngster who tries his first marijuana cigarette, but rather to catch the pusher."

Local support for the program has grown in the last week, as the program was endorsed by Dr. Ben Sheppard, founder of early drug programs in South Florida and head of the St. Luke Methadone Clinic; Roberto Ruiz, Director of the Veterans Hospital drug unit; and U.S. Rep. Claude Pepper, chairman of the House Committee on Crime.

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Here's chance to hit drug evil

By MSGR. ROWAN T. RASTATTER

Our television and radio, newspapers and periodicals are replete with heartbreaking stories of drug addicts.

Be it some form of release, an act of bravado, or just because the "other kids" do it, we are appalled to find that the abuse has reached down into our elementary schools. Its proportions have reached a state where it becomes a so-called "Number One" priority.

Our young people will shortly become the backbone of our nation. Mostly, the news of this catastrophe is negative... one of cure. Certainly those who are addicted must be cared for. But the basic need is not one of cure so much as prevention.

IF OUR YOUNG boys and girls are spiritually motivated, the chances are very good that they will not drift into the arena of despair.

Their faith will abide and direct them toward the finer pursuits of life... to an inner reward that will guide them along the straight and narrow path.

This is precisely the kind of faith and inner strength that is being inculcated into the minds, hearts and spirits of the youngsters you support in our various institutions of the Archdiocese of Miami.

Today, with your help, we have impressionable toddlers at the Catholic Home for Children in Perrine... girls at the Bethany Residence... boys at Boystown of Florida, and young ones in foster homes waiting for adoption by qualified parents. It is not enough that we house, clothe and feed them. They are being taught the basic principles of how to live by the standards Christ Himself set for us... to travel in a path of light and of truth, and confidently to resist the

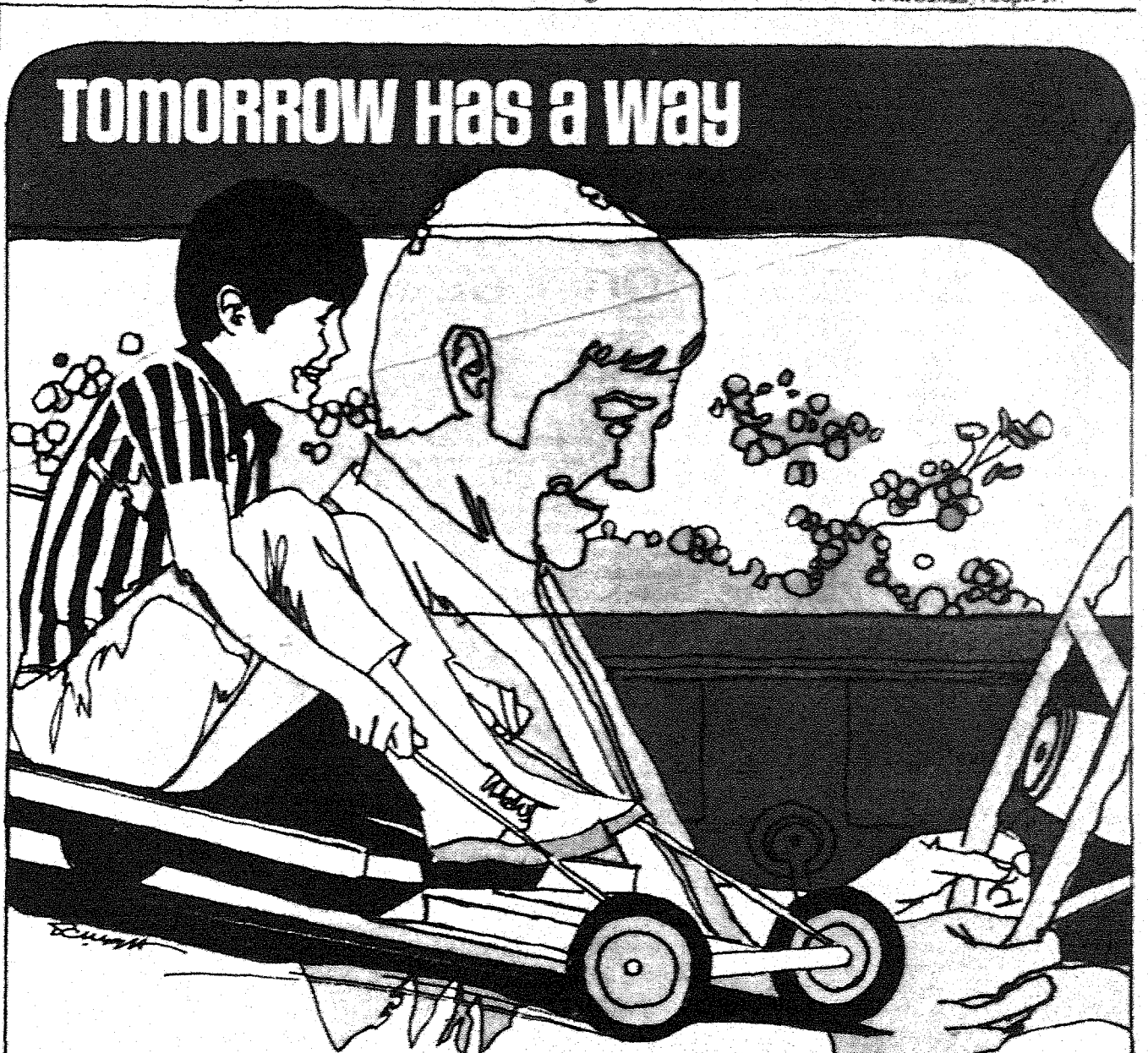
temptations of evil. And this is exactly where you fit into this picture of drug prevention. These institutions, these structural programs, would not be possible without your help. If you are concerned... and who is not... with the building and the highest form of development of the "Cream of the Crop," then you, too, will recognize the wisdom of the old adage, "an ounce of prevention is worth a pound of cure."

YOUR ROLE in such an endeavor does not mean that you must become unnecessarily or burdensomely involved. We have simplified all this by instituting once a year — just once — a Good Samaritan Sunday. This year the annual event takes place with a collection at all the Masses on Sunday, Sept. 17. Simple, isn't it. All you have to do is to make your generous contribution on one

day each year. IN THESE DAYS of rising crime and drug abuse, it is not only your duty but also your privilege to support — in all-out fashion — your archdiocesan institutions that are entirely devoted to the proper molding of the boys and girls who will one day take our places in a society that needs so badly the way of Christ and a disposition to God's Ten Commandments.

So, it behooves us all to take seriously the benefits of the prevention of drug abuse and its attendant crimes. One of the best ways we know of... and the simplest... is to donate your fair share to your Good Samaritan Collection on Sunday, Sept. 17.

Remember, the boy or girl you help train may someday be your senator, doctor, lawyer, priest, nun, or even your next president! Since you can't take it with you, do it on Sunday, Sept. 17.



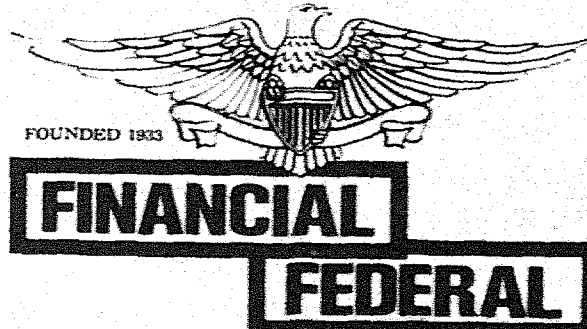
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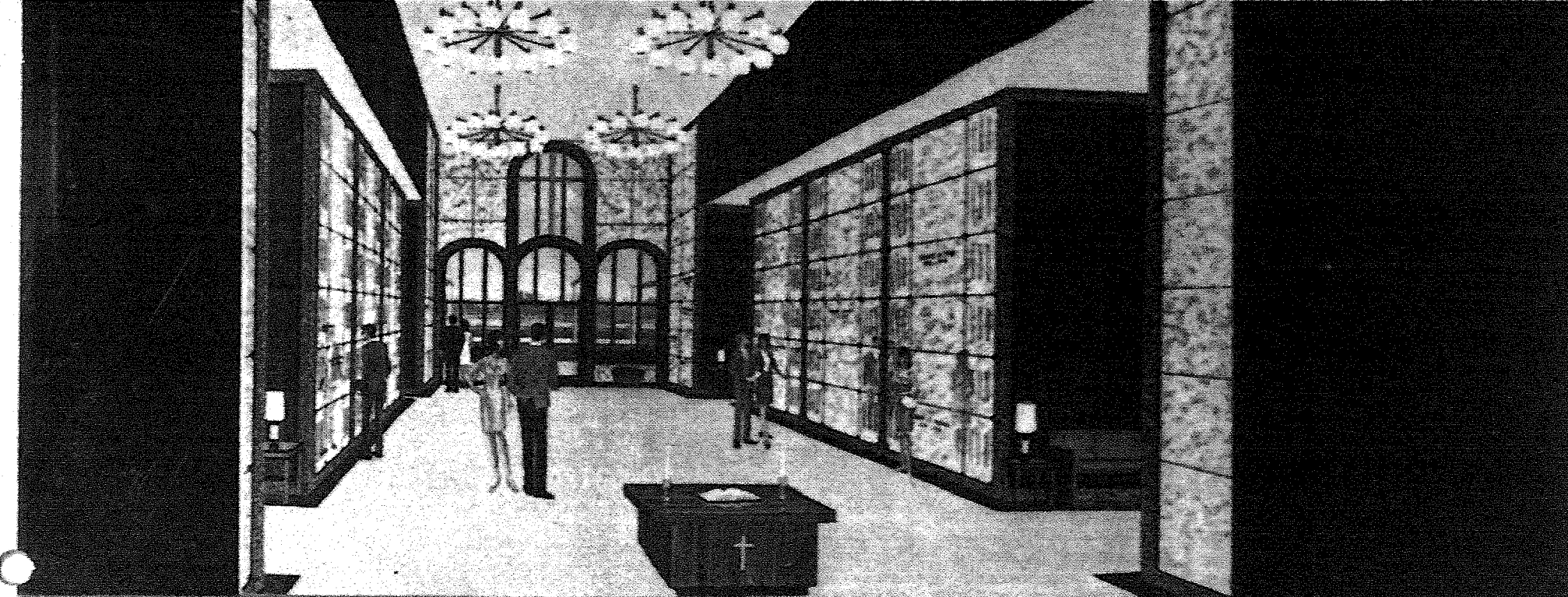
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Editorials

Next Tuesday all good citizens have a duty

Next Tuesday, Sept. 12 will be D-Day for voters in this area who will go to the polls to vote in the primary elections, as a prelude to the November general elections to be held throughout the State and the nation.

This is the advantage of a democracy. One has the privilege — as well as the right — to choose those elected to govern on a local, State, and on the National level. It was a hard-won right, emanating from the War of Independence down through the present day.

WE HOPE, therefore, that everyone registered to vote will exercise their privilege in order that democracy can truly work. Let no one who has a vote refuse to cast it. If they do, they will have no one else except themselves to blame if those with whom they disagree win the chance to represent them in the main elections.

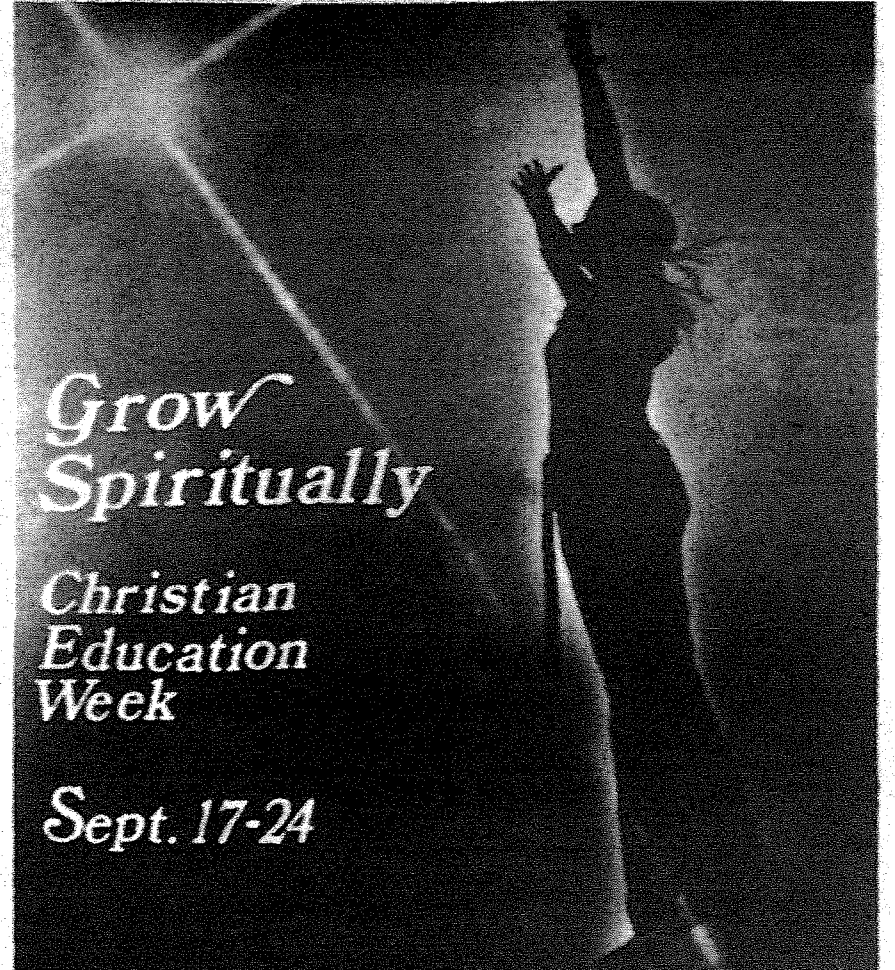
We especially appeal to the 18-year-olds, newly franchised, to take part in our system of democracy. For years, they have been protesting against the system. Now is their chance to try the system in a real way. Let their vote, however, be a considered one — not as an emotional reaction from the disenchanting, but a real, sincere thought-out choice — This, in order that we may have only the best walking through the legislative halls.

Good citizenship demands an acceptance of the moral obligation of those with the right to vote to use it for the common good and we must remember, the more important the election, the greater the obligation in conscience to vote. And this will be one of the most important primary elections in this history of the State of Florida.

This election will be of particular importance to us both as citizens and as Catholics, especially in the areas that concern the issues of health care facilities, drug and alcohol abuse, education, abortion, housing for the elderly and needy, adequate treatment for the mentally retarded, the preservation of the dignity of life at all stages of development, and the environment, to name but a few.

It is our duty as citizens to learn the position of the candidates whether they be incumbents or running for the first time, on these vital issues.

Good citizenship demands an acceptance of the moral obligation of those with the right to vote to use it for the common good. Primary elections are no less important than the general elections. Next Tuesday, then, is our opportunity to make our choice for the future wellbeing of the community and the nation.



Grow Spiritually

Christian Education Week

Sept. 17-24

"GROW SPIRITUALLY" is the theme of a special "Christian Education Week," to be held from Sept. 17 to 24. Sponsored by the U.S. Catholic Conference's Education Department and the National Catholic Educational Association, the event is designed to stimulate support for religious education opportunities in Catholic parishes and communities and "encourage parents to use these opportunities."

Though only a beggar, he bore likeness of God

By MSGR. JAMES J. WALSH

The ambulance driver described the elderly man as "just an old bum". When he was brought into the hospital in a critical condition, it was all too noticeable that he long had been without the advantages of a home and decent care. His wrinkled, dirty face, made more pitiful with a month old beard, and all the evidence of dissipation and neglect.

The nurse stood looking at him a moment, then turned to the priest. "Sometimes, Father," she said, "it's hard to believe all people are made to the image and likeness of God. This poor fellow has treated himself more like an animal, and almost looks like one."

IT MADE NO difference however how he looked as far as treatment was concerned. Doctors and nurses worked over him with efficiency and speed, as if he were a close relative. Every means available to save his life was used.

Then later when it all proved in vain, a doctor who had heard the nurse's remark said: "How do you explain it? I was in Korea, and I saw how cheap human life was valued. Vietnam is the same story today. Even kids 10 years old know that in World War II thousands rotted in concentration camps and hundreds of thousands of Russians walked into enemy fire to waste their ammunition. So did the Japs in the Philippines. Many of our own men were expendable too. Lives seemed to mean nothing. Today as everyone knows millions are dying of hunger in India and elsewhere.

"But here is an old beggar whom no one would look at twice in the street. Suddenly his life is in danger and he throws part of a hospital into action. We've spent all night working over him as a duty — as if he were somebody important. How do you figure it?"

Well, the fact is he was somebody important. Not that he was one time a prominent man who had skidded down the road of failure until he could go no further. For all anyone knew he may always have been one of those wanderers on the fringes of society. But still he was important, if for one reason only — the one that puzzled the nurse — he was actually made to the image and likeness of God.

DESPITE the ragged clothes and uncouth manner, within that abused and even repulsive body there was an immortal soul capable of knowing and loving God. As such he was a sovereign individual — of more value than all the earth, more important than all the novelties of science and industry, a person who would outlive the world.

That's the Christian view of a man — any man. And in practice how easily it is forgotten. Looking at him in his miserable condition, one would surely need the light of faith to understand that even he had inalienable rights — the kind of rights which

are reason enough to condemn communism, materialism and all the isms. It's true that he was made by God "a little less than the angels." Not purely spiritual, like the angels; not purely material, like the animals. But a combination of both, a union of spirit and matter, an immortal soul within a corruptible body. This was the same glorious destiny which the saints had, which we have, because the Son of God shed His blood for him as much as for anyone else.

More than just a creature, just a rational animal, he was destined for intimate friendship with his Creator. And greater yet, that poor soul was meant to be a son of God, a member of the divine family with a right to divine heritage.

Perhaps, the strangest thing about his case is that no one knows what condition his soul was in. He was conscious enough to recognize the priest, willing enough to say acts of faith and contrition before he died. And if divine grace even then infused his soul, how really important he turned out to be after all. For then God claimed him as a son, let him share His supernatural life, even while natural life was ebbing away, and made him a partaker of His divine nature.

NO ONE could see that mysterious change, that tremendous transformation taking place. But the point is it may have happened — and that's why he was important. That's the reason he was treated with respect and care. No matter what he appeared to be, he was the potential son of God, an heir of heaven.

It's true that public opinion in time of war seems to forget the sacredness of human life. That's because war is bred of hatred and hate causes blindness. The victims of concentration camps, like miserable refugees of almost every generation, do not appear to be made to the image of God.

But it isn't only in war that the dignity of the human personality is overlooked and man is deprived of his God-given rights. We see that evil all around us in time of peace in a less conspicuous manner. A Christian who has learned Christ's viewpoint has no defense for treating man like an animal. We know that every individual, be he clean or dirty, Christian, Jew or pagan, white, yellow or black, prosperous or destitute, is a sovereign being created for membership in the family of God.

One this conviction grips a person, he will recoil from hatred and prejudice and discriminations. He will know that love of neighbor isn't an idealistic, impossible command, but a natural expression of a sublime truth. His viewpoint on social questions will be shaped according to the mind of Christ.

It won't be hard then to understand that true democracy means rights and privileges and respect for all, because every last man, even our "poor old bum," is truly made to the image and likeness of God.

Lobbyists of religious groups criticized as naive fumbling

By Jo-ann Price

NEW YORK — (NC) — Religious groups have lost legislative battles including the 1970 fight against New York's liberalized abortion law, because they are not well organized, according to an expert on lobbying.

Dr. Joseph G. Metz of Long Island University said that religious groups are often "naive" and disorganized. They should, he said, follow the patterns of the well organized and continuing lobbying programs of the Chamber of Commerce, the American Medical Association and the League of Women Voters.

In an interview here, Dr. Metz suggested that if anti-abortion forces in New York state had been better organized in 1970, "they might have been more successful" and the state's liberalized abortion law might have been defeated.

Dr. Metz, director of the Taft Institute of Government at the university, worked on the Congressional staff of Republican Rep. William

McCulloch of Ohio, as an author of the 1964 Civil Rights Act. Dr. Metz is the author of a book on lobbying entitled *The Politics of People-Power*.

"**THE BUSINESS** world is much more sophisticated about lobbying" than church groups, which "tend to lack understanding of the legislative process" in getting their points across, he said.

Church leaders, "with a few exceptions" among them Cardinal Terence Cooke and the late Cardinal Francis Spellman, "tend to be reluctant" to lobby for issues, such as state aid for parochial schools, on a permanent basis, Dr. Metz observed.

