

Bishops review changes in Catholic life in U.S.; list positives, negatives

WASHINGTON — (NC) — "American Catholicism is changing, not collapsing," said the bishops of the United States in a state-of-the-Church paper prepared for the World Synod of Bishops meeting in Vatican City this fall.

The synod theme is evangelization and the U.S. bishops agreed that "effective evangelization lies at the heart of what is needed now."

BUT in order to evangelize effectively, the Church must first understand what that means now and, second, "determine which means can best reach and touch minds and hearts today."

These evaluations are contained in "A Review of the Principal Trends in the Life of the Catholic Church in the United States," written by the National Conference of Catholic Bishops and released June 24.

Noting that Catholic life has "changed markedly in the last 15 years," the bishops said that "the pertinent issue now is whether Catholics in the United States are more powerfully formed and influenced by the Church or by secular society."

They admitted that for a large number of Catholics secular society's good and bad elements are the most important influence, but, they added, another segment of the Catholic community still holds Church beliefs in a "position of centrality."

THE bishops listed negative and positive

Next 'Voice' to press early

Since the July 4th holiday will be observed on Thursday, The Voice will go to press one day early on Tuesday, July 2.

News for next week's issue must reach The Voice, P.O. Box 33-1059, Miami, Fla. 33138 no later than Monday morning, July 1.

elements of changes in Church life in this country.

On the negative side:

- "Polarization and ferment are widespread in the Church, not least in the Religious life."
- "The shortage of vocations to the priesthood and Religious life remains a serious problem."
- "Departures from the active ministry continue at a disturbingly high rate."
- "There is even evidence that weekly Mass attendance has begun to decline significantly."

(Continued on page 24)

Ordination of Miami priest set in Ireland

An Irish youth who assisted as a seminarian in Holy Family parish, North Miami, will be ordained a priest of the Archdiocese of Miami during sacred rites of ordination on Saturday, June 29 in Ireland.

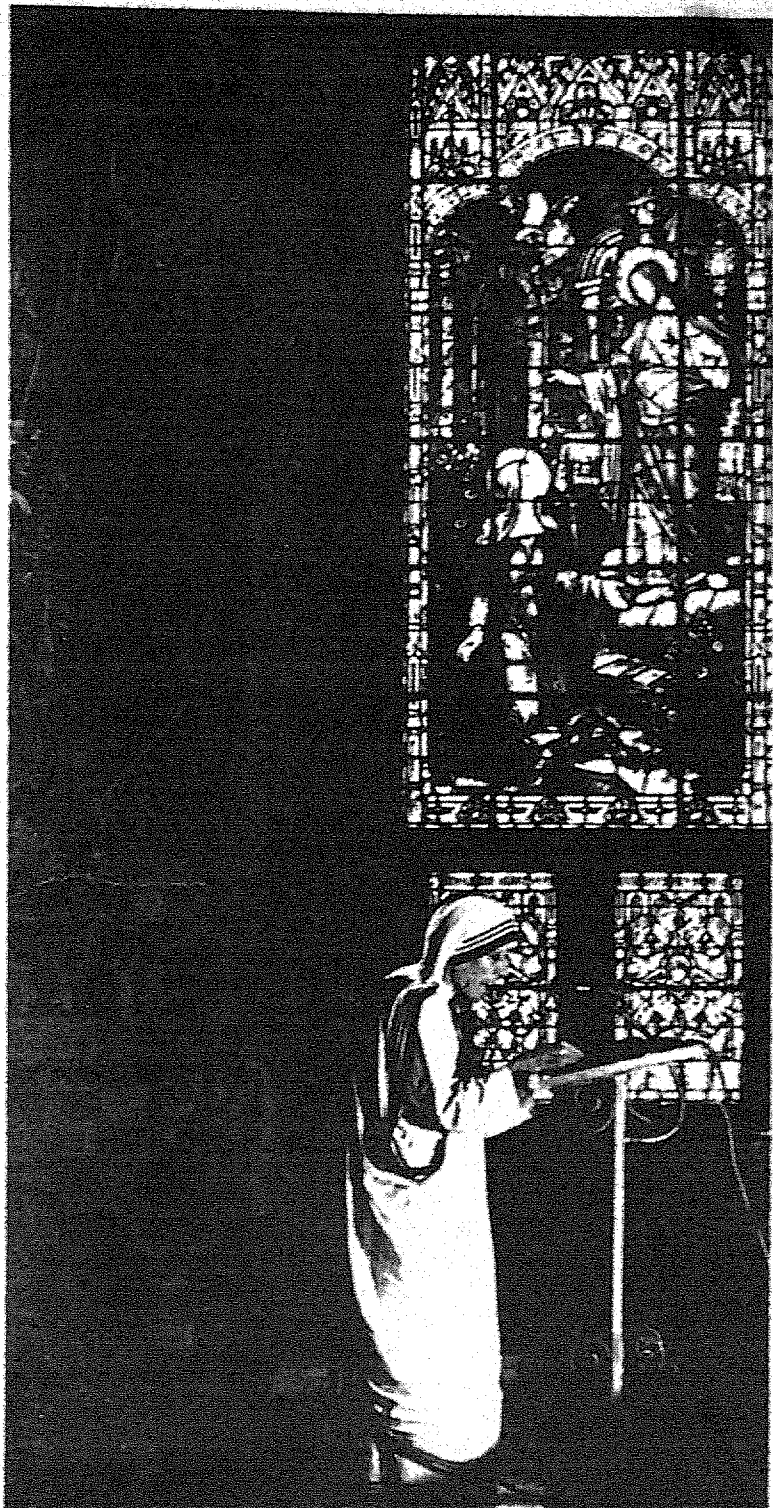
The Rev. Mr. Stephen O'Dea, one of the seven children of Mr. and Mrs. Edmund O'Dea, will receive the Sacrament of Holy Orders from the Most Rev. Eamonn Casey, Bishop of Kerry, in the ordinand's home parish church in Kilmallock, Ireland.