"I would think that large dioceses which have educational systems would have an institutionalized 'lobby' office, with standing operating procedures to establish meetings at the appropriate times with the appropriate people," he said.

"You just don't wait until April, May and June in the mad rush of getting laws passed. One does not

approach this by getting in a bus, and going to the state capitol and wandering around the halls."

THE ABORTION fight here has been an exception, he said, because of its emotional nature. The battle over funds for private and public schools also has been fought "effectively" by Catholic representatives.

"They got support from the governor and key legislative people, within what is permissible constitutionally."

But this activity came out "of necessity" because of the Catholic schools' economic crisis and — like this year's abortion battle — it was unusually good compared to the generally scattered and weakly organized religious lobby efforts.

"**ON OBSCURE** issues, it is important for the group to provide documented, precise information, and to present it to the right officials at the right time. Your professional lobbyist is a combination salesman and statesman — the best in the group.



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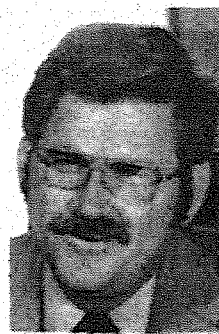
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'Responsible Government' unit cites 17

Certificates of Commendation for "promoting the common good within the state," will be awarded to a number of citizens by the South Florida Society for Responsible Government, it was announced this week. Archbishop Coleman F. Carroll will be among the recipients.

Among the purposes of the recently formed society are concern for "legislation effecting the environment; adequate housing for the elderly and needy; health care facilities for all, regardless of race, creed or color; drug and alcohol abuse and programs of education and rehabilitation relating thereto; education, humane treatment of the mentally retarded, and



Abp. Carroll

also a recognition of and preservation of the dignity of all human life and the inalienable rights of all men."

THE GROUP, which is composed of citizens not involved in political life or holding public office, pointed out that the certificates were

being presented "to those citizens who have been outstanding in their adherence to these principles." Among these are a number of candidates for office from Dade County, whom officials of the Society for Responsible Government cited for "their adherence to the aims of the Society, particularly in their efforts against liberalized abortion legislation, their concern for the elderly and needy, and their promotion of quality education for all pupils both in public and non-public schools."

THOSE RECEIVING certificates besides Archbishop Carroll, are:

Dr. Richard Applebaum,

Rep. George Baumgartner, Deiores Cecilio, Rep. Richard Clark, Sen. Richard Fincher, Judge David J. Heffernan, Sen. George H. Hollahan, Rep. Joseph Lang Kershaw, Robert McKnight, I. A. O'Shaughnessey, Rep. Richard Renick, Eugene Spellman, Leonard Usina, Rabbi Phineas Weberman, Carolyn Wright, Murray Blair Wright.

Other purposes of the Society include: "To encourage in government a recognition of the fundamental importance of the Natural Law. To ensure that the peace and happiness of the residents of Florida are preserved

through the passage of legislation which conforms to the Natural Law and the nature of man."

Also, "To ensure that legislation which effects the residents of Florida conforms to those fit and just rules which the Judeo-Christian ethic has prescribed for man as a dependent and social being."

OFFICIALS of the group said that "membership in the Society is open to all those who agree with the purposes of the Society, and who are approved by the board of trustees." The board is composed of fifteen members. The officers of the Society also serve as the Executive Committees and conduct the affairs of the group between its regular meetings.



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By Right to Life organizations Candidates polled for view on abortion issue

The combined Right-to-Life organizations of South Florida have polled political candidates for their views on abortion laws and the results are given below.

The organizations include Protestant and Jewish persons as well as Catholic and have a Latin unit.

Many candidates did not reply and their views could not be determined. Abortion is the only issue raised in the poll and the candidates' other qualifications are not dealt with here.

Mrs. Thomas F. Palmer, public relations officer of the organization, said they were not endorsing any specific candidates, but were making available some of the candidates' positions on the abortion issue.

The following candidates said they were for legislation to protect the unborn or to further restrict the present law which allows abortion if the doctor determines there is physical or mental danger to the mother or if the fetus is likely to be deformed.

DADE COUNTY

U.S. House:

Dist. 13. Lee Weisenborn, Ralph Milone; Dist. 14. Claude

Pepper; Dist. 15. Joseph Periera Jr.

State Senate:

Dist. 34. Sherman S. Winn; Dist. 35. Dick Fincher; Dist. 36. Melvin Englander; Dist. 38. Dick Maloy; Dist. 39. George Hollahan Jr.; Mike Thompson; Dist. 40. Shirley Spellerberg.

State House:

Dist. 98 David Lapham; Dist. 100. George Baumgartner; Dist. 101. Paul Steinberg, Jack Borden; Dist. 102. Joseph Ventura, Stanley Goldberg, Ted Cohen; Dist. 104. William Lockward; Dist. 105. Joe Lang Kreshaw; Dist. 107. Tony Fontana; Dist. 109 Robert Hartnett; Dist. 112. Richard Doyle, Tom Gallagher; Dist. 113. Harry Shubin, David Ludovici, John Malloy; Dist. 116. Dick Renick, Charles Pay Jr.; Dist. 118. Dick Clark, James Eckart; Dist. 119. Clark Merrill; Dist. 120. Fred Tittle.

BROWARD COUNTY

State Senate:

Dist. 29. Chester Stolzenburg; Dist. 30. Charles Weber, Aicee Hastings; Dist. 31. David Lane; Dist. 32. William Zinkl Sr., John Wulff.

State House:

Dist. 82. James Richardson; Dist. 84. Van Poole; Dist. 85. Arthur Rude; Dist. 86. Jon Thomas, Philip Hahn; Dist. 88. Dave Smith; Dist. 92. Lester Culverson; Dist. 93. Guy McClure, Harold Dyer; Dist. 95. E.M. DeSimone; Dist. 96. Charles Boyd, David Long, Donald MacLean; Dist. 97. Richard Basinger, Marty Murray; Dist. 100. George Baumgartner.

PALM BEACH COUNTY

State Senate:

Dist. 26. John Grady, Walter Colbath, Russell Sykes, Frank Wacha, Philip Lewis; Dist. 28. Don Childers, Tom Johnson.

State House:

Dist. 77. Jack Poorbaugh; Dist. 78. Don Hazleton; Dist. 79. Ray Moudry; Dist. 82. Edward Healey.

COLLIER COUNTY

U.S. House:

Dist. 10. Bruce Scott, Skipp Bafalas.

State House:

Dist. 89. Lorenzo Walker, Gerry Frey, V. Miller; State Senate, Dist. 29, see Broward.



"PRIEST-BEHIND-THE-SCENE" at the famous chess match at Reykjavik, Iceland, was Father William Lombardy, an international chess grandmaster. A long-time friend of American chess whiz Bobby Fischer, the 34-year-old New York archdiocesan priest served as second adviser and game analyst to the world chess champion.

Bishop of Buffalo dies after stroke

MONTCLAIR, N.J. — Bishop James A. McNulty of Buffalo died Sept. 4 at St. Vincent's Hospital here at the age of 72.

Bishop McNulty was hospitalized July 10 after he suffered a severe stroke while visiting relatives here. He was in a coma since July 17.

The bishop is survived by two brothers, William and Michael, and a sister, Mary McNulty.

Bishop McNulty received a master's degree in 1923 from Seton Hall College in South Orange, N.J. He was ordained in 1925 with a brother, the late Msgr. John L. McNulty, after studying for the priesthood at the University of Louvain in Belgium.

Bishop McNulty began as an assistant pastor in Jersey City, was named auxiliary bishop of Newark, and then became Bishop of Paterson, N.J. He was installed as bishop of Buffalo on May 1,

1963, after serving ten years in Paterson.

THE OUTSPOKEN bishop strongly defended Pope Paul's teaching on birth control in the encyclical Humanae Vitae, and was praised for his stand by the Pope.

In 1966, the prelate was elected to the administrative committee of the National Conference of Catholic Bishops. He was also a consultant of the Secretariat for Communications, one of the bodies which preceded the Second Vatican Council, and was a member of the Council's Preparatory Commission on the Communications Media.

Cardinal Terence Cooke was to be main concelebrant of a Mass of the Resurrection at St. Joseph's Cathedral in Buffalo Sept. 8. At the Mass retired Archbishop Fulton J. Sheen was scheduled to deliver the homily. There is also to be a funeral Mass in Newark on Sept. 9.

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Pieta may be restored by Christmas

VATICAN CITY — (NC) — Artisans hope to have restored by Christmas the Pieta, Michelangelo's beautiful study in marble of the Madonna and the dead Christ, disfigured last May by 15 hammer blows from a disturbed man.

The director of the painstaking restoration project, Redig de Campos, who is also director of the Vatican Museums, told an Italian news service that his team of Vatican specialists is making progress and that he hopes to put the Pieta on public view again by Christmas.

De Campos explained that the first phase of the restoration process involved taking pictures of each damaged area. Using different lighting for each photo, the experts were able to gauge the angle of incidence of each hammer blow and to measure exactly the depth and width of each hole.

Next, the team is constructing a plaster copy of each of the 50 fragments knocked from the pieta. By placing these in the holes of the statue, experts can determine which fragment goes where.

FINALLY, experts will begin the most delicate phase, the careful gluing together of the shattered statue.

De Campos said his team has tested the nearly 100 types of glue sent to them from all over the world, but has settled on a glue put to-

gether by his own Vatican experts.

De Campos also said that the eyelid, thought at first to pose a great difficulty, was found in its entirety and "does not offer an insurmountable difficulty."

The Vatican has announced that a glass wall will be erected in front of the statue to protect it in the future.

IN A PARALLEL move, the Vatican Museums have been equipped with closed-circuit television to monitor

their lengthy hallways filled with priceless art.

The attack on the Pieta by an Hungarian emigre, Laszlo Toth, and a wave of art thefts from museums and churches in Italy prompted the Vatican to take protective measures.

Ironically, Michelangelo himself took a hammer to another Pieta he carved later in life because he was unhappy with it. However, friends re-assembled it and it is now in the cathedral of Florence.

Business briefs

Studio being enlarged to meet photo demand

Color is busting out all over!

At least it is at Richard's Color Portrait Studio, 1 NE 1st St., Miami, where volume has increased so heavily that the photo salon is being enlarged.

Another camera room, with wall-to-wall carpeting, has been added to the studio in the downtown store.

"The very latest in photographic equipment is being

used for our brides, adult, and commercial photography," according to Leon A. Stone, director, who has owned and managed the studio for more than 20 years.

"By taking more room-space and adding new color facilities, we will be able better to serve our customers," he said.

The IRISH ROVERS BEAUTY QUEEN CONTEST

Will be held at the downtown Lions Club at S.W. 10th Street in Ft. Lauderdale on Friday, September 15th, 1972. Buffet dinner will be served. Door prizes. Music by The New Yorkers from 9-1. For information Call Maureen Cronin, AM at

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Around the Archdiocese

Marriage encounter workshops slated

"Marriage. One Way of Bringing God's Love to the World" will be the theme of a one-day Marriage Encounter Convention to be held Sunday, Sept. 10 at the Center for Continuing Education at Biscayne College.

Following 12:30 p.m. registration, Auxiliary Bishop Rene H. Gracida will give the invocation and address the couples. Workshops will begin at 1:45 p.m. They include:

"The Sacrament of Matrimony as the basis of the E." Father David Punch, and Mr. and Mrs. Joe Schretzmann.

"Communicating the Marriage Encounter." Father Keith Krusky, and Mr.

and Mrs. Pat Farrell.

"The Apostolate of Couple Power." Father Joseph Carney and Mr. and Mrs. Todd Owers.

"What can the Marriage Encounter Do For Priests And Religious?" Father Hal Pascal, Sister Marjorie Fisher and Mr. and Mrs. Tom Ladet.

A general assembly will end the day's activities. In addition to a reflection and dialogue session Father Charles Zinn will lead a discussion on "Where Is The Marriage Encounter Going?"

Mass will be offered at 5:30 p.m. to conclude the convention.

Palm Beach County

A home economist from Florida Power and Light Company will give a demonstration during the opening meeting of St. John Fisher Women's Guild, West Palm Beach. The meeting is set for Monday, Sept. 11, at 10 a.m. in the Sunshine Room of Florida Power and Light Company, 400 N. Congress Ave. All parish women and their guests have been invited to attend.

Broward County

St. Elizabeth School teachers and a presentation of the new school activities by the principal, Mrs. Edward Jones, will highlight the first Fall meeting of St. Elizabeth Guild, Pompano Beach, to be held Tuesday, Sept. 12 in the parish hall at 8 p.m.

Chaminade High School Mother's Club will meet Wednesday, Sept. 13, in the school cafeteria at 8 p.m. Parents will follow the same schedule of their sons and visit the classroom and teachers. In this way, teachers and parents alike can get acquainted at the beginning of the school year.

A membership coffee will launch the first Fall meeting of the Women's Guild of St. John the Baptist Church, Coral Ridge, which will be held at the home of Mrs. Robert Naegle, 3320 NE 58 St., at 9:30 a.m., Sept. 13.

Coming Guild events will be presented and discussed and new board members will be introduced. They include: Mrs. Robert Conti, membership chairman; Mrs. Robert Mauger, publicity; Mrs. Donald Niles, ways and means; Mrs. Max Pischke, spiritual chairman; Mrs. Charles Vollbrecht, social chairman; and Mrs. Naegle, telephone chairman.

The history of Florida will be presented by Father John F. McKeown, during a meeting of the St. Pius X Women's Club, Ft. Lauderdale, slated for Monday, Sept. 11 at 10 a.m. in the parish hall. All women of the parish and guests have been invited.

St. Bernard Women's Guild, Sunrise, will meet Tuesday, Sept. 12, at 8 p.m. at the Roarke Memorial Center. Mrs. Lois Hyzy, president of the Broward Deanery of the ACCW will be the special guest.

The group will hold a benefit dance, Saturday, Sept. 16, at the Roarke Center starting at 8 p.m. All proceeds will go to the parish building fund.

A membership tea, sponsored by the St. Henry Women's Guild, Ft. Lauderdale, is scheduled for Sunday, Sept. 10 from 3 p.m. in the parish hall. All women of the parish have been invited.

The Young at Heart Club, St. Elizabeth Gardens, Pompano Beach, will hold a dessert card and games party, Saturday, Sept. 9 at noon at 801 NE 33 St.

Dade County

St. Lawrence Council of Catholic Women will meet Monday, Sept. 11, at 8 p.m. at the school cafeteria, 2200 NE 191 St. All women of the parish have been invited to the "Get acquainted" session.

A parish picnic to welcome their new pastor, Father Paul Murphy, will be held by St. Vincent de Paul parishioners, Sunday, Sept. 10 from 1 to 5 p.m. on the parish grounds.

The Memorare Society, for Catholic widows and widowers, will meet tonight (Friday) at the St. Dominic Church coffee shop, 5909 NW Seventh St., at 8 p.m.

The Coral Gables Council of the Daughters of Isabella will meet Monday, Sept. 11 at 7:45 p.m. at the K. of C. Hall, 170 Catalonia Ave.



Church changes Mass schedule

St. Basil Catholic Church, Byzantine Rite, recently changed its Mass schedule. Sunday Mass is now offered at 8:30 and 10:30 a.m. at the church, 1375 NE 199 St. There will no longer be a Saturday evening Mass at St. Basil's.

At their mission at Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana, there is a Saturday evening Mass at 7, which fulfills the Sunday obligation.

College chorus seeks members

Interviews for the Barry College Community Chorus will be held Wednesday, Sept. 13 from 8 to 10 p.m. The mixed chorus is conducted by Paul Eisenhart, a member of the Barry Music faculty.

Rehearsals for a performance of Handel's Messiah begin on Wednesday, Sept. 20. For interview appointments call 758-3392, ext. 217.

Nun heads state board of nursing

FORT LAUDERDALE — Sister Margretta, R.S.M. has been elected president of the Florida State Board of Nursing.

The Director of Nursing Service at Holy Cross Hospital, administered by the Sisters of Mercy of Pittsburgh, Sister Margretta recently participate in a seminar for executive directors of nursing sponsored by IBM, an institute on management in Jackson, Miss., and a workshop on the Joint Commission's new standards for accreditation of hospitals.

63rd wedding year observed by a couple

A Mass was celebrated, and a surprise party held for Mr. and Mrs. Henry Thoma, Marian Tower residents, who celebrated their 63rd wedding anniversary Tuesday.

Msgr. Patrick O'Donoghue celebrated the Mass at St. Mary Magdalen parish for the couple, who were married in Brooklyn. Residents in Hialeah for five years before moving into the Tower this year, they were members of Immaculate Conception parish.

All four of their children live in New York State, including two daughters, Mrs. Mary Shields and Mrs. Florence Martin, and two sons, James and Henry.

After the Mass, Marian Tower residents gave a small party for the couple.

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Photo Courtesy of Cypress Gardens

Old age? It's largely a matter of attitude

By TAMMY TANAKA
(One of a series)

NEW YORK — (RNS) — Nobody wants to get old.

Although we in the 20th Century no longer search for the legendary fountain of youth or magic potions to beat old age, we still have the yearning for "eternal youth."

Most of us probably fear aging because we tend to associate it with such unpleasant symptoms as senility, poverty and sickness.

We may envision ourselves as dottering "senior citizens" — lonely, useless, feeble-minded, subsisting on Social Security or welfare. And we think in horror, "Oh I would rather be dead!"

But is "old age" so grim? APPARENTLY it need not be. There is strong evidence that those who make the effort to "stay young" can remain mentally and physically youthful into the 70s and beyond.

"How people adjust to old age depends on their attitude," says Father Edward Barrett, pastor of St. Brigid's parish in Brooklyn. "Those who survive and grow old gracefully are those who stay active."

"I was flabbergasted to see some bright, energetic men in their 70s getting ready to learn how to play golf," he told us. "This is their attitude, their mentality.

They see no limit to how long they can keep learning. Some old people are more vital than most young people."

The Rev. Henry Whiting, a Lutheran Church in America pastor and an official at the Lutheran Council in the USA, said that "one's attitude toward age is intimately related toward one's attitude toward life in general."

"HOW do you view life?" he asked. "If you look at life as one big question mark, that's going to affect how you see your later years. But if you view life as having meaning and purpose and see back of it God, this too affects your outlook."

"Life, death, aging — all are in the hands of God and are intimately related."

Rabbi Isaac Trainen, director of religious affairs for the Federation of Jewish Philanthropies, deplored the current tendency to segregate people according to age differences. "Terms like senior citizens and golden age are for the birds!" he declared. "It's a sad commentary on Western civilization that it has come to that."

"I work with men and women who are in their 70's who are just as alert as those in their 30's," he said. "I don't believe people should be categorized by age differences. Especially I don't feel we should 'put people out to pasture' simply because they reach 55 or 65 years old."

Available studies on aging tend to support the views of Rabbi Trainen, Father Barrett and Mr. Whiting that aging is largely an individual matter, depending a great deal on the individual's attitudes and personal life style.

The most obvious fact that emerges from the studies is that one cannot generalize about the aged. People when they reach age 65 do not suddenly lose their individual differences and become homogenized into something called "senior citizens."

Sociologist Bernice L. Neugarten of the University of Chicago says that within broad limits "the pattern of aging is predictable for the individual if we know his personality in middle age and how he has dealt with earlier life events."

RESEARCH has led investigators to conclude that "aging should be seen as one part of the continuous life cycle," she said in an article in *Psychology Today*, Dec. 1971. "It is shaped by the individual's past — his childhood, adolescence and adulthood. Like earlier periods in life, aging brings new situations and new problems. It calls for new adaptations."

Miss Neugarten says the current stereotypes of the aged — which are based

primarily on pictures of the aged needy rather than the more typical older person — are especially dangerous. She says the stereotypes of the aged are creating a nation of people who have an irrational fear of aging and dislike for the aged.

Many researchers point out that the negative attitude toward aging is magnified by the tendency in America today to glorify youth, and to stress "generation gaps."

Sharon Curtin, in an article entitled "Aging in the

land of the young," (*Atlantic Monthly*, July 1972) says: "The aged live with enforced leisure . . . They also live in a culture that worships youth."

"A kind of cultural attitude makes me bigoted against old people; it makes me think young is best; it makes me treat old people like outcasts. . . I am afraid to grow old — we're all afraid. In fact, the fear of growing old is so great that every aged person is an insult and a threat to the society. They remind us of our own

death. Clergymen of all faiths maintain that this attitude expressed by Miss Curtin is unfortunate.

"Aging is a natural part of life and there is worth and value in every individual, young or old," says Father Valery, director of Aging Services for Catholic Charities of the Brooklyn diocese.

"THOSE who are now in their older years helped build the church and society," he said.



A LITTLE GIRL gets a sewing lesson from her grandmother. Such scenes are the exception rather than the rule today. The multi-generation family familiar to rural America has been largely replaced by urban families in which the elderly usually live apart from their children and grandchildren.

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Catholic-Protestant bigotry in Ireland incurable disease?

By FATHER JOHN B. SHEERIN

"Eight killed in latest bombing in Belfast." When we read lines like this, we tend to become fatalistic about the future of Northern Ireland.

There seems to be a general impression in America that Catholics and Protestants have always hated each other in Ulster and always will.

Therefore the shooting will go on no matter what *modus vivendi* is suggested.

From a historical point of view, the above notion is not quite correct. There was a time when Catholics and Protestants got along well together. After the French Revolution in 1789, Belfast became a center of liberal political thought. Both Catholics and Protestants celebrated the fall of the Bastille and praised the American Republic.

CAME THE Rebellion in 1798 and certain Catholics fought side by side with Protestants for national independence. Numerous Presbyterian ministers were hanged for their part in the rebellion against England.

For about a quarter-century, Catholics and Protestants were relatively friendly to each other, noted Protestants even contributing generously to the building of churches for the Catholic poor. The Orangemen at the time played no major role in the life of Belfast.

Eventually however the British began to get uneasy. They feared a Catholic-Protestant coalition of dissenters as the spawning grounds of another rebellion.

THE CLIMATE of feeling began to change. It seems to me that the man who was most responsible for the rebirth of bigotry was a Presbyterian named Henry Cooke, a skilled orator. He hated the pro-Catholic Presbyterian leader, Henry Montgomery, and unfortunately Cooke won out.

He had the wealthy landowners on his side, the bigots and the political conservatives. Cooke's ideas dovetailed perfectly with the ideas of the Orangemen who took an oath to support the king and all his heirs "so long as they support the Protestant ascendancy." Cooke and the Orangemen were made for each other: each loathed the Pope and loved the king.

In his **Holy War in Belfast**, Andrew Boyd seems to feel that history is bound to repeat itself in Belfast, that the bigotry will be carried from generation to generation like an hereditary disease. Boyd sees Ian Paisley as the reincarnation of the rabble-rousing "Roaring Hanna," a Presbyterian minister who was a disciple of Cooke.

BOYD ALSO views Paisley's followers as the same type of ignorant bigots who listened to Hanna. (Since Boyd published his book, Paisley seems to have become a reasonably responsible citizen.) It does seem that the Orange lodges are perpetuating the virulent anti-Catholicism that broke out in the 1830s.

History does repeat itself but this maxim works both ways. If it has given Belfast a dose of bigotry of the past, what is to prevent it from recreating some of the mutual good-will that existed between Catholics and Protestants at the turn of the 19th century when Catholics and Protestants lived together in amity? Social and political reforms are necessary, but I don't think Belfast bigotry is an hereditary disease.

When Premier Terence O'Neill tried to institute the much-needed reforms, he gave up the premiership eventually, asserting that he could vision no end to bigotry in the North. We can understand his pessimism in view of the fact that his reforms had been rejected.

HISTORY REPEATS itself. If the spirit of Henry Cooke and "Roaring Hanna" still rides the streets of Belfast, is it not possible that the spirit of a man like Henry Montgomery might return? He was an ecumenist before his time.

If ecumenism was possible in the atmosphere of Belfast one hundred and forty years ago, why should it be impossible today when the rest of the Christian world has become ecumenical?

Missionary says God's still alive in Vietnam

MADRID — (NC) — "Not all is hell in Vietnam and God is still alive there," said a veteran Spanish missionary, Father Juan Palacios.

"Yes, My Lai was a sad experience, so was Hue," he added.

My Lai village was the site of a civilian massacre by a small force of U.S. soldiers. At Hue communists killed an estimated 7,000 civilians.

"However, a worldwide war would lead to worse atrocities," the priest commented.

HE SAID over emphasis of war atrocities "has helped to create a black legend for Vietnam." He spoke of the work of pacification and rebuilding in some areas, and of

the virtues of the common man in Southeast Asia.

The missionary added people tend to forget that the Vietnam war is a joint effort by several allies, besides the United States.

"All these countries see in South Vietnam the wall of contention against communist expansion. Should Hanoi win, the whole continent will be engulfed," Father Palacios stated.

The priest, who also teaches theology at the Saigon seminary, voiced fears the war might go on for a long time. "U.S. bombers can do very little against the Vietcong, who fights at night and has built a maze of underground tunnels."



Bless the Lord, O my soul!
O Lord, my God, you are great indeed.
You are clothed with majesty and glory,
robed in light as with a cloak.
You have spread out the heavens like a tent-cloth;
you have constructed your palace upon the waters.
You make the clouds your chariot;
you travel on the wings of the wind.

—Psalm 104:1-3

Importance of mental prayer

By DALE FRANCIS

A priest friend told me that he and a group of other priests have found great help in this troubled period by seeking growth in prayer. They meet together at regular times, not only to pray together, but to help one another learn to pray alone.

If today there are many priests who have abandoned their ministry, it is likely that most of them abandoned a strong practice of prayer first.

Bishop Bernard J. Topel recently wrote to the seminarians of the Diocese of Spokane to tell them of the great importance of mental prayer. It is so important, he said, that a seminarian should take up the matter with his spiritual director and if it seems he is unlikely to practice daily mental prayer in the priesthood then he would be better to cease studying for the priesthood.

HIS LETTER, he said, had to do with person-to-person prayer with God. "I shall call it personal mental prayer," he said. "It must be understood, though, that I am not referring only nor even primarily to meditation strictly speaking, with its structure. Normally such mental prayer should mostly disappear in favor of prayer that is more loving and less thinking, more an attitude than words or thoughts, more spontaneous than structure, more 'listening' than 'talking.'"

"The personal mental prayer of which I am writing must be more than a routine, more than ejaculations, more than a momentary realization of the presence of God. It must be an effort that continues for some time. Not necessarily that one's attention is perfect, or sometimes anywhere near that.

"That time spent in efforts at person-to-person relationship with God

(or one of the Divine Persons) must last for a certain period.

At the beginning it may be only 10 or 15 minutes. In the priesthood, its length should gradually grow. Moreover, this prayer must be regular."

BISHOP TOPEL told of the instances in which Our Lord prayed. Then he said, "If Christ used personal mental prayer so much, how much more do you and I need it. How very much more!"

"Every saint of whom I know anything has followed our Lord's example. I know of no exception. Neither do I know any exception among the Christlike priests I know and have known. Nor do I expect to find an exception in the future.

"Let me recall to you what good Pope John wrote in an encyclical to us priests: 'The long and continuous prayer of the priest before the Blessed Sacrament of the altar has a dignity and efficacy which are such that the priest can obtain them in no other way. There can be no substitute whatever for such prayer.'"

Bishop Topel tells his future priests the most important act a priest performs is the worship of the Father through the sacred liturgy. But he adds, "Most important by far for the priest in more effectual celebration of the liturgy is how much it means to him." He adds there is no substitute for depth of realization in the priest himself at Holy Mass.

WHEN I READ these words I remembered a friend, Father Joseph Cavanaugh whom I knew at the University of Notre Dame. He was a young man when he learned he was to die of cancer. He told me then that never had he been so aware of the privilege of being a priest, of celebrating Mass.

Because he realized that every

Mass he celebrated might be his last Mass, he came to understand himself as a priest better than he ever did before. One of the last Masses he celebrated was celebrated with only our family there and I think I have never since seen a priest who celebrated Mass with such depth of understanding.

In the sacristy of Ascension Church in Halethorpe, Maryland, these records are framed above the vesting case: "Priest of God, say this Mass as if it were your first Mass; as if it were your last Mass; as if it were your only Mass."

THERE ARE those who speak of the identity crisis of priests today. But the priest who gives himself in prayer and the priest who understands what the Mass means to him, can have no crisis of identity for he knows himself in his prayer and in his worship.

But this column is not so much read by priests as by the laity. What does this mean to us? We, too, are called to a life of prayer; we, too, are called to a realization of the importance of the Mass. The words in the sacristy at Halethorpe are meant for the priests about to celebrate Mass there but they are meant for all of us, too.

One Mass in our lives will be our last Mass. One day we will come to the time when the Mass that is just beginning will be the only Mass left for us. If we take this realization with us in our worship how much more meaningful that Mass will become.

THERE'S AN old hymn that Protestants sing called "Standing in the Need of Prayer." And so are we all. We all need prayer. And so does the world, stand in the need of prayer.

If we become a praying people then surely our lives will be changed and with our lives, the world.

Devoción cubana a la Virgen de la Caridad

En el momento en que miles de cubanos se congregan en el Marine Stadium para honrar a la patrona de Cuba Nuestra Señora de la Caridad del Cobre, se cumplen cinco años de la inauguración de la Ermita Provisional, en la bella explanada junto al mar, entre el Hospital Mercy y el Palacio de Vizcaya, uno de los rincones más hermosos del litoral de Miami.

Junto a la pequeña capilla provisional se levantan ya las columnas y paredes de lo que será la definitiva Ermita de la Caridad, el templo que los cubanos en el destierro están construyendo para que sea casa de unión y oración por la patria sufriendo.

Cuando en 1965 dió a conocer la idea de este templo, santuario o ermita a la Caridad el Arzobispo Coleman F. Carroll la vislumbró como un simbólico monumento que quedaría para la posteridad como una prueba de la devoción cristiana de los desterrados cubanos y como un símbolo de gratitud a estas playas que tan generosamente acogieron a un destierro tan masivo.

A continuación, el Padre Agustín Román, Capellán de la Ermita y Cofradía de la Caridad del Cobre en Miami, respondiendo a preguntas de LA VOZ, nos ofrece interesantes declaraciones sobre el auge de la devoción mariana y cristiana en el destierro y la marcha de las obras:

Hoy cumple cinco años esta obra de la Ermita de la Caridad. Abrió sus puertas el 8 de septiembre de 1967. Los miles de personas que han pasado por esta capilla sólo los podrá contar la Virgen. La oración no ha cesado ni un solo día. La oración por los presos políticos de Cuba y por la libertad ha subido diariamente y esto es tan verdadero que una gran parte de las personas que asisten, y que nunca son las mismas, la dicen casi de memoria. El himno nacional que suena siempre antes del mensaje que oyen los peregrinos al entrar en la ermita. ¿quién pudiera contar las veces que se han oído en este destierro?

La ermita se ha convertido en un centro de peregrinaciones. Durante los cinco años han pasado ya cinco veces los devotos de los 126 municipios de la Isla. Seis romerías hacen vivir el pasado con la música, la comida y la amistad a las seis peregrinaciones masivas de cada provincia.

La Cofradía de la Virgen de la Caridad ha crecido mucho en este exilio, hoy cerramos el día de la Virgen con cerca de ocho mil cofrades.

La ermita definitiva la vemos levantarse cada día. Podemos ver ya las seis columnas que representan las seis provincias levantarse hasta las alturas en señal de oración por la patria que sufre. Muy pronto comenzará a verse el manto. La ermita será aquella expresión de nuestra Cuba y muy especialmente de sus campos en los momentos de dificultad. "Virgen Santísima cúbrelos bajo tu manto".

DEVOCION AUTENTICA

Queremos que la devoción a la Virgen sea cada día más auténtica. El cariño a la Madre de Cristo debe hacernos imitarla ya que nadie como Ella lo copió mejor. La Virgen es la mejor cristiana de toda la historia sagrada. En algo hemos querido contemplar el modelo y es en el contacto con la Palabra. La Biblia es en la Ermita en todos sus actos como la llave. En casa de la que guardaba en su corazón la Sagrada Palabra y la ponía en su vida no podemos olvidarla. Que todos los devotos la guarden. Es la única que pretendemos. Si guardan la Palabra como la semilla, ella romperá la superficie después de haber germinado y brotará con nueva vida.

¿Asiste todo el municipio a las peregrinaciones?

No, en nuestros municipios — los municipios de Cuba — hay toda clase de creencias y religiones. Nosotros sólo hemos trabajado esa mayoría que venera la Virgen de la Caridad.

¿Hay confusión entre la devoción a la Virgen de la Caridad y la diosa africana Oshun?

Cuando dos personas o dos pueblos viven juntas y se aman, es normal que ambas se pasen, se transmitan, lo que más quieren. Tan unido estuvo el africano al español y al indio que ambos se pasaron lo que más amaban. La falta de una evangelización profunda no trajo toda la luz que fue necesaria y hay confusión indudablemente en algunas personas. Oshun era una divinidad de la mitología de los africanos y la Virgen de la Caridad es una advocación de la Madre de Cristo. La confusión viene porque la leyenda dice que la diosa vivía en las aguas y la imagen de la Virgen apareció en las aguas. Cuando esto se explica se comprende, pues. Así toda oscuridad desaparece cuando sale el sol así también toda oscuridad religiosa desaparece cuando Cristo, que es la luz, aparece. Por esto quisiéramos en este lugar dedicado a la Madre del Señor hacerlo conocer, amar y servir por todos. Como dice la Iglesia en toda religión está el germen que busca crecer y llegar a ser adulto (Nostra Aetate). Por eso la trata con respeto y cuidado como a la semilla, con la esperanza de que un día crezca con la claridad del Evangelio.

Nuestro lema constante será el de la Cofradía "A Jesús por María"

QUE PLANES APOSTOLICOS EN EL FUTURO

En el próximo mes de octubre comenzará un año dedicado al Rosario. Hoy entregaremos aquí en el estadio seis urnas con una imagen de la Virgen una por cada provincia, que debe recorrer continuamente las familias devotas de cada municipio hasta el próximo año que deben entregarse aquí en el altar. Cada imagen lleva dentro de la urna una Biblia para que se lea y sea un llamado a todos los devotos que no hay verdadera devoción a la Virgen sin un contacto como Ella con la Palabra.

¿Cómo van las obras? Yo diría que bastante

LA VOZ

Suplemento en Español de "VOICE"

bien. El Comité Pro-Ermita sigue trabajando por levantar los fondos. Nos faltaban 123.000 dólares, hemos lanzado la campaña del dólar por devoto y ya tenemos recogido 12.000 con esto podremos comenzar las obras

interiores pro necesitamos más. Si cada uno me respondiera con un peso en su sobre, Teok Carrasco comenzaría pronto ese magnifico mural que dirá tanto a la posteridad sobre nuestro drama.

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Datos históricos sobre la Virgen de la Caridad del Cobre



Estas postales un tanto descoloridas, nos traen el recuerdo de uno de los rincones más importantes para el pueblo cubano: El Santuario de la Caridad, un santuario que es símbolo de la fe de un pueblo y al que algún día volverán los cubanos a honrar a su patrona.

La devoción a la Madre de Dios, la Virgen María data en el pueblo cubano desde el tiempo indígena. La primera imagen fue traída por Ojeda y dada al cacique de la tribu Cueiba. Los indios hicieron una pequeña ermita que ellos cuidaban y donde ofrecían sus cantos compuestos por ellos mismos, y armonizados con sus rústicos instrumentos musicales. El Padre las Casas celebró Misa en esta ermita.

EN LOS primeros años del siglo XVII, del caserío Barajagua, lugar en el cual se criaba ganado y se hacía el tasajo, salieron dos indios y un morenito en busca de sal a la Bahía de Nipe. Al llegar al lugar no pudieron regresar rápidamente pues se presentó un mal tiempo, viento y lluvia durante tres días. Esperaron en un bohío de la orilla en un lugar llamado Cayo Francés. Era como las cinco y media de la mañana cuando vieron sobre la superficie del mar un bulto que les parecía un ave marina. Al acercarse encontraron una imagen de la Santísima Virgen María que a pesar del tiempo tenía un letrero que decía: "YO SOY LA VIRGEN DE LA CARIDAD".

La imagen fue trasladada al Caserío Barajagua donde permaneció durante un corto tiempo. Más tarde preocupados por las apariciones y desapariciones de la imagen en su ermita la trasladaron a la Parroquia del Cobre donde permaneció unos tres años. Desapareciendo y apareciendo de nuevo, fue vista por una niña llamada Apolonia en la zona del Cobre. El pueblo decidió colocarla sobre el cerro y así se hizo. Allí se encuentra la imagen aparecida en la Bahía de Nipe. Desde allí contempló la colonia, la Guerra de Independencia, la República, y contempla el doloroso momento actual. En muchas ocasiones el pueblo le rindió homenaje, debido a lo cual los Veteranos de la Guerra de Independencia en el 24 de Septiembre de 1915 pidieron al Santo Padre, en aquel momento Benedicto XV, que la proclamara Patrona de Cuba. El 8 de Septiembre de 1916 se celebró en toda la Isla esta fiesta con gran solemnidad.

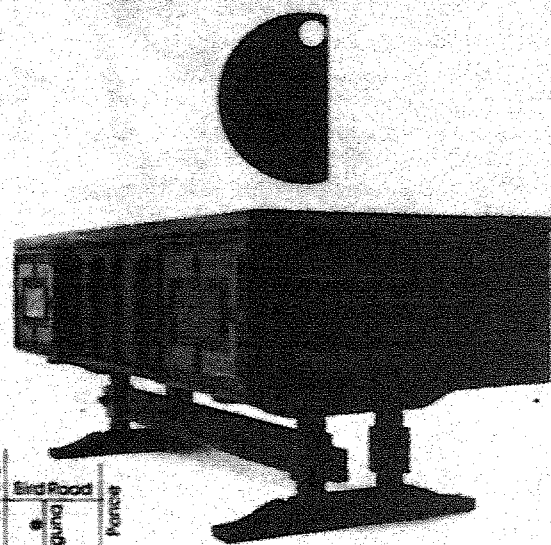
En Agosto de 1961, algunos cubanos asilaron en la Embajada de Italia una imagen que había sido sacada de la playa de Guanabo en La Habana. En los primeros días de Septiembre, fue trasladada dicha imagen a la Embajada de Panamá por la Embajadora, para hacer dentro de las posibilidades, el traslado a Miami para la celebración del Exilio con una imagen sacada de Cuba.

ESE mismo día recibió dos salvoconductos para el día 8 de Septiembre. El día 8 en Rancho Boyeros, en todas las salidas que habían concedido sólo salió Panamá y en el la

imagen. Los asilados la trajeron hasta Miami poco tiempo antes de la Misa y entró por primera vez en su Exilio.

Estuvo primero con los niños cubanos que llegaban sin sus padres, después en la Parroquia de San Juan Bosco y ahora se encuentra en la pequeña Ermita provisional levantada en los terrenos donde se construirá la Ermita del Exilio que será monumento del pueblo cubano. Frente a ella peregrinan los devotos de todos los municipios de Cuba organizadamente pidiendo la libertad, y un día esperamos frente a ella en el Cobre agradecer este gran favor. Esta misma imagen llegará por mar en una procesión marina y estará presente en el acto del próximo 8 de Septiembre en el Marine Stadium de Key Biscayne.