From 1972 to 1973 the ordinand assisted in Holy Family parish where he did census-taking, preliminary details for home Masses, worked with the youth of the parish and inaugurated a program of visits to homes for the aged in the area. He also taught Religion classes in the school and was a member of the staff preparing both parochial and public school children for their reception of First Confession and First Holy Communion.

The Rev. Mr. O'Dea attended St. Munchin Seminary, Limerick and completed his studies for the priesthood at St. Patrick Seminary, Carlow, where his younger brother, Pius, is also studying for the priesthood of the Archdiocese of Miami. He has a sister in religion, Sister Marie O'Dea and an uncle who is a priest, Father Patrick O'Dea.



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



INDIA'S MOTHER Teresa, internationally known advocate of the poor visited the Archdiocese of Miami this week and is shown speaking to one of the many large assemblages who gathered to see and hear her. See other photos, Page 5.

Welcomed at Mass by Archbishop

Mother Teresa: See God in poor

By BOB O'STEEN

Mother Teresa, the famed nun of Calcutta, visited South Florida this Monday and Tuesday and told listeners in St. Mary Cathedral and Gesu Church the poor are "everywhere around you, not just in India."

"Much is written about the poor," she said as the overflow congregation listened intently in the Cathedral Monday night after Mass celebrated by Archbishop Coleman F. Carroll. "We see the poor, but do we really try to know the poor? They are the people who have no one to touch them, no one to love them, no one to talk to them."

Hundreds strained to catch every word as the Yugoslav-born 63-year-old founder of the Missionaries of Charity spoke from the altar rail, her hands folded together, barely moving, her quiet voice aided by a microphone.

"IN AUSTRALIA we found an old man in a small room, covered with dirt, living like an animal. I asked if I could wash his face and help him, and he kept saying, 'I'm all right. I'm all right.' I said you'll be more all right if you let me wash you, so finally he said I could."

"Then while cleaning up his room, we found a beautiful lamp covered with dirt. I asked why he never lit it and he said 'No one ever comes here. Who would I light it for?' So I asked if he would light it if I sent the Sisters to see him and he said he would. Now his lamp is lit."

"Do we really know the poor?" she asked.

"In Ethiopia the other day a whole village was found with every person in it dead of hunger. Yet I find that easier to overcome than the hunger in Harlem, in a country of abundance."

The poor, she said, are not only in the hungry countries.