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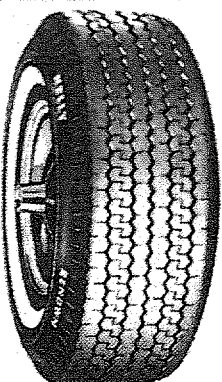
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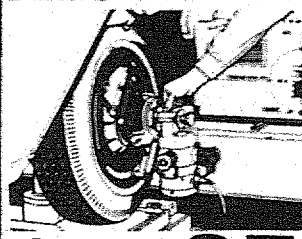
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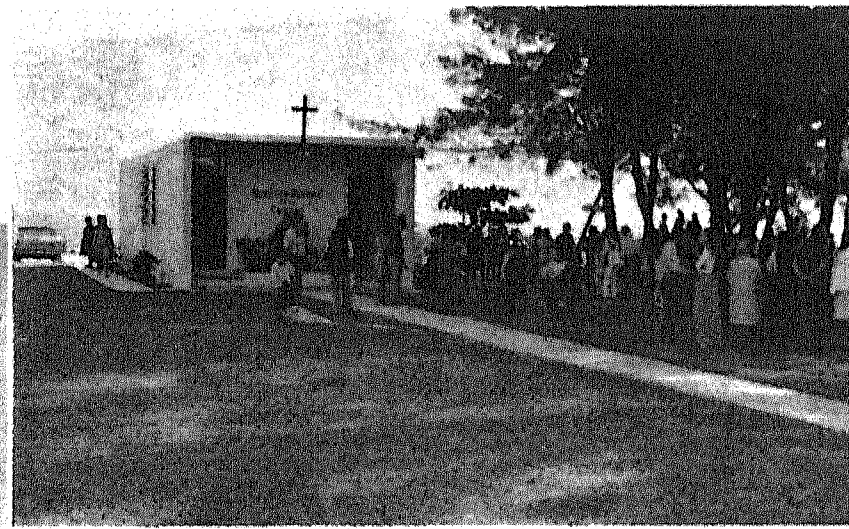
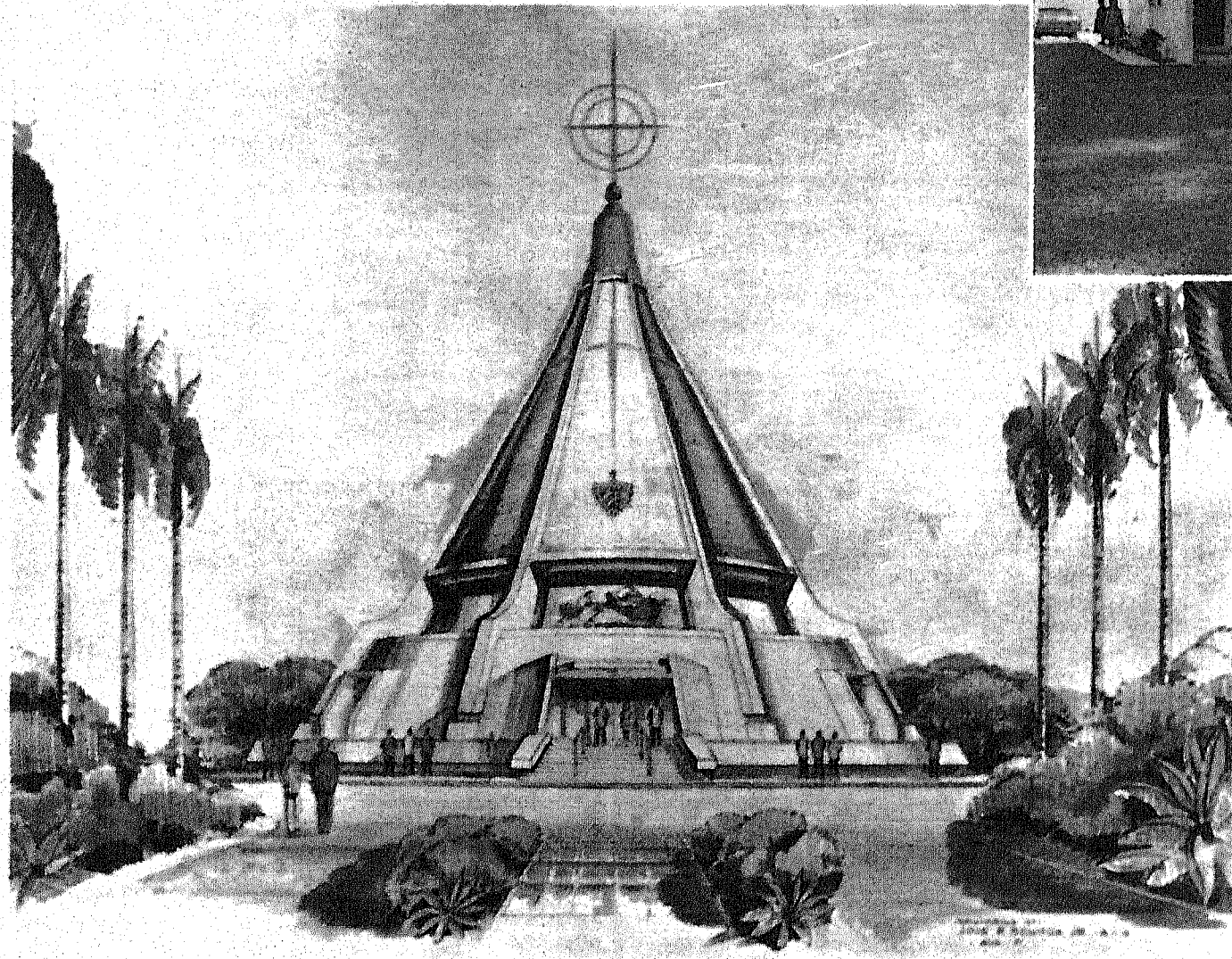
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La capilla provisional de la Virgen de la Caridad se ha convertido ya en la casa de la unión y la oración de los desterrados cubanos.

A la izquierda el proyecto de la Ermita de la Caridad, templo de modernas líneas diseñado por el arquitecto cubano José Pérez Benito. Ya se levantan las 6 columnas que sostienen la Cruz y que representan las 6 provincias de Cuba. Iniciadas hace pocas semanas, las obras de construcción dejan vislumbrar ya la belleza del futuro templo.

La Mujer Cubana y la Virgen

Por el DR. JOSE M. RODRIGUEZ HADED

Fue siempre la Virgen María, la Purísima Madre de Cristo, el modelo de la mujer cubana. En el hogar criollo podría faltar de todo; pero no podía faltar una imagen de la Virgen María. Espejo y modelo de madres, su ternura en Belén, arrullando al Niño Jesús nacido en un pesebre; y sus sufrimientos al pie de la Cruz, sobre el Monte Calvario, se adentraron en el corazón de las madres cubanas. Y en sus regazos amorosos aprendimos a amar y a venerar a la Reina de los Cielos, a invocarla en nuestras horas de angustia, a darle gracias en nuestras alegrías, a pedirle su amparo en nuestras tristezas...

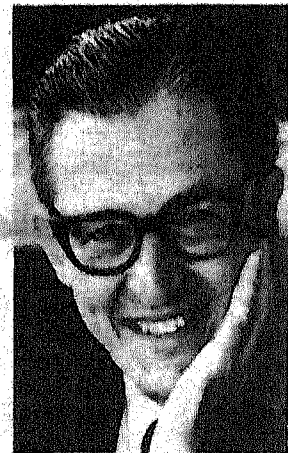
Y EN LOS días heroicos de la Guerra, la mujer criolla se postró ante la Virgen rogando por el triunfo de la causa de la libertad y la independencia; como se postra ahora rogando por la liberación de Cuba de las garras del comunismo ateo. Entre las advocaciones de la Virgen, la mujer cubana escogió aquella que más hondo caló en el corazón de nuestro pueblo, desde su hallazgo entre las olas del mar: Nuestra Señora de la Caridad del Cobre. Con ese nombre bendito la invocó fervorosa y a Ella, a la "Virgencita de la Caridad," encomendó sus necesidades y le pidió amparo y protección para sus hijos. Y amparo y protección para la Patria, cada vez que los negros nubarrones del infortunio oscurecían el horizonte, haciendo peligrar la paz, la tranquilidad y la armonía en la familia cubana.

Así fue siempre, desde el aborrecer de la nacionalidad. Mariana Grajales, la sin par madre de los Maceo, enseñó a sus hijos el amor a la Virgen. Narra Monseñor Eduardo Boza Masvidal, el ilustre

Obispo desterrado de Cuba, de glorioso abolengo mambí, que "una viejecita contó que cuando era niña había conocido al General Antonio Maceo, porque su mamá le lavaba la ropa. Y que una vez, Maceo olvidó su medalla de la Virgen de la Caridad en su camisa y que cuando se la devolvieron le preguntaron "si era católico." A lo que respondió el General Antonio: "Si, y a mucha honra; y sobre todo, devoto de la Virgen de la Caridad como me lo enseñó mi madre desde niño."

Precisamente esa medalla le salvó la vida al Titán en el combate "Mano del Muerto" en la campaña de Pinar del Río. Narra el General Miró que los mambises se hallaban sin municiones para responder a un enemigo inmensamente superior y que alguien le insinuó al General Maceo la retirada; pero el Titán insistió en que se debía atacar. "Con qué vamos a cargar?" — le preguntaron. Y respondió serenamente: "Vamos a cargar con el machete y con la Caridad del Cobre." Y ordenó la carga "¡al machete!" El clarín cubano resonó electrificante y los cubanos le quitaron al enemigo el parque que necesitaban. En el fragor del combate, un soldado español trató de clavarle un puñal en el pecho al General Maceo. La punta del puñal dió en la medalla de la Virgen de la Caridad que llevaba sobre su noble pecho, desviándolo y ocasionándole sólo un leve rasguño. Terminado el combate, todos felicitaban al General por haber salvado la vida; y Antonio Maceo dijo estas palabras: "Todos debemos darle gracias a la Virgen de la Caridad del Cobre, porque Ella también está peleando en la manigua."

Sobre la tumba de Mariana Grajales en el Cementerio de Santa Ifigenia,



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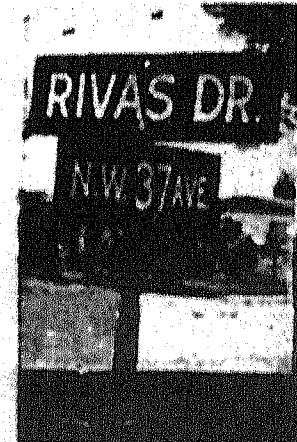
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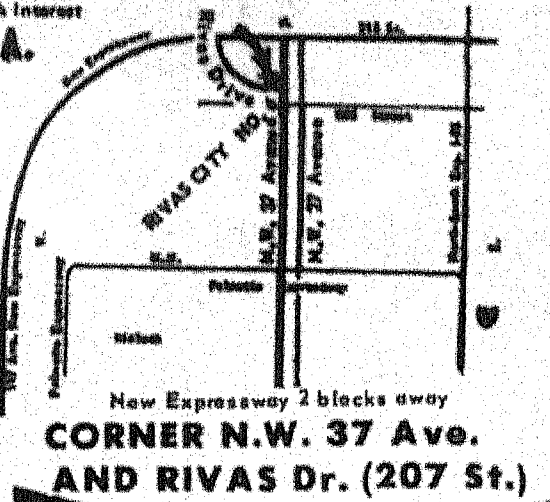
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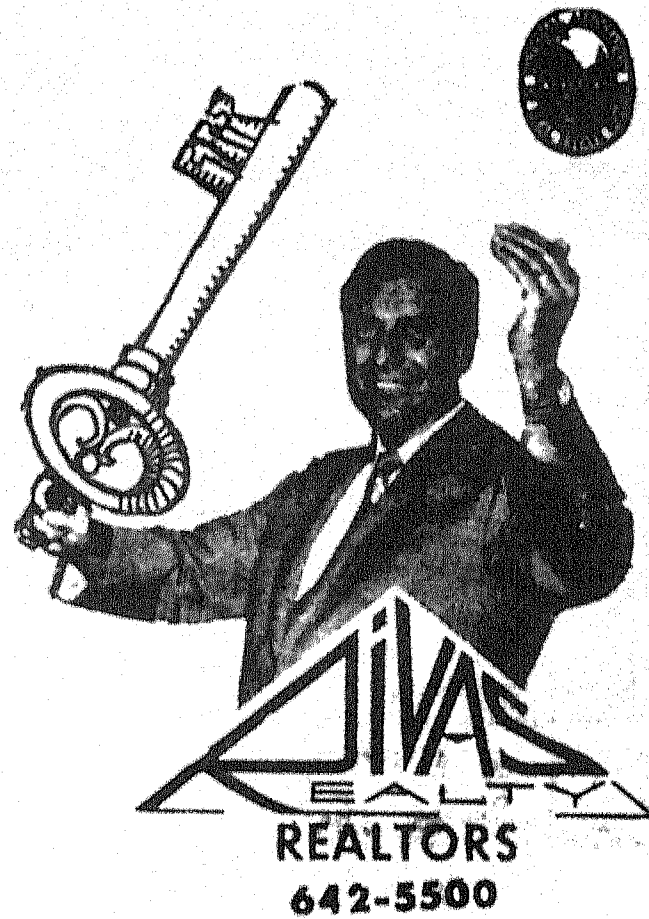


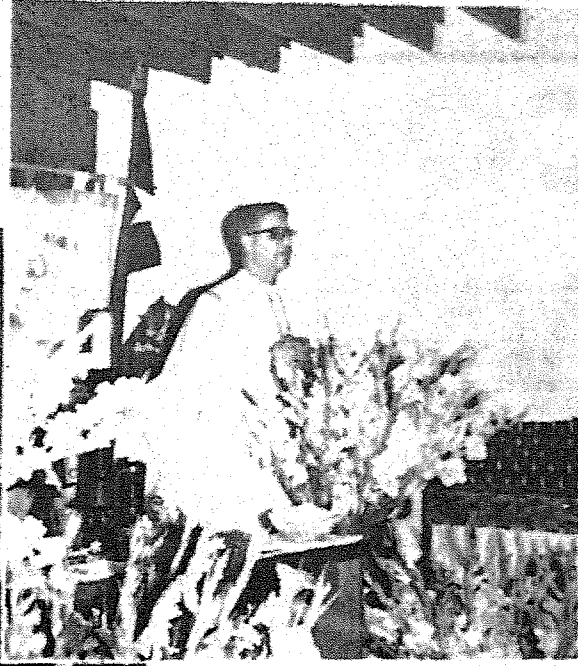
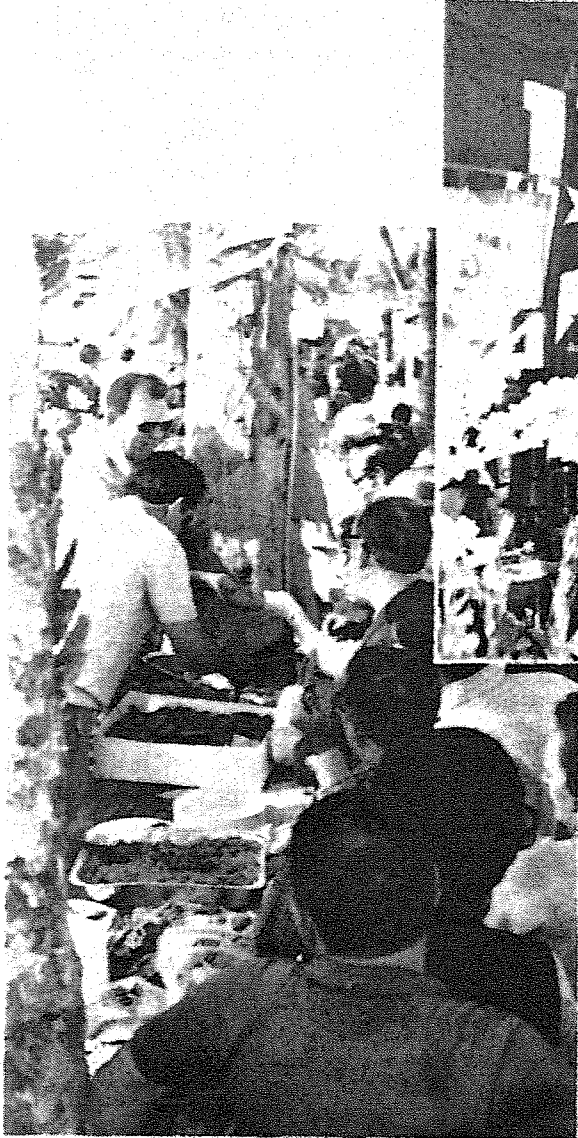
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La Mujer Cubana y la Virgen del Cobre

Viene de la pag. 14

en Santiago de Cuba, estaba grabada la imagen de la Virgen que ella enseñó a arnar a sus hijos, los Maceo. "estirpe de colosos y titanes"

PERO no fué ella sola. De entre las mil y mil madres cubanas que cita la Historia, dedicadas de lleno a la causa de Cuba Libre, recordemos a Marta Abreu de Estevez, que de la Caridad hizo una virtud permanente; a Ana Quesada de Céspedes, la que envió a su esposo, el Padre de la Patria, Yervorosa carta con una medalla de la Virgen; y el Caudillo de Vara le respondió: "Recibi la medalla de la Virgen de la Caridad y la traigo siempre puesta..." Recordemos a la virtuosa Amalia Simoni de Agramonte, la angelical esposa del Bayardo camagüeyano que en el combate de "El Jiqui" arengó a sus tropas con voz estremeceadora, con este solo grito: "Que la Caridad del Cobre nos ilumine!"

En el corazón de cada mujer criolla, de cada madre cubana, hay un trono a la Virgen de la Caridad! ¡Y Cuba será nuevamente libre y soberana! Porque — como dijera Constanancio Vigil — "benditas las oraciones de las madres, que una sola de ellas pesa más en la balanza de los cielos, que toda la soberbia de los déspotas."

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St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 7 p.m.

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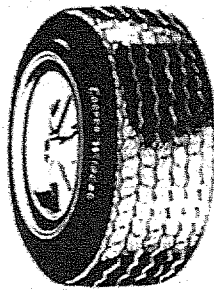
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Teoría y praxis sobre la religión y el Espíritu

¿Podemos ser Cristianos y Marxistas?

Por JOSE MIGUEL IBANEZ LANGLOIS

Después de analizar en un primer artículo cómo la visión del hombre y de la historia son opuestas en el marxismo y en el cristianismo, José Miguel Ibáñez Langlois pasa revista a dos temas centrales del pensamiento marxista: el ateísmo y el materialismo.

EL ATEISMO MARXISTA

Actualmente se discute mucho si el marxismo es intrínsecamente ateo, o si es ateo sólo de hecho y circunstancialmente. Se trata de una discusión típica de cristianos, porque los marxistas no parecen perder el sueño pensando en su futura conversión.

Los fundadores del marxismo son, de por sí, bastante claros al respecto. Para Marx la religión, ya se sabe, es "el espíritu de una época sin espíritu, el opio del pueblo", es decir una simple y suprema alienación: el hombre privado de su esencia humana por la explotación económica, refleja y compensa ideológicamente su despojo mediante la religión, que está llamada a desaparecer inexorablemente con el comunismo.

Más tarde dirá Lenin, glosando este planteamiento: "Cualquier fe religiosa, cualquier idea de Dios, e incluso cualquier inclinación a la idea de Dios, constituyen una inexplicable bajeza". Y también: "la religión es el vodka espiritual donde los esclavos del capitalismo ahogan toda forma humana". Por eso, en consecuencia, "el marxismo es implacablemente hostil a la religión".

NO ES UNA REACCION CIRCUNSTANCIAL

Algunos cristianos de buena voluntad piensan que estos arranques del ateísmo marxista fueron una simple y circunstancial reacción frente al conservadurismo político-social de la Iglesia: si la fe en Dios se enfrenta al marxismo, el marxismo querrá excluir a Dios. El ateísmo sería entonces, la forma histórica y pasajera que tomó, en el marxismo original, la afirmación del hombre y su liberación social. Se abriría así una posibilidad religiosa al marxismo, a medida que la religión, a su vez, se abriera a la construcción de la sociedad socialista: si Dios acepta el marxismo, el marxismo podrá aceptar a Dios.

Semejante hipótesis es una especie de insulto al marxismo. No hace justicia ni a su coherencia interna ni a su desarrollo histórico. Si el marxismo dejara de ser ateo, difícilmente podríamos llamar todavía "marxismo" a lo que resultara de esa mutación.

El ateísmo marxista quisiera recuperar para el hombre los poderes de los que el hombre se habría "alienado" al proyectarse en la idea de Dios. Esta idea sería una pura ilusión de la conciencia que se pierde fuera de sí misma. Por eso el marxismo no puede — sin negarse del todo — conceder la menor realidad objetiva a Dios, vida eterna, salvación.

Ya el otorgarles la mínima posibilidad real anula de raíz toda teoría y toda praxis marxista. Si Dios existe, si Cristo es Dios, el marxismo está de sobra en todos sus elementos fundamentales: sólo queda en pie cierto énfasis económico-social, cierto aliento revolucionario, que no son exclusivos del marxismo, que son casi aires de época en nuestro tiempo.

Aun el tolerar a la conciencia individual la "ilusión" subjetiva de la fe, por más que la conducta objetiva y social de la persona fuera marxista, es cosa calificada por el marxismo ortodoxo — y con muy buenas razones — como "inconsecuencia". ¿A qué viene esa concesión individual y subjetiva de una alienante superstición?

ARGUMENTOS IDEOLOGICOS SOBRE LA RELIGION

Sin embargo, no pocos marxistas piden a los cristianos una colaboración revolucionaria que antes no se concebía, y de hecho la obtienen a veces. ¿Se trata de una mutación substancial del marxismo o de simple estrategia?

Recordemos una distinción sugerida por Gramsci y profundizada por Althusser, entre el marxismo en sí y las ideologías que el marxista como político utiliza. Este hablará, por ejemplo, de libertad y democracia, no porque crea en valores burgueses, sino sólo para demostrar a la sociedad burguesa que ella niega en la práctica esos pretendidos valores suyos. El error comienza cuando el oyente no capta el carácter "ideológico" del argumento. Otro tanto ocurre en materias religiosas. El marxista otorgará ciertos reconocimientos formales a la conciencia religiosa, como cuando dice, por ejemplo, a los cristianos que su propia fe y su ideal fraterno los llaman a hacer la revolución. No hay que oír en tales palabras el menor reconocimiento a la conciencia religiosa en sí: sólo el argumento "ideológico" contra la religión burguesa y a favor... no de la religión revolucionaria, sino de la pura y simple revolución, marxista por supuesto.

Revolución que es la propia "religión" del marxista, y en nombre de la cual se obliga a destruir, siempre que pueda, toda competencia posible, y más la que venga... de los cielos.

MATERIALISMO DIALECTICO O REALISMO HUMANISTA?

El materialismo marxista solía ser un hueso duro de roer para el espiritualismo cristiano. Hoy, sin embargo, este materialismo se presenta en una forma paliada, que no provoca entre cre-

ventes la misma resistencia.

Se dice por una parte que el mentado "materialismo dialéctico" no existe en el propio Marx: que sólo se da a partir de Engels, y sobre todo en la sistematización de los comentaristas posteriores. Sería, pues, una tesis más bien tardía, escolar e inessential del marxismo. Se perdería el tiempo, entonces, refutándola o intimidándola con ella a los espiritualistas. Pues el verdadero corazón del marxismo, la teoría de las alienaciones, sería una idea de pura cepa humanista, y aun "espiritual", ya que pretende liberar al hombre de ciertos determinismos materiales y promover una cultura superior y más libre ("espiritual") que florecería a partir de la revolución. Se añade que el llamado "materialismo" marxista, aun en sus formulaciones escolares, viene a ser casi un malentendido verbal, pues expresa más bien lo que la filosofía occidental llamaría "realismo", o sea,

una reacción frente a los excesos del idealismo filosófico. En el orden histórico, a su vez, el llamado "materialismo" marxista sería simplemente un énfasis en las condiciones económico-sociales de la vida, énfasis por lo demás común en las ciencias humanas de nuestro tiempo. Luego no habría tal "materialismo" como una negación brutal de la dignidad superior del hombre, sino al contrario, un verdadero humanismo, y los cristianos, por su parte, nada tendrían que temer de esa tesis marxista.

UN RIGUROSO MATERIALISMO ATEO

Pero estos considerandos parecen ingenuos en el plano teórico, y mucho más en el práctico. Es un complejo incurable de ciertos cristianos este intento de convencer al materialista profesional, al que se sabe y se dice materialista, y actúa como

materialista, de que en el fondo no es materialista, sino incluso, tal vez, un "espiritualista que se ignora".

Exista o no el "materialismo dialéctico" en los escritos del propio Marx — cuestión más bien académica —, hay que reconocer que el marxismo posterior — y ciertamente el marxismo leninismo — se lo ha incorporado substancialmente como una tesis filosófica compacta, y en forma de una praxis materialista coherente. Y no como un simple énfasis material y económico, sino como negación rotunda de todo aquel mundo que el cristiano llama espiritual, y sin el cual no se concibe la fe religiosa. Es, pues, un materialismo ateo riguroso.

En cuanto al carácter humanista y casi "espiritual" que esta tesis tendría "en la práctica", apliquémosle justamente aquel principio de Marx según el cual toda tesis

se prueba en la praxis histórica, en sus resultados de hecho, y no en el gabinete de los filósofos. ¿Qué conclusiones históricas arroja la práctica del materialismo dialéctico?

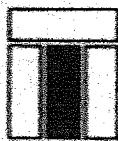
LA PRAXIS DEL ESTADO TOTALITARIO

El marxismo no ha logrado, en parte alguna donde se ha impuesto, esos resultados de humanismo o, menos aún, de espiritualidad desalienada y floreciente. Al contrario, sus resultados históricos son de un sólido materialismo práctico, cuya primera y universal manifestación es la dictadura totalitaria, es decir, el tratamiento político de las personas como simple materia. El materialismo de Marx podrá ser "elevado" o no; pero su resultado histórico (el único criterio de verdad para el propio Marx) es el Estado totalitario y todas sus consecuencias, que son de un materialismo hartamente elemental y opresor.

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A wild, foreboding film of S's darkest tragedy

King Lear (Altura) — Shakespeare's "King Lear" is one of his most powerful tragedies, perhaps because of the sheer crush of the human waste and folly it contains, yet it is also one of the least staged and, for that matter, probably the least successfully staged. It is too dark, too drear.

"Lear" however, contains some of Shakespeare's finest poetry, and it certainly displays some of his neatest philosophy and most direct truths. As a subject for film makers, "Lear" has been largely neglected.

"Hamlet" for example, and "Romeo And Juliet" are much more easily adapted as films. Britain's Peter Brook, an audacious stage and film craftsman who shocked a willing world with his versions of "Marat-Sade" a few years back, has long played around with Shakespeare's "Lear" — beginning with a 1953 British television production that starred Orson Welles, plus a 1962 London stage version with Paul Scofield as the foolish king, which was followed in 1964 by a world tour by the Royal Shakespeare Company.

Brook's film of the drama seems to be the culmination of his past experiences.

LET it be known from the start: Brook's "King Lear" is a brilliant, stunning production, almost overwhelmingly powerful. Perhaps it is too powerful, and there's the rub. Owing to the combined strengths of Brook's boldness and the brilliance of a cast whose principals — Scofield as Lear, Irene Worth as Goneril, and Alan Webb as Gloucester — are holdovers from the 1962 stage production. Brook's "Lear" is sometimes simply too much to handle. The sensation of witnessing the tempest scene, for example, is akin to that of walking into a storm-swept surf. The power is more than what is called for.

In making his film, Brook wanted to create a "Britain that might have been" at the timeless medieval time in which Shakespeare set his tragedy. To accomplish this Brook employed a number of physical devices, each of which is undeniably effective.

FIRST, he moved his company of players to the bleak Jutland Peninsula in Denmark, thereby providing

a cold climate one can almost feel coming off the screen. Next, he selected black-and-white photography and used lighting as natural as could be allowed, in order to create a feeling of natural elemental gloom.

Finally, Brook dressed his sets and players as roughly as possible — the "castles" being transformed into squal, clammy fortresses of mud, hewn timber and thatch, smoky and dank and inhospitable; the nobles, knights and ladies he clothed in bulky patchwork furs and coarse cloth for warmth and rugged wear rather than fine raiment.

With all of this, Lear had no choice other than to plod inexorably toward Dover Beach and its bitterness, death, and enlightened misery.

Indeed, the course is immediately apparent in the shortened opening scenes in which, with no fanfare and little overt emotion, the old fool Lear betrays himself and his one deserving daughter. As Lear, Paul Scofield gives a performance as quietly intense and perhaps as dramatically self-centered as was his More in "A Man For All Seasons."

HE OFFERS poetry as convincing conversation. He whispers and draws us near;

he looks askance and makes us shiver with his suspicion and rage and madness. Toward the final cataclysm, Scofield makes credible the awareness that drives the King mad, the madness that only sharpens his awareness.

Brook's "Lear" is also strangely austere — one sees kings and daughters and nobles and knights, but one never sees subjects; where was the realm? That there is an abundance of sweeping, powerful drama, on the other hand, is not in question — and "Lear" stands out as one of the screen's most striking homages to the Bard. (A-III)



WITH PAUL Scofield as Lear, Director Peter Brook has made a grim film of Shakespeare's tragedy.

Gutter dialogue does this movie no good

TOP OF THE HEAP (Fanfare) Pity poor George Latimer, a Negro cop (Christopher St. John), as he ekes out an existence in Washington, D.C. His greedy superior officer (John Alderson) is a racist; his underpaid patrol car partner (Leonard Kuras) accepts bribes.

At home, his taciturn 14-year-old daughter (Almeria Quinn) experiments with drugs and sex; his braying wife (Florence St. Peter) browbeats him as a "mean, selfish man" who neglects his family. His best friend, a retired cop (Patrick McVey) grows bitterly pessimistic in an old-age home; his mother (Beatrice Webster) dies forsaken in Alabama.

HIS boozy mistress, a nightclub singer (Paula Kelly), mocks him with capricious abandon. Daily duties bring him into violent contact with drunks, pushers, hardhats and radicals, cabbies and co-workers — all of whom berate him because he is black.

Uptight and strung out, Officer Latimer retreats to his fantasy world: he becomes the first black astronaut to set foot on the moon, whence he gazes back at the plastic Planet Earth and watches it explode.

"Top of the Heap" explodes, too, into a plotless "day-in-the-life" type of mess, about still another angry, racially abused hero who is just as insolent and abrasive as his persecutors. Toppilled star Christopher St. John also wrote, produced and directed this picture.

Charge him, then, with refusing to discipline both his own performance and the contributions of supporting players: many scenes become unintentionally farcical as a result. Charge him also with alienating his audience by injecting salacious nudity into his film, and by insisting that his characters join him in heaping an endless barrage of gutter epithets upon one another. (C)

Could be this film is attack on religion

The Wrath Of God (MGM) — This dreadfully uneven action melodrama directed by Ralph Nelson (Lilies Of The Field, Soldier Blue) may be interpreted by some viewers as a statement of anti-clericalism and or a religious attack.

That, however, is granting the film — which focuses on the exploits of a hard-drinking, gun-toting renegade priest (Robert Mitchum) who joins forces with two other fugitive misfits to erase a fanatical madman-rancher in Central America during the sweaty, revolutionary Twenties — far more intelligence than it can muster.

What the film is, besides a piece of assembly-line mediocrity in nearly every department — is a thoroughly

insensitive work that blunders into some very sensitive areas.

The result is downright painful in some sections, embarrassing and simply ludicrous in others. And as if testing your religious tolerance level is not enough, Nelson probes your strength of stomach as well with some heavy gore.

For the record, Ken Hutchinson and Paula Pritchett are lost in "romantic" roles (he as an IRA terrorist on the lam, she as a mute Indian maiden), Rita Hayworth has a walk-around cameo as rancher Frank Langella's pious mother, and rotund Victor Buono shuffles off with the whole picture in a Sidney Greenstreet-Fat Man role. (A-IV)

A satire on RMN

Richard (Aurora City) This irreverent satire "reconstructs" the events that took Richard M. Nixon from his modest surroundings in Whittier, Calif., to the White House.

The format is a combination of bouncy musical and comic soap opera, with a lot of actual Nixon newsreels and speeches added, and the results are funny but almost wholly without malice.

Indeed, the most devastating moments come when Mr. Nixon himself appears in the old news shots — for examples, the "Checkers"

speech in toto, and a clip from a farewell-birthday party in his honor in 1960.

In the fictional segments, with a young Mr. Nixon played by Dan Resin and a post-image-operative Nixon played by look-alike Richard M. Dixon, there are some very funny moments — especially a clip parodying the brainwashing segment in Kubrick's "Clockwork Orange." But even here the Kubrick movie, rather than Mr. Nixon, is the butt of the joke. Good, clean fun for the politically open-minded. (A-III)

Glades film is snaky

Stanley (Crown Int'l.) is a very agile rattlesnake who lives with his family and many of his relatives in the Everglades shack of their "one human friend," a Seminole Indian named Tim (Chris Robinson).

With Stanley's assistance, Tim disposes of a pair of racist trappers who have slain his father. Stanley personally dispatches a freaked-out intruder who has squashed his offspring.

Stanley's kinsfolk constitute Tim's swimming pool surprise for a playboy manufacturer of snakeskin goods. For an encore, the snakes infest the bed of an exotic dancer who has mishandled some of their brethren that Tim supplied for her nightclub act.

Producer-director William Greffe tosses serpents and victims together guilelessly to evoke clumsy guffaws more than sincere screams.

The sexual insinuations and unrefined vocabularies of some characters will probably not bother adult viewers, who will find themselves called upon to play psychiatrist for Stanley's languishing human protector. (A-III)

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Film fare on TV

MONDAY, SEPT. 11

9 p.m. (ABC) — **The Odd Couple** (1968) — Two men separated from their wives and sharing an apartment discover what incompatibility is all about: one is obsessively neat (Jack Lemmon) and the other is a compulsive slob (Walter Matthau). The story is a nice twist on the adjustments that people have to make in life as well as marriage. Both principals demonstrate the built-in advantages for comedy that come from teaming a disparate pair and they are well-supported by a nicely balanced cast. Director Gene Saks relies totally, and for good reason, upon Neil Simon's hilarious script which he adapted from his own long-running Broadway play. One of the year's most enjoyable comedies. (A-III)

9 p.m. (NBC) — **The Anderson Tapes** (1971) — Director Sidney Lumet almost succeeds in splicing together an exciting "perfect heist" narrative and ironic statement about electronic eavesdropping, public and private. The trouble is that the two don't quite mix as well on the screen as they did in the popular novel by Lawrence Sanders. Sean Connery plays Duke Anderson, a likeable but businesslike thief who has hatched a master plan to knock off an entire New York luxury apartment building. His plan is perfect on the surface, but underneath — i.e., in every basement corner, every neighboring apartment, every decorator's shop and favored Mafia restaurant — there lurks a multitude of bugging and filming devices. In fact, everyone Duke recruits for the job, from his mistress (Dyan Cannon) to his monster bankroller (Alan King) is being watched or listened in on. The irony of it all is that none of the eavesdroppers is operating either legally or in conjunction with the others, so no one has a full picture of what's really going on. Other than that, we won't give the plot twists away, save to indicate that the material is definitely intended for adults, and in occasional scenes may prove objectionable to some. (A-IV)

TUESDAY, SEPT. 12

8:30 p.m. (ABC) — **The Longest Night** — Made-for-television feature based on the sensational Florida kidnap of recent headlines in which the hostage — daughter of a wealthy businessman — was buried alive for a week in a remote pine barrens. Thrill-a-minute for undemanding action fans, but with a slightly morbid touch. Sallie Shockley is the victim, James Farentino and Skye Aubrey are the kid-

nappers, and David Janssen is the rich pop who comes up with a cool half-million in ransom money.

WEDNESDAY, SEPT. 13

8:30 p.m. (ABC) — **The Daughters Of Joshua Cabe** — Promising adult Western-comedy casts Buddy (Beverly Hillbillies) Ebsen as a wily old prospector who is forced to recruit a trio of shady ladies to pose as his daughters in order for him to cash in on a homestead land claim. Karen Valentine, Sandra Dee, and Lesley Warren are the soiled doves, and Jack Elam is a standout in a burlesque role as Ebsen's carousing partner. A matter of taste.

THURSDAY, SEPT. 14

9 p.m. (CBS) — **Around The World In 80 Days, Part I** (1956) — The late Mike Todd's fantastic voyage, based on the classic Jules Verne tale of one Phineas Fogg, part rake, part aristocrat, who makes a bet that he can circle the globe in 80 days. David Niven is superb as Fogg, but Mexican comedian, Cantinflas steals many a scene as his Sancho Panza-like companion and valet, Passepartout. The setting in time is the late Victorian era, and the atmosphere is redolent of the age's cultural splendors. Add to this a globe-trotting adventure to just about every scenic locale worth its postcard, throw in a countless array of cameo appearances (by the likes of Charles Boyer, Charles Coburn, Marlene Dietrich, Hermione Gingold, Peter Lorre, Robert Morley, Frank Sinatra, etc., etc.) — and you have it, a wonderful romp. Shirley MacLaine co-stars. This is great fun for all. (Part II will be aired Friday evening, September 15th). (A-I)

FRIDAY, SEPT. 15

9 p.m. (CBS) — **Around The World In 80 Days, Part II** — See description for Thursday, September 14th.

SATURDAY, SEPT. 16

9 p.m. (NBC) — **In The Heat Of The Night** (1967) — One steamy night, an industrialist is murdered in Sparta, Mississippi, and the local police chief (Rod Steiger) has to rely on the scientific experience of a Negro homicide expert (Sidney Poitier) who is passing through town. While the movie is strong on flesh-exposure in an early scene (though a avoiding technical nudity), the superior acting of the two principals and the sure photography of Haskell Wexler carry a poor detective plot to a balanced and significant expression of the complex racial, legal and intellectual prejudice permeating many areas of American life. (A-III)

'Ballad of Iron Horse' to be telecast Sunday

A portrait of the American railroad, "The Ballad of the Iron Horse," which turned out to be more than a means of transportation and a key that unlocked the country for expansion and growth, will be telecast Sunday, Sept. 10 at 10 p.m. on WTVJ-Ch. 4.

Tracing the history of railroad trains and trainmen from the 1820's to the present with a glimpse at the future of railroading in American life, the one-hour special recounts the beginnings of railroads

when trainmen were regarded as daredevils and trains as curiosities.

Featured are full-scale replicas of many early locomotives, including the first practical locomotive built in this country, the famous "Tom Thumb" and the train "Best Friend of Charleston."

"The Ballad of the Iron Horse" also examines the construction of the transcontinental railroad, linking America's coasts for the first time.

'Big-name' movies prove hot fare on networks

The reason so many big-name movies will be playing on your living room screen this fall is because they sell products better than any other kind of programming.

The films named for network broadcast in the next few months, like "Lawrence Of Arabia" and "In The Heat Of The Night," have been bought by television for record sums of money.

For instance, air time for a one-minute commercial during "Goldfinger" reportedly will cost a sponsor \$150,000 and a minute plug during "Patton" is going for \$140,000, the highest prices ever for commercials during a movie.

ACCORDING to "Advertising Age," the authoritative weekly voice of

Madison Avenue, sponsors will pay such high time costs because the breakdown of ratings into age-groups shows that ages 18-49 (the group with the highest buying power) are the biggest audience for movies.

Sponsor concentration on this age group is relatively new, dating from the time when the networks cancelled a number of popular "family" shows such as Red Skelton and Ed Sullivan, even though they had consistently high ratings.

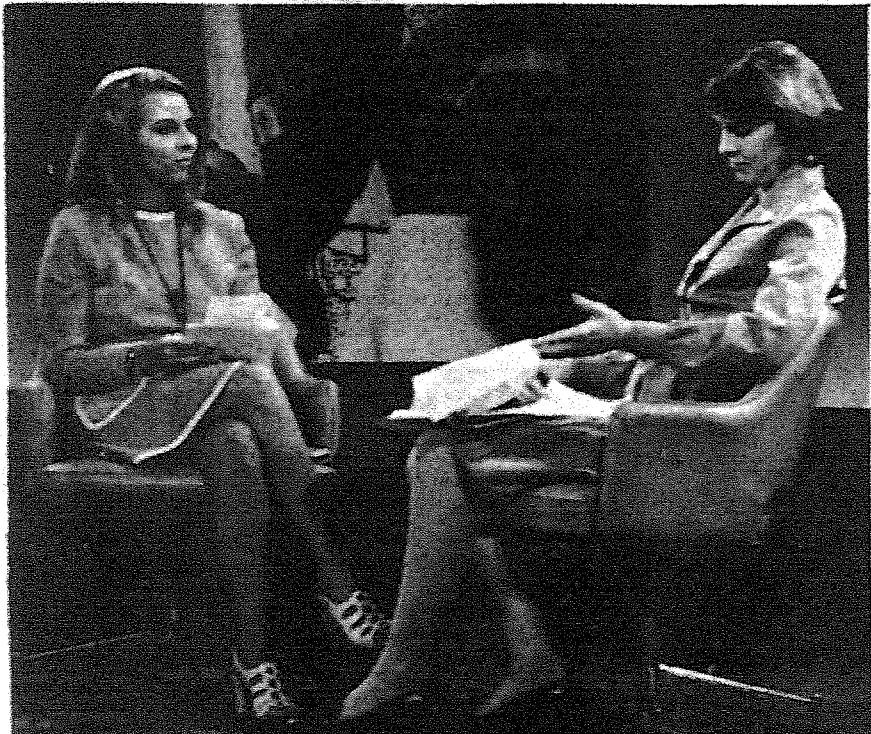
After trying a variety of new formats ("All in the Family" being the only notable success), the networks have come back to the one sure draw for adult audiences: movies.

Suspense series slated for Fall

"The Evil Touch," a new half-hour suspense thriller series, hosted by actor Anthony Quayle, will be seen weekly on WTVJ-Ch. 4, at 9:30 p.m. on Saturday nights beginning Sept. 16.

The series, done in the "Alfred Hitchcock — Lights Out — Inner Sanctum" genre will include a roster of popular stars, including Darren McGavin, Julie Harris, James Daly, Leslie Nielsen and Robert Lansing. Each guest star will be featured in his own episode.