"In London, we found a poor man sick and starving. We were going to feed him and he said 'no food.' He said 'just take me to a place where I can sleep between two sheets.'"

"Do we really know the poor?"

MUCH of the evil and conflict in the world exists because "we are too busy in the home for the family to be together." This was a recurring theme throughout her two days

here, that the family is too busy to care for one another.

"This is poverty," she said.

"We can have material things but we cannot overcome what's inside."

(Continued on page 3)



INDEPENDENCE Day, celebrated this week by Americans everywhere, includes the traditional Fourth of July fireworks which light up the sky with a brilliant reminder of the birth of the United States.

Drive for more vocations takes many forms

Trips to the Archdiocesan seminaries and to convents; essay contests for students; discussion groups involving parents; daily prayer for vocations — these ideas and more are being put into practice by a number of parish vocations committees to encourage young men and women to consider the Religious life.

Begun about a year ago by Archdiocesan Vocations Director Father John McGrath, the program to establish committees on the parish level to encourage vocations has grown steadily.

"We now have 22 parish committees, with an average of one new one starting each month," Father McGrath said, praising the work of existing groups and urging parishes without committees to establish them.

"We need these vocations committees very badly — they are the best way to encourage vocations within the local community as well as involve people on the parish level."

HE POINTED OUT the different needs of each parish — some with schools, some without; some with large groups of young people, others with only a few.

"The individual parish vocations committee can adapt its program to the suitability of the parish circumstances," he said, noting that the Vocations Office has materials on how to start a committee and suggestions for programs.

Of the parishes which have already established vocations committees, each has placed emphasis on projects suited to its individual needs.

Vocations Sunday, observed in May, lent itself to projects in many parishes such as open house at convents, prayer vigils for vocations and homilies on the need for more men and women to enter the Religious life.

Nativity parish, Hollywood, initiated an essay contest on "The Need for Vocations" last year for seventh through 12th graders in the school. It will be continued this year and expanded to incorporate a poster contest, also.

PERIODICALLY, one of the eight committee members stations himself outside the church after all masses to sign up parishioners who will recite the Rosary once a week for nine weeks or agree to say another prayer for vocations daily for a given period of time.

Plans for next year include trips to the seminaries and convents for students, and a card party to raise funds for contest prizes and activities.

At Immaculate Conception Church, Hialeah, a weekly program involves six couples invited to a private home to discuss vocations with a member of the parish vocations

committee. Each of the invited couples is also asked to host such a meeting and invite six other couples.

Each of the eight members of the committee wrote a talk, which he presents to various parish groups such as Confraternity of Christian Doctrine classes the Catholic Youth Organization and women's clubs.

The committee has taken a special interest in the altar boys, taking them on trips to the seminaries and various other places. The girls in the school have visited the Sisters of Mercy Novitiate in Deerfield Beach.

Talks by priests, deacons and laymen stressing the importance of vocations have been a point of emphasis at St. Christopher parish, Hobe Sound. Parishioners are asked to pray for vocations through reminders at society meetings and by the presence of vocations posters in the building.

St. John the Apostle parish, Hialeah, has focused most of its activities on discussions with parents and children, who meet with priests and Sisters to talk about vocations.

Father McGrath, concerned that the summer slowdown would affect the formation of new parish vocations committees, commented that "Archbishop Carroll has wholeheartedly approved the idea and urges each parish to form its own vocations committee."



HUNDREDS of Legion of Mary members participated in a pilgrimage of preparation for the Holy Year to Our Lady of Cobre Shrine last Sunday following a day of conference and dialogue on Saturday.



VISITING LEGION member, Bill Peffley of Norristown, Pa., vice president, Philadelphia Senatus led members in song during a rally which followed the pilgrimage at the shrine. He's the author of a record album entitled, "The Mary Songs," and a legionary for 16 years.

To serve as state representative

Education group picks O'Malley

TALLAHASSEE — Charles J. O'Malley, Coordinator for Education of the Florida Catholic Conference, Inc., has been named Florida Representative for the Council for American Private Education, a national organization which serves as a unifying agency and voice for most private elementary and secondary education in the U.S.

CAPE executive director, Dr. Robert L. Lamborn, in announcing the appointment in Washington, D.C.

stated, "We are delighted that Mr. O'Malley has accepted the invitation to act as a contact point for communications between our national organization and the private elementary schools of Florida."