Each program is packed with suspense but ends with an unusual twist.



"RIGHT-TO-LIFE" will be discussed by Mary Ann Linden and guest, Mrs. Beverly Martin, R.N., president of the South Dade "pro-life" group, on "The Catholic Woman" on Church and the World Today, to be telecast Sunday, Sept. 10 at 9 a.m. on WCKT — Ch. 7.

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

FRIDAY, SEPT. 8
1:30 p.m. (6) Man Of A Tight Rope (Unobjectionable for adults and adolescents)
4 p.m. (10) Petrified Parent (Unobjectionable for adults and adolescents)
8 p.m. (4) Knock On Wood (Family)
8:30 p.m. (7) Voyage To The Bottom Of The Sea (Family)
9 p.m. (4 & 11) Hammerhead (Unobjectionable in part for all)
9 p.m. (7) It Started In Naples (No classification)
11:30 p.m. (10) The Bride of Dracula (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) Eye Of The Devil (Unobjectionable for adults)

SATURDAY, SEPT. 9
10:30 a.m. (6) Kid Pix — Adventures Of Huggy Bala
1 p.m. (4 & 11) Children's Film Festival — Snowday In The Sky
1 p.m. (10) Commando Strike At Dawn (Family)
2:30 p.m. (4) Gungor Khan (Unobjectionable for adults)
4:30 p.m. (4) Girl Rush (Unobjectionable for adults and adolescents)
7 p.m. (4) Knock On Wood (Family)
8 p.m. (4) Deadly Dues (Unobjectionable for adults and adolescents)
11:30 p.m. (7) On The Threshold Of Space (Family)
11:30 p.m. (4) Underworld U.S.A. (Unobjectionable in part for all)
OBJECTION: Sadistic; low moral tone
11:30 p.m. (10) The Inspector (No classification)

SUNDAY, SEPT. 10
12:30 p.m. (4) Subversive Of Subversive Plans (Family)
2 p.m. (4) Knock On Wood (Family)
3 p.m. (7) North To Alaska (Unobjectionable for adults)
7 p.m. (4) Knock On Wood (Family)
11:30 p.m. (10) Narcissus Mother (Unobjectionable for adults and adolescents)

11:45 p.m. (11) Let's Make It Legal (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; light treatment of marriage.

MONDAY, SEPT. 11
1:30 p.m. (8) Battle At Bloody Beach (No classification)
4 p.m. (10) Come September (Unobjectionable for adults)
8 p.m. (4) All The Way Home (No classification)
9 p.m. (7) The Anderson Tapes (No classification)
9 p.m. (10 & 11) The Odd Couple (Unobjectionable for adults)

TV
Sunday
1:30 p.m. THE TV MANS — (Spanish) — Ch. 25 WLVJ
Celebrant Father Florentino Aznarra, S.J.
Tuesday
7 a.m. THE CHRISTOPHERS — Ch. 11 WINK
8:30 a.m. INSIGHT — WTVJ-Ch. 4
7 a.m. CHURCH AND THE WORLD TODAY
WCKT Ch. 7 — The Catholic Woman with Mary Ann Linden and guest, Mrs. Beverly Martin, R.N., discuss "Right-To-Life" controversy.
Wednesday
10:30 a.m. THE TV MANS — Ch. 10 WPLG — Celebrant Father Jim Farrell, O.S.A.
7 p.m. WINK, Ch. 11 — INSIGHT (Same)

11:45 p.m. (11) Chamber Of Horrors (Unobjectionable for adults)
11:30 p.m. (10) Between Two Worlds (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 12
1:30 p.m. (4) Battle At Bloody Beach (No classification)
4 p.m. (10) Don't Just Stand There (No classification)
8 p.m. (4) Jumping Jacks (Family)
8:30 p.m. (10 & 11) The Longest Night (No classification)
9 p.m. (4) The Family River (No classification)
11:30 p.m. (10) Conflict (Unobjectionable for adults and adolescents)
11:45 p.m. (4 & 11) She Waits (No classification)

WEDNESDAY, SEPT. 13
1:30 p.m. (4) Battle At Bloody Beach (No classification)
4 p.m. (10) Counterpoint (Unobjectionable for adults and adolescents)
8 p.m. (4) All The Way Home (No classification)
8:30 p.m. (10 & 11) The Daughters Of Joshua Cabe (No classification)
8:30 p.m. (7) Let's Hear It For A Living Legend (No classification)
11:30 p.m. (4 & 11) The Corrupt Ones (Unobjectionable in part for all)
OBJECTION: Low moral tone; excessive brutality
11:30 p.m. (10) Escape Me Never (Unobjectionable in part for all)
OBJECTION: Lack of sufficient moral objection

THURSDAY, SEPT. 14
1:30 p.m. (4) Battle At Bloody Beach (No classification)
4 p.m. (10) Giggle (Unobjectionable for adults)

8 p.m. (4) Jumping Jacks (Family)
9 p.m. (4 & 11) Around The World In 80 Days Part I (No classification)
11:30 p.m. The Howlers (Unobjectionable for adults)
11:30 p.m. (10) The Corn Is Green (Unobjectionable in part for all)
OBJECTION: False moral philosophy motivates major sympathetic characters.

FRIDAY, SEPT. 15
1:30 p.m. (4) Battle At Bloody Beach (No classification)
4 p.m. (10) Treasure Of Sierra Madre (Unobjectionable for adults and adolescents)
8 p.m. (4) The Last Safari (Family)
9 p.m. (4 & 11) Around The World In 80 Days Part II (No classification)
11:30 p.m. (4 & 11) The Old Man And The Sea (No classification)
11:30 p.m. (10) Night Creatures (Unobjectionable for adults and adolescents)

SATURDAY, SEPT. 16
9:30 a.m. (10 & 11) Yogi's Ark Lark
10:30 a.m. (6) Destination Gobi (Family)
12 noon (4) Jumping Jacks (Family)
1 p.m. (4 & 11) Children's Film Festival — Snowday In The Sky, Part II
4:30 p.m. (4) All The Way Home (No classification)
7 p.m. (4) The Last Safari (Family)
8 p.m. (4) Jumping Jacks (Family)
9 p.m. (7) In The Heat Of The Night (Unobjectionable for adults)
11:30 p.m. (11) Oh, Men, Ho Women (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Island Of Love (Unobjectionable in part for all)

OBJECTION: The theme of this candy film is developed in an atmosphere of vulgarity, suggestiveness and irreverence
11:30 p.m. (10) Task Force (Family)

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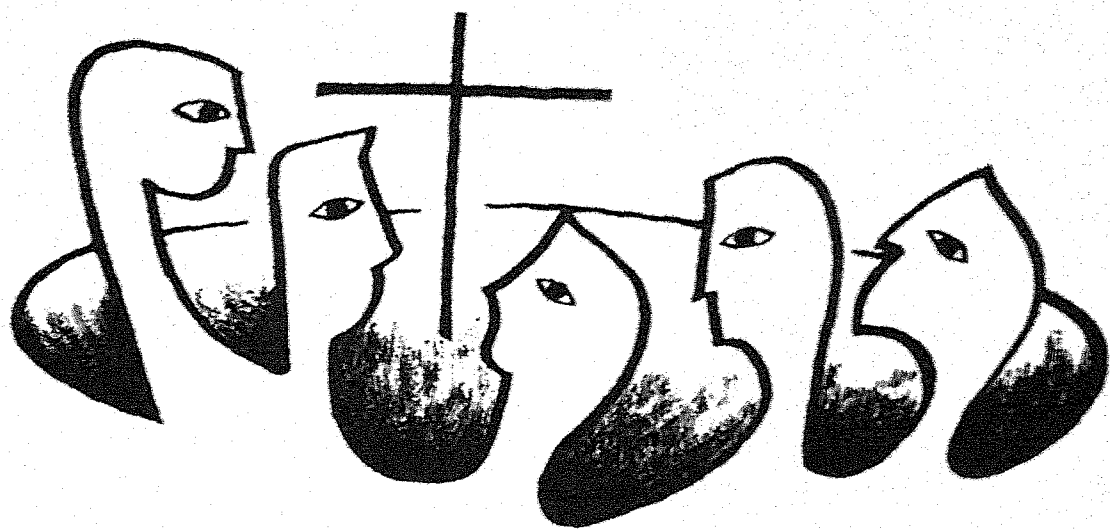
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From Sunday's Gospel

"Again I tell you, if two of you join your voices on earth to pray for anything whatever, it shall be granted you by my Father in heaven. Where two or three are gathered in my name, there am I in their midst."
Matthew 18: 15-20.

Prayer Of The Faithful

Twenty-third Sunday
of the Year
Sept. 10, 1972

CELEBRANT: Almighty God, in His love for us, is always ready to forgive our sins, if we repent and ask His forgiveness. Let us beg Him to be merciful to us in our weakness.

COMMENTATOR: Our response today will be: Lord forgive us.

COMMENTATOR: For all of our sins of uncharitableness toward our friends, let us pray to the Lord.

PEOPLE: Lord forgive us.

COMMENTATOR: For all of our failures to obey the laws of the state and country, let us pray to the Lord.

PEOPLE: Lord forgive us.

COMMENTATOR: For all the times we have scandalized the young and disregarded the elderly, let us pray to the Lord.

PEOPLE: Lord forgive us.

COMMENTATOR: For the occasions we have failed to pray for those who have needed our prayers, let us pray to the Lord.

PEOPLE: Lord forgive us.

COMMENTATOR: For our hesitancy or even failure to follow the teachings of Christ in His Church, let us pray to the Lord.

PEOPLE: Lord forgive us.

COMMENTATOR: For our refusal to console or to correct others when they needed such help from us, let us pray to the Lord.

PEOPLE: Lord forgive us.

CELEBRANT: Dear Lord Jesus who became man to be with us, give us the grace to become involved properly with one another for love of each other and for love of you.

PEOPLE: Amen.

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said merely for the name corresponding in the Mass book. Although efficacious, this is less than ideal, and becomes even less ideal in the "Novena of Masses," where people pay to be included in all the Masses said by a given Church institution. Here, the priest makes a virtual intention to pray for "all our benefactors."

IN SOME CASES, this practice has the disturbing side-effect of encouraging people to neglect their own duty to pray for others as though "having Masses said," satisfies their personal responsibility to pray for their loved ones. It is not wrong to delegate the task of prayer, provided we pray ourselves. The idea of hiring a professional mourner is repugnant when the one hiring has no spirit of mourning in himself. The same applies to prayer.

I do not argue the efficacy of vicarious prayers — God's mercy and love cover a multitude of imperfections on the part of priests and people — but I do argue the mentality of paying someone else to do your praying for you. A knowledge of God's power and love should dissipate all anxieties on the part of the faithful about the unworthiness of their own good prayers. The fruits of each Mass are infinite. Though the priest alone consecrates the sacred species, the laity share in the offering of each Mass they attend. The priest has, by his Office, a so-called place of primacy at Mass. He has the primary intention at Mass, but all intentions, at every Mass, are heard by God without recourse to seniority privileges or cash payments. The faithful should assist at Mass and pray for their loved ones.

Those who have made the practice of having Masses said for their deceased loved ones certainly should know that God is pleased with their devotion, and He hears their prayers, for most of them pray deeply and intently themselves, making a special effort even to attend the arranged Mass.

On the practice of donating Mass stipends

By FATHER JOHN T. CATOIR

The practice of taking money for Masses has been argued and debated for centuries. Protestants in less friendly times have called it 'simony,' which is the giving or taking of temporal goods for some spiritual gain. Catholic theologians have traditionally argued that the practice was not simoniacal since it was a sacrificial offering given freely on the occasion of arranging to have a Mass celebrated for a specific intention. I have accepted stipends through the years, so I am no different from the average priest, but the justification for it has never sat well with me. Even in my doctoral studies in Canon Law, the more sophisticated explanations of the practice still left me pondering the question. There is something about paying someone to have prayers said that disturbs me.

Like most Catholics, I have a conditioned reflex to offer a stipend when I want to have a Mass offered. I want the priest to take the offering as a matter of simple justice. That has been my training, and the small amount is little enough, considering the importance of the favor requested. So when others do this to me I usually acquiesce. If I try to insist on offering the Mass for no stipend, I sometimes offend the party who wants to make a sacrifice for their intentions. Some people, unfortunately, are so conditioned that they tend to feel that the Mass will not be effective unless it is "paid for."

THE WHOLE PICTURE is difficult to assess objectively because of our tradition; however, there are problems with the stipend system and people should think about it themselves, and form their own conclusions.

Christ said to His disciples that "The laborer is worthy of his pay." And so he is, but the text does not provide a ready-made Scriptural basis for Mass stipends. The practice originated in areas where priests were not being supported by the faithful, as a necessary means for survival. It is of human origin, not Divine.

In modern circumstances, the priest usually has no knowledge of the person for whom the Mass is offered; it is

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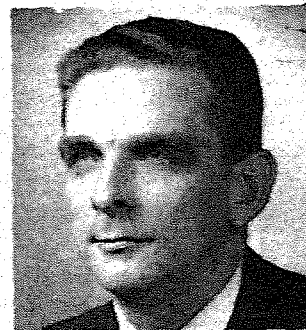
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The Voice
of
The Holy Father



Pope
Paul
VI

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

Moral uncertainty is heading mankind to a catastrophe

CASTELGANDOLFO, Italy — (NC) — Modern man, beset by "the spreading and overwhelming moral uncertainty of today," may be headed for a catastrophe. Pope Paul VI told a general audience at his summer residence here.

The search for an "authentic interpretation of Christian life today," the Pope said, is endangered by moral uncertainty. This uncertainty, he said, is not limited only to doubts about what is right in certain individual cases but places "every moral norm in doubt."

Many persons today, the Pope said, are being led to think "that all rules . . . are debatable, even untenable, and can and must be changed."

The Christian answer to this state of affairs, the Pope said, is: "Moral norms, those of natural law and also of the Gospel, cannot undergo change."

The Pope explained that he did not mean that man's understanding of these norms could not be deepened or enhanced. But he warned that the desire and goal of renewal must not lead to the embracing of ethical relativism or situation ethics.

Pope Paul recommended three remedies for Christians faced with "the spreading and overwhelming moral uncertainty of today leading toward a nihilism that could be a present catastrophic from any aspect."

- "First, a right understanding of natural law.
- "Second, habitual recourse to a truly good conscience.

- "Third, trust in the obedience to those in authority over us, both in the domestic and civic sphere as well as to the ecclesiastical sphere."

The Pope concluded by pointing out a special significance of his words for Catholics:

"To pretend to liberate the faithful from the magisterium (the Church's teaching authority) established by Christ, both by freeing him from the dogmatism of ecclesiastical teaching and by loosening the bonds of hierarchical authority instituted by Christ in the Church, means to tear the faithful away from the certainty of both the faith and moral norms, from this charisma of certainty of truly Catholic faith and to prefer senseless torment, spiritual aloneness and apostolic fruitlessness."

Christian education week opens on 17th

WASHINGTON — (NC) — The week of Sept. 17-24 has been designated Christian Education Week in dioceses throughout the United States.

The observance, entitled "Grow Spiritually," is designed "to stimulate the People of God to provide opportunities for religious education . . . and to encourage parents to use these opportunities," according to Msgr. Olin J. Mardick, secretary of the Education Department of the U.S. Catholic Conference (USCC).

The week is sponsored by the Education Department and the National Catholic Educational Association (NCEA).

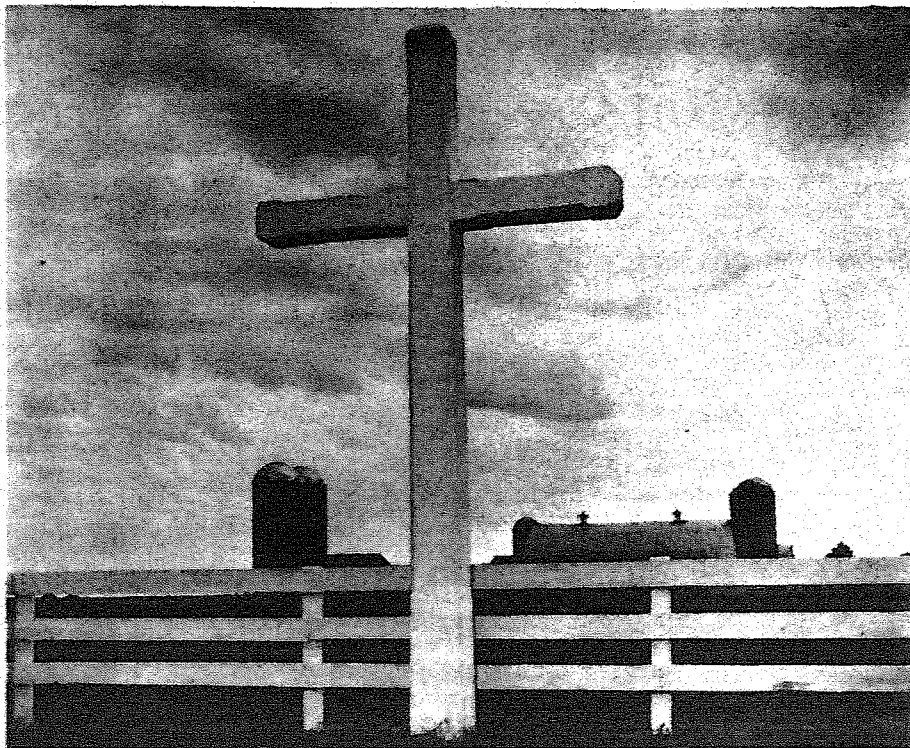
Msgr. Mardick said that Christian Education Week incorporates the traditional Catechetical Sunday which has been observed in September. That observance has been expanded, he said, "to include the total educational mission of the Church."

BOTH the USCC and the NCEA are also cooperating in Religious Education Week, an ecumenical observance sponsored by the Religious Education Association and scheduled for the week of Sept. 24-30.

Father C.A. Koob, NCEA president, said that "Catholic education is going through a period of change."

During Christian Education Week, however, "it is important to note that Catholic schools have never been finer than they are today," he said. "The education they offer, both sacred and secular, is very much needed by this nation and should be appreciated by all citizens."

A USCC-NCEA committee is sending to local education officials brochures designed to involve parents more fully in Catholic education, two homilies, prayer services guide, parish discussion outlines and a list of movies suitable for the week.



From 1832 to 1859 a cholera epidemic plagued the St. Louis area, killing thousands both in the city and the surrounding countryside. During this period, a farmer named Joe Altepeter in the southern Illinois community of Germantown made a covenant with God. His large family had thus far escaped, and he promised that if they were spared he would make a perpetual memorial to God in the form of a large cross. The Altepeter family was spared, and he built the cross. That was more than a century ago. Since then, dozens of wooden crosses on the same spot have rotted away, always to be replaced. It is now a permanent landmark, made of concrete.

Pope Paul will fly to Venice

VATICAN CITY — (NC) — Pope Paul VI, often described as "the Pilgrim Pope," takes off again on another Eucharistic pilgrimage Sept. 16 with a one-day visit to Venice and Udine for the 17th Italian Eucharistic Congress.

The one-day flight north with a return to Rome that evening was announced at the Vatican. The Vatican press office said the Pope was making the trip "to join in the homage which the Italian people are giving collectively to Jesus in the Eucharist" during the national congress, which opens at Udine Sept. 17.

The trip is still another personal gesture of Pope Paul to focus attention of Catholics on traditional devotion to the Eucharist as a center of Church unity. In the past he has attended international Eucharistic congresses in India and Latin America.

The Pope said: "Since this divine sacrament is the center and heart of the life of the Church because it contains truly the very author of grace, the community must unite itself around it to receive above all the spiritual energies" needed to act in charity and unity.

According to the Vatican, Pope Paul will leave Rome early Saturday morning, Sept. 16, for the short flight to the airport at Venice.

CHURCH bells sounded throughout Venice at noon on the day the visit was announced publically. Archbishop Albino Luciani, patriarch of Venice, immediately issued a letter saying: "This news is all the more welcome because it was so unexpected."

Actually, rumors of a papal visit to the Eucharistic congress at Udine have long been floating around Rome but without official confirmation.

The Venetian patriarch said: "Paul VI will be here on the morning of Saturday, Sept. 16, and will pray at the tomb of St. Mark, speak to the faithful, briefly meet with religious and civil authorities and will give the patriarchate the great honor of being its guest for a few hours. In the afternoon he will continue to Udine."

The Vatican released only the barest details on the new papal trip, the third inside Italy and the 11th of his reign.

The major function of the Pope at the Eucharistic congress at Udine will be a Mass celebrated at 5 p.m. He will return to Rome directly after ceremonies in Udine.

Before being elected Pope he visited Venice on three separate occasions: in 1931 as a chaplain to a group of Italian university students and in 1956 and 1959 as archbishop of Milan.

Three previous Popes have visited Venice: Alexander III came by sea in 1177 to make peace with Emperor Frederick Barbarossa; Pius VI visited in 1782 on his return from Vienna and in 1800 Cardinal Bernarda Chiaramonti was elected as Pope Pius VII at Venice because of the harassment of Rome by Napoleon. Pope John XXIII was patriarch of Venice before his papal election.

Mass for Cardinal

By JAMES C. O'NEILL

ROME — (NC) — Pope Paul VI left his summer residence about 20 miles away to come to Rome Aug. 31 to celebrate the funeral Mass for Cardinal Angelo dell'Acqua, a deliberate mark of homage to the man he had chosen about three years ago to administer the diocese of Rome.

The Mass, in the Basilica of St. John Lateran, was a mixture of Latin and Italian, with Latin Psalms and hymns sung by the Sistine choir.

Concelebrants at the Mass were eight bishops attached to the Rome diocese and two pastors of Rome churches.

Outside the doors of the huge Roman church thousands of persons lined up to sign registry books, while enormous, beribboned wreaths of flowers wilted in the warm August sun.

The remains of the 68-year-old cardinal rested in a plain wooden casket on the floor of the church. Looking down at the casket from the marble throne of the papal cathedral, Pope Paul was visibly moved.

AS A Vatican Radio reporter close to the Pope at the ceremony said: "The sadness of his face expressed the intimate feeling of the unforgettable memory of the long years during which Cardinal Dell'Acqua, both in the secretariat of state and as the pastoral guide of the diocese of Rome, was at his side as a faithful, intelligent and hardworking associate."

More than 20 cardinals, 60 bishops, hundreds of Rome's clergy, the assembled diplomatic corps accredited to the Vatican and a variety of top civil officials of Italy and Rome

crowded the areas closest to the high altar.

As usual at such ceremonies in the great churches in Rome, the thousands of faithful present caught only glimpses of the ritual, although the Pope was clearly visible whenever he officiated at the basilica's altar during the Mass.

The Pope arrived at the church shortly before the 10:3 Mass from his summer home at Castelgandolfo. The late cardinal had worked under him and Pius XII and John XXIII in the Vatican.

AT Communion time, the Pope distributed hosts to the late cardinal's sister, Rita, and several nephews. The Pope left the basilica after the hour-and-a-quarter ceremony to be driven back to Castelgandolfo, and was greeted with warm and sympathetic applause from crowds outside the church.

After the funeral Mass, eight Roman pastors raised the casket to their shoulders and, followed by hundreds of the diocesan clergy and Religious, walked the long aisle to the steps outside facing the square where several hundred persons had gathered.

The body of the cardinal, whom Pope Paul had epitomized by saying only a few days earlier, "he loved our diocese with all his heart," was then placed in a hearse and driven north to Sesto Calende, a small town outside Milan. There the cardinal was buried alongside his parents.

'Talk with work world'

CASTELGANDOLFO, Italy — (NC) — The priestly apostolate to the working class can bring the social teachings of the Church and the Second Vatican Council into the life of the common laborer, Pope Paul VI told about 80 Italian priests in a special audience Aug. 30.

Speaking to the priests, who belong to the Italian Apostolate Workers, the Pope said that the Church must learn how to enter into dialogue with the world of labor.

The Pope said that, despite the difficulties of their apostolate, the priests should "dedicate themselves totally" to bringing to the workingman "the contribution of the Church, of the Second Vatican Council and of the Synod of Bishops."

The world of work is sometimes indifferent and "hostile" to the Church, the Pope said, but can be won over by the sincerity of priests.

Miners send Pope gift

SANTIAGO, Chile — (NC) — Chilean coal miners sent to Pope Paul VI a 5-inch high replica of the original statue of Our Lady of Coal they have traditionally venerated at their Lota shrine, located in the largest coal mine in the country.

It was carved from coal by Camilo Lagos, who wanted to make a miners' version of Chile's patron saint, Our Lady of Mount Carmel.

Christian and Moslem relations called better

WASHINGTON — (NC) — Relations between Moslems and Catholics have improved considerably since the Second Vatican Council issued its Declaration on the Relationship of the Church to Non-Christian Religions in 1965, said the director of the Islamic Center here, Dr. Muhammad Abdul-Rauf.

The document speaks of the Church's esteem for Moslems, Dr. Rauf noted. He pointed out that a number of Moslem leaders have visited the Pope in the last several years.

AREAS in which Catholics and Moslems can cooperate include "maintaining belief in the existence of a righteous God and combating atheism," Dr. Rauf said.

The ethical teachings of both Islam and Catholicism

are similar, he said. Both emphasize respect for the individual and for the family and stress chastity. Islam has strict prohibitions against adultery, he said, and permits abortion only when the life of the mother is endangered.

"We are not happy with the permissive attitude toward family planning and the use of contraceptives," Dr. Rauf said.

Dr. Rauf said that he believes that current permissive attitudes toward sexual relations outside marriage, homosexuality and pornography will gradually disappear and people will return to old traditions.

"We hope that the word of God will prevail over atheism and materialism and that cooperation between revealed religions will contribute to this," he said.

Scouter Development scheduled tomorrow

"Very successful" is the way Archdiocesan Scout Chaplain, Father Willie Dever described the Aug. 29 meeting of the Archdiocesan Catholic Committee on Scouting.

The main item of business was election of officers. Elected were: Carlos Arbolea, chairman; Fred Priebeis, vice chairman; Phyllis Spell, secretary; and Frank Bianco, treasurer.

During the meeting, plans for the committee's Sept. 9 Scouter Development Program were finalized. Registration will begin at 9 a.m. on Saturday at St. Mary

Cathedral. Besides attending religious emblem program workshops on the Parvuli Dei, Ad Altare Dei, and Pope Pius XII medals, Scouters will hear Father John Vereb speak on the role of the scout leader in religious education. Father Vereb is the Archdiocesan Supervisor of Religious Education.

Bob Preziosi, CYO Executive Director, will lead a value-probing session during the day. At 2 p.m. a Mass will be offered to close the first in a series of Scouter programs.

Any Scouter interested in attending the program has been asked to contact Fred Priebeis, 754-2652.

More leadership, ecology covered in new edition

One of the nation's all-time best sellers is out in a new edition. Over six and half million youth and adult members of the Boy Scouts have a new handbook, used as manual for advancement and reference.

Since its first edition in 1911, the Scout Handbook has sold over 16 million copies. The new edition reprints none of the material in the old handbook.

For the past four years, individuals and national committees have been planning changes to make Scouting more responsive to the needs of today's youth.

WITH THE new edition, they'll get more leadership training, greater voice in planning and decision making and relaxed uniform options.

Youth week seminar set

The annual "Youth Week Seminar" for priests and lay adults who work with youth will be held Saturday, Sept. 16, at St. Bartholomew parish Hall, 8001 Miramar Parkway, Hollywood. The seminar will run from 10 a.m. until 3 p.m.

A film entitled "The Invention of Adolescence" will be included in the day's festivities. Also, the roles of priests and lay adults working with youth will be analyzed, in addition to a case study of a typical youth work problem.

"Axioms of the Youth World" will also be discussed.

Registration forms can be obtained by calling the CYO office in the Chancery, 757-6241.

Scout program instruction at St. James

Instruction on the Ad Altare Dei and the Pope Pius XII religious Scouting Programs will begin next week.

All interested Scouts and Explorers have been invited to attend a meeting of instruction on the Pope Pius XII award to be held Wednesday, Sept. 13, at 7:30 p.m. at the home of Tom Gato, 14600 NW 13 Ave., phone 681-5386.

An instruction meeting for Scouts interested in the Ad Altare Dei emblem will meet Thursday, Sept. 14 at the St. James Church meeting hall, at 6:30 p.m. James V. Pace, Sr. will conduct the meeting.

Gone from the handbook are such outdated skills as tracking, stalking, and signaling. Instead, Scouts will have to become more skilled in personal communications, learn more about drug abuse, indoor cooking, and other more relevant skills. They'll still have the old standbys such as hiking and camping, but greater emphasis is being placed on ecological and environmental factors.

Tree, shrub, and animal identification in each environment are included in the book. A city boy will no longer be mystified by a requirement to identify rattlesnakes and condors; now he will learn about cockroaches and pigeons.

First aid requirements haven't varied much in the new book, but the illustrations are more relevant. Treating snakebites is still there, but urban Scouts can zero in on a more relevant problem... rat bites.

CYO volleyball, football, soccer, rosters are due

The deadline for rosters and entry fees for touch football and soccer for boys as well as volleyball for girls is Friday, Sept. 14, according to CYO Executive Director Bob Preziosi.

Teams not entered by that date can not be guaranteed a place in one of the leagues, according to Preziosi. These Fall sports events mark the beginning of the athletic calendar for CYO sports competition.

"There are a few more parishes with CYO's this year, which should result in greater participation among the high schoolers," Preziosi said, adding that "he expected it to be a banner year for CYO."

Marriage course to start Monday

A "Preparation for Marriage" course will be offered through the Adult Education Division at North Miami High School this Fall.

The course starts Monday, Sept. 11 at 7 p.m. at the high school. The only prerequisite is that students are planning to marry.

Dr. Henry McGinnis will conduct the sessions which will utilize newspaper and magazine articles as the basis of discussion after each lecture.

For further information contact the school principal's office, 891-6590.

The Dameans

Song's verses touch total person

GOOD-BY TO LOVE

*I'll say good-by to love
No one ever cared if I should live or die
Time and time again the chance for love has
passed me by
And all I know of love is how to live without
it
I just can't seem to find it
So I've made my mind up
I must live my life alone
And though it's not the easy way
I guess I've always known
I'd say good-by to love
There are no tomorrows for this heart of
mine
Surely time will lose these bitter memories
And I'll find that there is someone to believe
in and to live for.
Something I can live for.*

*All the years of useless search
Have finally reached an end
Loneliness and empty days will be my only
friends
From this day love is forgotten
I'll go on as best I can.*

*What lies in the future is a mystery to us all
No one can predict the wheel of fortune as it
falls
There may come a time when I will see that
I've been wrong
But for now this is my song*

*And it's good-by to love
I'll say good-by to love.*

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BY THE DAMEANS

Some people call it "trite," some say that is "gushy," while others criticize that it is too "sentimental." However, the fact remains that the Carpenters have hit again — this time with the second single release from their album A Song For You.

Even though it follows basically the same theme as the previous release "It's Gonna Take Some Time," nevertheless, "Good-by to Love" evidently has something that people want to hear. Does it tap the romantic vein too much? Are they living totally in a fairy land failing to confront the real issues of our time?

As in many of the Carpenters' songs, ideas and feelings are expressed which undoubtedly touch a significant part of the total person. One can't help but recall the phrase "so it's one more round for experience" in the song "It's Gonna Take Some Time" as a prime example. Everyone knows and has felt those words in life. After having had an unhappy experience, either in love or some other phase of life, often have we had to take a deep breath, gather ourselves up again, and get "on the road again."

"Good-by to Love" offers a slightly different approach, the difference being that the person is not quite ready to bounce back, not quite as prepared to get involved again. There is the lost love, the having tried once again and failed, the feeling of loneliness in coming down after having given of oneself, and the disappointment in not having found fulfillment in love.

What happens after this crash? The Carpenters say it — "Good-by to love," "no one ever cared if I should live or die," "I must live my life alone," there are "no tomorrows for this heart of mine." After the crash!?! We border on self-pity, no hope, an extremely definitive stance — "that's it," this is the last time I'll ever get involved. "It'll be a cold day in hell before I go through that again."

You know the feeling? Right. It's like the song that Dionne Warwick made popular, "I'll Never Fall in Love Again." The hurt, the dejection, the loneliness and the emptiness all set in leaving one bare and wilted. No one could enjoy that uncomfortable feeling. Thus, we make our definitive and absolute resolutions. This is what "Good-by to Love" is primarily dealing with.

However, we know ourselves, that once these emotions pass a little and we feel the incompleteness of life without love and involvement, we smile with Warwick's final words of never falling in love again — "until tomorrow." All of those resolutions made at first, as, for example, "I must live my life alone," and the "no tomorrows," remind us that maybe we should never say never. There is always the slight element of hope that "surely time will lose these bitter memories and I'll find that there is someone to believe in and to live for."

Someone to believe in and to live for. There is something about the force of these words which keep us searching and hoping that there just "may come a time when I will see that I've been wrong."

Then? Another song about a lost love, loneliness, hurt

3 art courses are offered

Art for the Traveler is one of three art courses to be offered this Fall by The Greater Miami Council for the Continuing Education of Women (CCEW) of Miami-Dade Junior College's Downtown Campus.

The eight-week seminar, entitled "Survey of European Art Masterpieces," is offered

Tuesday mornings at Key Biscayne Community Church beginning Sept. 26.

Also offered is an introduction to art history at the Museum of Science and Painting in Coconut Grove Park. For registration and complete information call 358-3801, ext. 45.

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Genetic counseling gives answers to old problems

By MARY KAY WILLIAMS
(NC News Service)

A young couple has a child with a genetic disorder. Will it happen again, they ask? Should they have another child?

Another couple has a hereditary defect or has relatives with a hereditary disease. What are the chances of their children being affected?

These couples are candidates for genetic counseling. They are usually healthy, but there is usually some kind of genetic disorder in their family. The wife may be pregnant or planning to be, and she and her husband are anxious about the health of their child.

Genetic counseling involves medical testing (diagnosis) and the gathering of information on the family (pedigree).

THE PEDIGREE is like a family tree. It includes the health conditions or causes of death of relatives, brothers and sisters of the couple seeking counsel, their nieces and nephews, children the couple already have. Since some genetic diseases are associated with advanced maternal or paternal age, the pedigree records the age of the parents. Since other disorders are found in certain ethnic groups, ancestry is also noted. Previous hospital records are incorporated into the pedigree.

The couple may be medically tested or screened for certain genetic disorders. Or if the wife is already pregnant, there are several methods of pre-natal diagnosis to determine fetal abnormality.

If the pedigree and diagnosis has determined that there are genetic defects in an actual pregnancy, or that there will be high risks in future pregnancies, then what?

THIS BRINGS UP all the ethically sensitive questions which have surrounded the area of genetic counseling. How will the information be used? What decisions will be made?

The genetics counselor is



Generation to generation

in a highly strategic position to influence a couple's decision to terminate the pregnancy, to allow birth, or to plan future pregnancies. Can the counselor maintain a position of "neutral educator"? Should he? Should he tell his clients everything he knows about their genetic situation — even if there is no treatment for it? What are the psychological reactions this might trigger? When he talks of "options," is he talking abortion? And is the option determined by the risk?

GENETIC counseling is concerned not only with the risks (What are the chances of this child being born defective?) but with the consequences (What are the undesirable effects if he is born defective?). And the counseling service seeks to minimize these undesirable consequences.

Dr. James Gustafson, Yale's Professor of Religious Studies, lists the usual arguments in reaching life/death decisions that one might find in counseling situations.

• Consequences for the child: suffering; inability to live a "normal" life.

• Consequences for parents: personal anguish; financial costs.

• Consequences for society: allocation of resources; social and economic costs.

• Consequences for the human race and its future: biological community of man.

But then Gustafson questions whether the promise of desirable consequences outweighs basic rights — the right of the unborn to life, the right of parents to bear their children. Do the benefits or the rights have the prior claim? Can judgments about costs, anguish, normality, suffering be translated into sharply-defined moral terms? Can life-death choices be based on relative criteria?

These are some of the moral tensions found in genetic counseling as it relates especially to abortion. And these tensions are not easily alleviated in a society that is as diverse as ours. It may be easier to come to agreement among people on

what procedures should be avoided or undertaken rather than what decisions should be made.

A SET of guidelines for genetic screening and counseling programs has recently been released by the Institute of Society, Ethics and the Life Sciences.

The guidelines are primarily directed to the large scale genetic screening programs being conducted among "high risk ethnic groups." These programs are testing for the sickle cell trait among those of African descent and the Tay-Sachs disease in persons of Ashkenazic Jewish origin.

An emphatic point is made against any form of compulsion. "We strongly urge that no screening program have policies that would in any way impose constraints on childbearing by individuals of any specific genetic constitution, or would stigmatize couples who, with full knowledge of the genetic risks, still desire children of their own."

Discussions of compul-

sion have been a critical factor in discussions about general population control programs or more specific abortion/sterilization proposals aimed at the poor and the retarded or at unmarried minors. Now the warning against compulsion is brought up again. This time the concern is the protection of those with abnormal genes.

the techniques are, what the therapy is, and what happens to him afterwards.

After all, geneticists are already telling us that everybody is carrying around some potentially "mad" genes. But if nobody can "catch" our genes, and if they can't be "repaired," do we really want to know we've got them in the first place?

It might not be too fanciful to see the right not to know become a real controversy as more and more is known about genetics.

(Next: Experiments in artificial reproduction)



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Seminar on worship held in 'a day with Fr. Deiss'

By BOB STEEN
Voice News Editor

About 300 religious and laity of the archdiocese were treated to vivid new realities of the liturgy spawned by Vatican II, during seminars and a Mass celebrated by Father Lucien Deiss, French liturgical scholar, author and composer.

During afternoon sessions at the St. Vincent de Paul Major Seminary auditorium, Father Deiss had his audience singing gleefully and in three-part harmony almost like a trained chorus, filling the hall with a great joyful sound.

And, an associate, Mrs. Gloria Weyman, later had the group moving to Father Deiss' hymns illustrating dances form of prayer that might be used where permitted, at certain devotionals or even at Mass. This was done as an educational program.

Dance is not permitted in worship in this archdiocese.

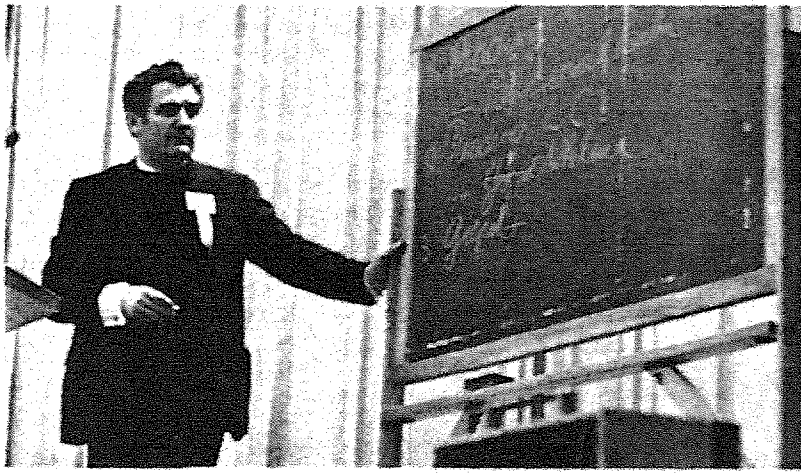
A Paris pastor, Father Deiss was a member of the Vatican II Concilium and is responsible in large part for some of the developments in the liturgy in its present form. His hymns are sung throughout the world and his book, "Spirit and Song of the New Liturgy" is widely acclaimed as an authority on recent liturgical reforms.

IN A WITTY and vigorous lecture Father Deiss spoke on the meaning and structure of the Mass and how participants can more fully be part of the liturgy. He also discussed other points not often noticed.

He said the pulpit deserves a more important place than given it by some churches. He said it should be practically equal with the altar. The pulpit should not be a portable stand, he said, but a solid structure, draped and decorated possibly with flowers as the altar is.

And the Gospel Book, he said, is one of the "richest treasures" of the Mass and should be distinguishable from "an ordinary ledger book." He said the Gospel Book should at least be adorned with a nice leather covering and be handled respectfully.

As for getting the people to sing better at the Mass, he said, "That's not the problem. The first thing is to have a community. If you have community, then the singing will come."



Fr. Deiss illustrates meaning of various parts of Mass



Demonstrating worship form in dance is Mrs. Gloria Weyman

A community sense apparently was formed under Father Deiss' inspiration, as reflected in the happy faces and full throated voices singing his hymns, beautiful works combining traditional style with modern harmonic structure.

The newer element introduced was the presentation, during one of the sessions, on dance as a worship form.

Mrs. Weyman, who with Father Deiss, co-authored "Dancing for God" cited Vatican II's mandate that all the art forms should be brought into the worship of God and maintained that there was no theological reason why dancing or any other art form as a part of man's expressions should be barred from glorifying God.