"HE also will provide a valuable liaison function with U.S. Office of Education regional personnel and with representatives of the Florida State Dept. of Education. Through his service, we anticipate a mutually beneficial exchange of ideas and infor-

mation on matters of significance to American private education."

Membership in the CAPE includes 10 national organizations serving or operating non-profit private elementary and secondary schools which subscribe to nondiscriminatory admissions policies.

Formerly Archdiocese of Miami assistant superintendent of schools in charge of governmental programs, O'Malley was appointed to the headquarters staff of the Florida Catholic Conference, Inc. in 1969.

He was graduated from De Paul University, Chicago, with a Bachelor of Science Degree in Physical Education and took graduate studies at Northwestern University, the University of Miami, Barry College, Indiana University and Emerson College, Boston.



FOUR CUBAN refugees recently rescued after three days at sea in a raft made of inner tubes talk with Msgr. Bryan O. Walsh, Archdiocesan Director of Programs for Refugees, Migrants and Travelers. Julio Suarez, Orlando Fernandez, Sergio Suarez and Orlando Gomez, are the first men known to survive the hazardous trip from Cuba since November, 1973.

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Church in an era of great vitality, Pope Paul says

By JAMES C. O'NEILL
VATICAN CITY — (NC) — Despite the suffering and inner conflicts troubling the Catholic Church the present time is nevertheless "an epoch of extraordinary vitality for the Church," Pope Paul VI told assembled cardinals in Rome on June 22.

The Pope addressed more than 80 cardinals who had come to extend their best wishes to him on the anniversaries of his election as Pope

cially created needs. Man is above all conditioned today by a materialistic atmosphere from which he cannot free himself.

To counteract all these forces, the Pope continued, the Church has the mission of preaching that man is made for the true, the good and the beautiful.

HE added:

"In accordance with her religious and human character she is at the disinter-

of doctrine and morals. In this area, he said, "there is certainly no lack of dangers and deviations and we incessantly call the attention of all our sons and daughters to them."

But even on this highly delicate point it seems to us that the effort of reconciliation characteristic of the Holy Year must make itself felt.

"The Church must more clearly rediscover her identity in the unity for which Christ prayed at the Last Supper. All

tions on the laity, the Pope next addressed his thoughts to priests and the call of the Holy Year to them to examine closely their own vocation.

He declared:

"We know how the sometimes tormenting search to find their place in the community has led some priests to confuse their particular mandate with a role that is social, political and pragmatic. It has induced them to imitate the world and to immerse themselves in secularism. We would like to say to all priests, as an encouragement to the fervent and as a caution to the rest-

less, that the only identity for us is that which we have with Christ. He is our model — he who is poor, humble, sacrificed, intent only on the glory of the Father and the salvation of souls."

THE VOCATION crisis also came in for papal comment.

The Pope gave several reasons for the crisis. The main one, he said, is modern man's lack of "the time and taste for intimate meditation, for that interior silence in which alone it is possible truly to know oneself and to hear the voice which for some takes the form of the persua-

sive invitation: Come follow me."

Other reasons he gave included widespread secularism and "absence of uncertainty, a provisional element as it were." By this, he explained, he meant "an outlook that is encouraged by a certain theological approach. It deters people from undertaking a life that is indeed rich in spiritual satisfactions but also full of sacrifice and renunciation, which can only be faced by those who can give themselves with tranquil and courageous enthusiasm to the mission of bringing to their brethren the certainties of faith."



Addressing some of the more than 80 cardinals who had come to congratulate him on the anniversaries of his election as pope and his coronation, Pope Paul said that despite the suffering and inner conflicts troubling the Church, the present time is "an epoch of extraordinary vitality."

June 21) and his coronation June 30.

In talk, Pope Paul reviewed a number of problems both inside the Church and on the "chessboard of the world" as well. He specifically singled out northern Ireland, the Middle East and Portuguese Africa.

NOTING that the opening of the Holy Year with its twin themes of renewal and reconciliation is only months away, the Pope first talked of how true observance of the Holy Year can help solve some of the evils in society today.

"Man's condition is very uncertain," he said.