She emphasized, however, that she was not suggesting that dance should be used at Mass or devotionals, only that she was

demonstrating how it might be used in those dioceses that wanted to consider it as an additional way to worship. And she said the dance, in any case, should not be an end

in itself, but should be considered a form of prayer — one involving the whole body, rather than just the voice or the mind.

She said many people at first are against the idea until they have seen it and are struck by its elegance and beauty.

DANCE IS USED in her home parish in Cincinnati which she described as basically "conservative."

She said it was tried first in an "experimental" parish in the diocese and eventually the local liturgical council decided they would have to consider it and vote one way or the other. So a demonstration of the dance was set up.

She told of how one of the council members, a monsignor, approached her before the demonstration and said, "Mrs. Weyman, I want you to know that I have driven sixty miles so I could be here to vote against you. And if I have to watch this demonstration, I may be sick."

She said after the demonstration of the dance, including strings and brass accompaniment, the monsignor approached her and said, "You've converted me."

And he got up before the council and told them he was for it. She said later a council-member told her the endorsement helped swing it because "if the monsignor was for it, it HAD to be all right."

Her demonstration in the auditorium bore out her words.

THE DANCE was not a fast or highly choreographed movement such as one might see on television or in an old Cecil B. DeMille movie. It consisted more of graceful moves and frequently up-thrust hands similar to the moves a priest makes when holding the Host aloft.

Mrs. Weyman then led the audience in "dancing," which actually amounted to their standing in place and mostly moving the arms overhead following her example.

Mrs. Weyman in her talks referred to her book in which Father Deiss writes, quoting the Bible:

"Praise Him with timbrels" — Ps 150.

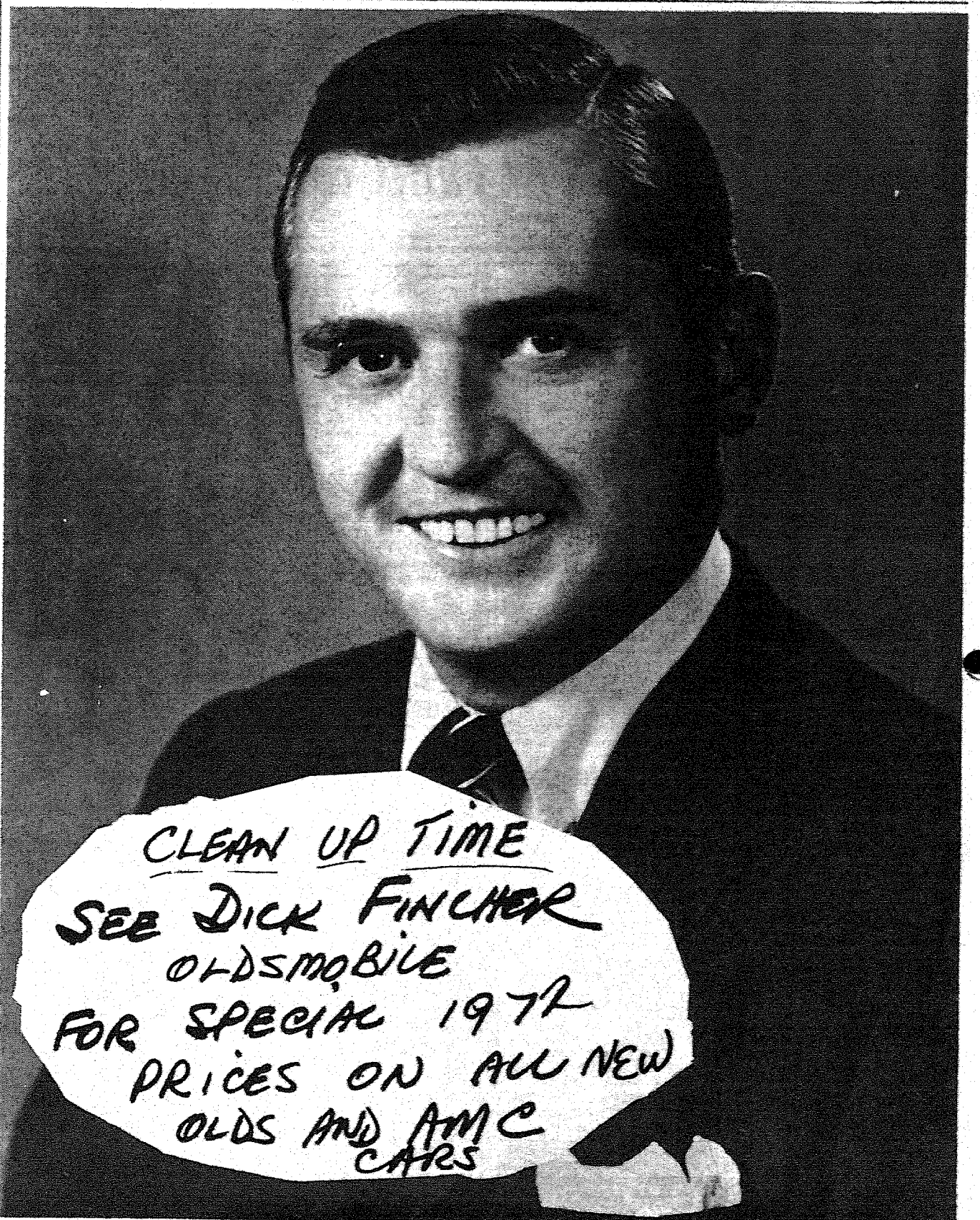
"Before the Lord, who commanded me to be ruler over the people of the Lord in Israel, I will dance" — 2 Sam 6, 21.

"Let them praise his name in festive dance" — Ps 149.

Father Deiss writes, "Consequently the true danger which menaces the church is not the use of beauty to extol Jesus Christ, but the cluttering of our churches with ugliness and boredom, thereby emptying them of our faithful. The true danger is to ignore the invitation of Psalm 149:

"Let them praise Him in festive dance, let them sing praise to Him."

The day's events were climaxed with a Mass in the evening and the singing of Father Deiss' hymns.



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Family should retain position as the first and vital cell

By JOAN HEIDER

"It's all in the family," besides being a current TV show is also a commentary on what family life is all about. Both the issues on the TV show and the issues arising in real family situations can become controversial topics.

In general, families are asking, what is the family expected to provide for its children? What can the school, community and the church provide? Some specific

families are asking: How many of the children's friends can come along on a family trip? How much and under what conditions should the children receive an allowance? Who was responsible for leaving

the gate open so the dog could get loose?

Questions concerning family life in general as well as the daily problems of specific families are important ones. They need to be considered. Maybe some guide on the role of the family could be a starting point. The document on the role of the laity says: "The family has received from God its mission to be the first and vital cell of society."

TO BE THE FIRST and a living cell is what a family is to be for society. That fact by itself gives us the answers to many questions which are presently being asked about the role of the family. If it is living, it is growing. As each member grows the family changes and new problems and

solutions need to be found.

The example which families set in the handling of their own situations are the key for society. Why? Because society is a commune of families. As the numbers of individual husbands and wives separate when problems in the family cannot be resolved; the divorce rate in society rises. As the number of youth in individual families take to drugs as a solution to their difficulties; the drug problem in society mounts higher. The listing of examples could go on and on.

There is no golden key to open the box of cures for all family problems. However, the greatest possibility would seem to be that the family retain its position as "the first and vital cell." If it does it will live, grow, and change to meet the needs as the family lives, grows, and changes. To keep as much as possible "all in the family" will strengthen both the family and society. One builds on the strength of the other.

KNOW YOUR FAITH

Praying and singing together as families

By DOLORES CURRAN

Last fall when our 10-year old was planning a family All Saints Day liturgy, she was going to put a charades game right in the middle but she decided against it. She explained to us, "I was going to have us act out a saint and have the others guess who it was but then I remembered liturgies are supposed to be boring and I didn't do it. Do you suppose we could do it after our liturgy?"

"Liturgies are supposed to be boring" She didn't say it sarcastically or disrespectfully. She stated it as a general fact. What a pathetic but real assessment of the liturgy as seen by the child.

"Do you suppose we could do it after our liturgy?" Isn't that what we always do? The wedding reception and joy comes after the solemnity of the Mass. We observe the Mass and then celebrate. Likewise, during the usual Sunday liturgy, fellowship bursts forth outside the church after an hour of non-enthusiastic monosyllabic responses to the priest's attempt to involve the laity in the liturgy.

WHENEVER I hear parents say wistfully, "I wish we could learn to celebrate Advent with the wreath and say family prayers," my heart goes out to them. They can do it but they have no background of celebrating as a family, no orientation to it, and little help from the Church in doing it.

We successfully stopper our emotions at the church door and then wonder why Mass is such a listless celebration. We keep saying a sense of celebration has to begin in the home but nobody knows how.

For families that really want to start, who want to capture something of the family spiritually evident in that beautiful Sabbath scene in "Fiddler on the Roof" and who are willing to expose their feelings and risk a failure or two, here are some starters.

Learn to celebrate together through a secular event first. If you're embarrassed by the idea of praying and singing together around the Advent or Lenten idea, then try it with a family New Year's party, a family Valentines party, a Mother's and Father's Day party, a wedding anniversary, even a birthday party. Ever notice that we comfortably build traditions for family birthdays but not for anything "religious?"

Take time the first year to develop some family parties. Leave religion and Church and saints and holiness out of them. Get comfortable enjoying each other in

celebration. Then slip into some semi-religious family celebrations: Thanksgiving is a good one. From there, go on to Advent, namedays, baptismal anniversaries, All Souls Day, St. Patrick's Day, etc.

Then go wild. Celebrate an End-of-the-Illness liturgy, Grandma's Coming liturgy, and so on. When it becomes natural, you will find your children saying, "Can we have a liturgy tonight just for nothing?" You have succeeded.

HAVE THE children develop liturgies. Do not always impose them from an adult level. For your next birthday party, suggest to the kids that they plan a family party. Let them know you are there to help them but have them plan the menu, games, songs, decorations, etc.

Try to overcome your adult sense of sacreligion. It can be difficult for the parent who still bows his head at the word. Jesus, to hear his child say, "Hey Jesus, you can come out of the tomb now." But if we are going to develop spontaneous liturgies on their level, we have to curb the temptation to say, "That's not very respectful."

Watch for spontaneous liturgy occasions. These are my favorites. When someone comes home joyously (or sadly) and everyone feels like celebrating, then celebrate. Don't wait for the occasion. We have calendarized our celebrations in the Church and it hasn't worked. There is a great difference psychologically in the thought that "today we must do this" and "today we feel like doing this."

Hitch-hike onto another family that is comfortable with celebrating. Frequently, friends will ask if they can sit in on our Advent or Ash Wednesday or Just Anything liturgies so that they can become comfortable together through other families. It is an excellent way of doing it — something that parishes can do, also, either furnishing demonstration liturgies for parents or furnishing names of parents willing to invite others to watch.

Celebrate with a group of families occasionally. This return to the early Christian community is finding acceptance among Catholics whose parishes are too large to be personal. Get together with a few families like yourself and hold a communal Mother's Day liturgy. Have the men cook the meal and the children plan the liturgy. Graduate to an eventual group penance service. It's a long road for some, maybe, but the trip is fun.



"All in My Family," means a great deal of help and appreciation to this young artist.

The ultimate way to grow to an enlightened state

By FR. AL McBRIDE, O. PRAEM.

So many theories about growing up and maturing stress the beauties and wonders of development, but fail to account for the elements of frustration and pain. Maturity programs are so anxious to lure people into self development with all sorts of positive reinforcement, because they are afraid that any indication of the dark side of the moon will delay psychic blast-off's.

The accents on the positive are wholesome enough, but they lack depth when they are too timid to include the role of having tender and sore spots as an integral part of the total picture of growing up enlightened.

The three readings for the twenty-second Sunday of the year speak loud and clear about the dimension of suffering in human maturing.

In the opening statement, Jeremiah declares that his ministry for the Lord has brought him embarrassment, personal rejection and social derision. Up to this point he had only known the glamor of being a divinely appointed prophet. He knew the vain pleasure of being the top preacher of his time and rather enjoyed his special status as the official mothpiece of the Lord — and recognized as such.

NOW HE FINDS that the people do not want to hear him. They imprisoned him in a public stockade, spat on him and ridiculed him. His dignity is wounded and his body is destined for punishment.

Yet the pain, instead of plunging him into cynicism and despair, reveals instead the extent of the struggle that will be necessary to convert the hearts of his people. Neither charm nor appeasement nor the divine seal of approval is enough. He arrives at the maturer judgment that the work of converting minds and hearts requires agony as well as ecstasy.

The agony is sometimes so great that he thinks he will give up prophecy, but he refuses to be put off. "I say to myself, I will speak in His name no more. But then He becomes like fire burning in my heart, im-

prisoned in my bones. I grow weary holding in the fire. I cannot endure it."

In the second statement, Paul says to his brothers that they must be ready to put their bodies on the line as a spiritual sacrifice. A public form that this will take is that of a counter-cultural ministry. "do not conform yourselves to this age."

Paul thus indicates that the mature judgment will see there are times when one acts pro-culturally, inasmuch as one blesses and encourages the good within the society. Yet there is also the counter-cultural role of the enlightened Christian. This inevitably means conflict and pain, since it is only natural for the culture to resent the dissenter and to persecute him for his efforts.

The third statement comes from Jesus. Like Jeremiah. He has agonized over his task of converting the minds and hearts of the people. Like Paul. He speaks of putting His body on the line for a spiritual sacrifice to communicate to His people the extent of His concern for them.

HE HINTS to His disciples that He has a dark future immediately ahead of Him. Peter appeals to Him for some positive thinking. Jesus harshly repudiates Peter's apparently sane proposal.

But it is not enlightened enough. In fact it is a dark proposal, an immaturity born of the devil. "Get out of my sight, you Satan!" Jesus then advises His men that self denial is a good way to train themselves for the full insights He wishes them to get.

Today's theories of maturity and self development could use the biblical wisdom from this liturgy. Personal conversion, as well as converting others, will include agony. It will involve taking unpopular counter-cultural stands. It will demand a program of self denial as part of the personal training to be spiritually enlightened.

The final note is the readiness for offering one's body as a spiritual sacrifice. This is the ultimate way to grow up enlightened.



"Liturgies are supposed to be boring. . ." But they won't be with a little imagination and help from friends.

Halt 'good conscience' marriage procedures

(continued from page 1)

diocese had 400 "good conscience" cases, while a spokesman for the Boise diocese said it had "about 70 or 80" cases. Spokesmen for the other dioceses declined to specify the number of cases they had handled.

The "good conscience" marriage procedure controversy arose when Bishop Robert E. Tracy of Baton Rouge disclosed in June that his diocese had initiated the practice. The resulting publicity apparently prompted the statement by the Vatican on the issue.

In August, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said that the Holy See wanted dioceses to halt practices "contrary to current discipline" pending a study on the "good conscience" issue by the Vatican and the pastoral research committee of the National Conference of Bishops.

Cardinal Krol said, however, that "it would be rash to conclude that a study must necessarily lead to change of principles or procedure, or that a study precludes the reaffirmation of current discipline." The cardinal said the statement was not aimed at the practices of specific dioceses, asserting, "The problem is not local to any one diocese or nation. It is a problem found in the entire church."

BISHOP TRACY of Baton Rouge, reacting to the Vatican statement, said he was "delighted" that the Holy See and bishops' conference had decided to undertake a study of the "good conscience" issue.

He also said "our diocese stands ready in loyalty and obedience to the Holy See to follow current discipline in the matter while

awaiting its final disposition from Rome and our clergy will be instructed accordingly."

In a separate statement, Bishop Tracy said he would disclose no further information on "good conscience" procedures in his diocese pending the release of the Vatican report. As a result, a spokesman for the diocese Vice Chancellor Father Joel LaBauve, refused to tell NC News Service when the diocese had begun the procedures and how many cases it had handled.

However, a spokesman for the Boise, Idaho diocese was more vocal in his reaction to the Vatican decision. Father Matthew Pu, head of the diocesan marriage court, stated:

"WE'VE STOPPED (the practice). I think they all stopped. The bishop (Bishop Sylvester Treinen) and myself were not happy about it. We have handled them for the past two years and have made people happy by our decisions."

Father Pu said the Boise diocese had "handled about 70 or 80 cases."

Spokesmen for the Portland, Seattle and Birmingham dioceses all said their dioceses had stopped the procedures. However, only one said when the procedures had started and none said how many cases had been processed.

"We never had an official policy. But certainly whatever was done was discontinued," said the Seattle spokesman.

The Portland spokesman said, "on Aug. 11 the archbishop (Archbishop Robert J. Dwyer) informed us to have all 'good conscience' cases suspended in conformity with a directive from the Holy See."

The Birmingham spokesman said his diocese had "a moratorium on the cases," which he said started one year ago.

A SPOKESMAN for the Baker, Ore.

diocese said, "Actually, we haven't had them for the last year. The problem just hasn't arisen in the last year since he (Bishop Thomas J. Connolly) has taken office. We did it for about a year before then, and only in an extreme case where certain conditions were met."

He added that Bishop Connolly has been very busy and hasn't discussed it (the Vatican ruling) with his subordinates. He said it was not known what action Bishop Connolly will take on the "good conscience" issue.

The chancellor of the Helena, Mont. diocese, Father James Proyst, said, "Well, we never used it very much. It's such a rarity that it hasn't had any effect on what we're doing. We're just using the regular procedures of the marriage tribunal."

He further stated, "We've never had it

formally instituted in the diocese. I don't think we had one in the last year."

Officials of the Pueblo, Colo. diocese were unavailable for comment.

MEANWHILE, in Rome, Cardinal Dino Staffa of the Signatura, a high Church court, said he wished to clarify an earlier report that "speaking as an individual, not as an official voice of Signatura," he had told visiting U.S. marriage tribunal officials that "there was room in the Church for the 'good conscience' process."

The cardinal acknowledged that he had discussed the topic with the officials. He said, however, that he had told the priests that "one solution could be sought in the internal forum for those cases in which the first marriage was really null but the invalidity could not be proved in the external forum (in regular adjudication)."

Editorials not Vatican policy

VATICAN CITY — (NC) — Opinions expressed in the editorials columns of the Vatican weekly magazine, L'Osservatore della Domenica, are strictly those of its contributors and not to be taken as policy or position statements of the Vatican according to Enrico Zuppi, editor of the weekly.

Zuppi insisted on this point after being questioned about a recent editorial in the weekly that was critical of Sen. George McGovern's campaign promises to bring the Vietnam war to a quick end and return all American prisoners home.

THE EDITORIAL said that McGovern's campaign "helps the government of Hanoi and the Vietcong," but it does not help the official peace overtures of the Nixon Administration.

The editorial was signed by Federico Alessandrini, head of the Vatican's press office.

Discussions held on homosexuality

BELO HORIZONTE, Brazil — (NC) — During a seminar on homosexuality Bishop Serafin Fernandes de Araujo, auxiliary of Belo Horizonte, said the matter "deserves all respect and serious approach, within the bounds marked by science, not emotion."

A group of psychiatrists, endocrinologists, priests and Protestant ministers shared the discussions.

Schools stress motivation and teacher effectiveness

(continued from page 1)

The concept would involve selecting teachers with special knowledge or abilities and making these available throughout the school system. A teacher noted for lectures on chemical valence, for instance, could be taped or video taped and could be used as an aid to another teacher elsewhere in the system. The idea is to "spread around our mental talent," he said.

As for the schools "outside relationships," Lynch said the system has a very good working relationship with the local and federal public school officials. The Catholic schools do benefit from Title I federal funds involving reading skills because the law requires it, he said. He added that he would like to see broader cooperative use of available public facilities where the law permits and said that some kind of tax break for parents of non-public school children would be the real answer.

But he said many public officials are waiting for the school population to decline in the next few years, making more room in the public schools to absorb any children from closed private schools. He said this takes some of the pressure off the officials to share the revenues with non-public school users.

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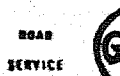


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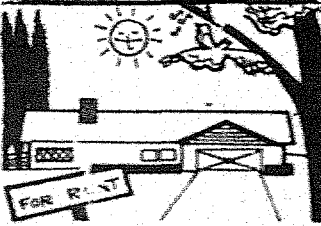
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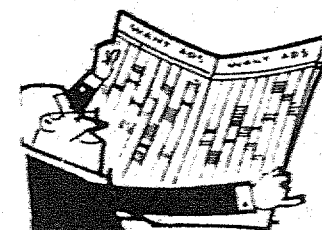
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