"Violence in all forms degrades him and drags him down to the level of a pawn in a blind chess game and not infrequently destroys him ruthlessly and cruelly," he declared. Man is also being manipulated by mass media and "the consumer society makes him the slave of artifi-

ed service of mankind, all mankind, without distinction of mentality, race, religion or culture. She is there as a presence at once disturbing and beneficent, as the privileged meeting place of men with God and with one another, for the discovery of that which ennobles them and unites them, making them brothers."

Pope Paul referred to the "joy of meeting almost every day" with bishops from all parts of the world who report to him of "the innumerable and ever new testimonies" of the vigor and inexhaustible vitality of the Church. "Even though there are grave problems, nevertheless there is much which gives great hope and optimism," he said.

The Pope then turned his attention to various internal aspects of the Church which have been very much in his mind.

HE first touched on the field

the currents existing within the Church must make a sincere effort to rediscover themselves in the unequivocal and organic, indissoluble and unrenounceable unity of faith and the charity."

TOUCHING on the role of the laity today in the Church, Pope Paul declared: "We ought above all ask ourselves how we can assist the faithful laity in admitting them to an effective and ever more intense participation in the life of the Church."

"The Holy See, alert as it is to the signs of the times, does not let slip the opportunity to introduce the men and women of our day every more actively into the dynamism of the Church's life by the measures it takes in the liturgical and doctrinal fields and by its provisions for catechetical, organizational and social renewal."

Passing from observa-

Lake Worth priest gets post in Rome

LAKE WORTH — A Maryknoll priest who is a native of this city has been appointed Procurator General of the Maryknoll Society with residence in Rome, Italy.

Father Joseph R. Lang, M.M., a 16-year veteran of Maryknoll's missions in Peru, returned to the society's international headquarters in 1968 to assume duties in the treasurer's department.

While in Peru, where he was assigned following his ordination in June, 1952, Father Lang was rector of the century-old San Ambrosio Minor Seminary in Puno and later of the new San Martin de Porres Seminary which he

was instrumental in building. He was also involved in building the first parochial high school in southern Peru.

A SON of the late Joseph and Marie Lang of Lake Worth, Father attended St. Ann School after which his family moved to Catonsville, Md., where he attended St. Charles College and then entered Maryknoll Seminary in 1946. In 1952 he was awarded a Master's Degree in Religious Education.

His sister, Mrs. Margaret Violette resides in Lake Clarke Shores, and his brother Wilfred Lang is a resident of this city.

Known as the Catholic



FATHER LANG, M.M.

Foreign Mission Society of America. Maryknoll was established by the U.S. Bishops in 1911 to represent the American Catholic Church in foreign lands. The society currently has more than 700 priests and Brothers serving in lands in Asia, Africa, and in Latin America.

Enthusiastic welcome in Miami

Mother Teresa: 'Poor everywhere around you'

(Continued from page 1)

"In England, a boy came to us and said my parents don't want me because my hair is too long. We tried to help him. Later we found him in the gutter with an overdose of drugs. Imagine what those parents will have to face on judgment day."

A constant theme throughout Mother Teresa's travels and talks is not that the poor in India need help but that each individual must help those next to him.

"It is easy to give to others, those far away, those overseas. But first we must give to those at home. The poor may be my wife, my child, my husband, my next door neighbor."

The order that Mother Teresa founded in 1950 has grown to over 850 members, a great expansion in a time of declining vocations, based entirely on a calling of love and self-denial. She and her sisters have nothing of their own but two saris (a basic wearing apparel) and a tin pail to wash them in. They live and work among the poorest of the poor as well as the dying whom they gather up each day during their rounds, not only in India, but in Venezuela, Ceylon, Tabora, Tanzania, Rome, Australia, England, Jordan and Harlem.

"TO BE ABLE to know the poor, we ourselves must be poor. Do we ourselves know what it is like to be hungry, thirsty, to be sick, in prison, homeless, roaming the streets alone, place to place? If we knew this, that knowledge would lead us to love them."

Why is it that Mother Teresa and her Sisters so willingly reach out to the 46,000 lepers they help and the sick and dying?

"Because we believe we are touching the sick Christ, the imprisoned Christ, the dying Christ," she told an audience of poverty workers prior to the Mass.

"Those of you who teach," she admonished, "must not teach only theory, what is written in the book, but teach what is written in their lives. Don't do social work as a profession. Do it as

a service. I beg you, do it as a love service."

After the Mass at St. Mary's Monday evening, there was a reception in Cathedral Hall attended by over a thousand well-wishers who thronged around Mother Teresa, grasping her hands, kissing her, pressing rosaries into her hand for her touch, and giving offerings while she humbly greeted each one with a kiss or hand shake after a long day and tiring schedule.

ASKED WHICH was easier, taking care of the sick in Calcutta or traveling and answering all the people's questions, she said, "Oh, taking care of the poor. This (traveling) is a crucifixion." But, she added, "We do it for Christ."

On Tuesday she visited a women's jail, a day-care

center and the elderly at the Catholic Spanish Center in downtown Miami. Following noon Mass at Gesu where she spoke to another overflow congregation she attended an ecumenical service in front of Gesu, attended by dignitaries and clerical leaders and was awarded the keys to the city.

Mother Teresa is touring to meet with her Sisters in various countries and is speaking and meeting with other people along the way. In India she was given a free plane pass by Prime Minister Indira Gandhi, the only person ever to have been given such an honor.

She has been honored by Pope Paul with the Pope John XXIII Peace Prize and has been given the \$85,000 Templeton Foundation Prize by Prince Philip of England.

Renick named head of Scout Council

Ralph Renick, Vice President for News at Miami's WTVJ-CH. 4 is the new president of the South Florida Council, Boy Scouts of America.

Elected by some 300 voting delegates at the annual meeting held Monday at Miami-Dade Community College, North Campus, Renick, who was attending a meeting of National Broadcasters in New York, was seen and heard on video-tape by the assembled representatives sponsoring Cub packs, Scout troops and Explorer posts in the Dade, Broward, and Monroe County areas.

HIS message pointed out that "Scouting has a commitment to 35,000 youth and 11,000 local adult volunteers for the balance of 1974 and into 1975 and the Good News of Scouting will be brought to fruition through sound character development and citizenship training — both basic tenets of Scouting." He also noted that "preparing for life means finding one's capabilities, talents and strengths. Scouting is America's prime resource

that involves youth in a fun-filled, educational process of self-discovery."

A member of St. James parish, North Miami, who serves on the Archdiocese of Miami Radio and Television Commission, Renick pioneered in television in Miami. He served as general chairman of the 1969 Archbishop's Charities Drive.

GRADUATED from St. Mary's High School he studied at the University of Miami and was awarded a Bachelor of Arts degree majoring in radio and television. Appointed first news director of South Florida's first TV station in 1950 he inaugurated the first daily television newscast the same year. Since 1958 he has been Vice President in charge of news at WTVJ.

A past national president of Radio Television News Directors Ass'n., he is a member of the Advisory Board at Barry College, and of the Board of Directors of Boystown of Florida. A widower, with five daughters and a son, he has been the recipient of numerous national awards for his television reporting.

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Mother Teresa, you have left, but your love stays

By BOB O'STEEN
Voice News Editor

Mother Teresa, you have visited us and gone, but your image remains . . .

Molly Turner of Channel 10 sweats under the television lights and has to mop her face before the camera can turn on her, as she talks to the famous nun from India.

But Mother Teresa, you are powder cool in your "cheap" cotton sari, hands folded in lap. You come on not like the lightning dedication you have generated around the world, not with flashing charisma, but more like a soft, insistent tide that cannot be turned away. A tide pushing love and goodness onto the shore of humanity, sweeping in its arms the derelicts, the dying, the dirt poor, the ones who normally litter the shore of society as so much refuse.

BARELY 90 pounds, hardly five feet tall you have entered the roomful of newsmen and cameras bearing with you the reputation of having been responsible for the care of 23,000 dying people you and your Sisters have picked off the streets of Calcutta and the 46,000 lepers you embrace with healing love and medicine and the hungry fed with your 3,000 meals cooked daily and the thousands of cast-off women violated during the Pakistan-Bangladesh war, but whom you took in until families either decided to take them back or until so many boys came to marry them that you finally didn't have enough girls for the boys.

All this, and more, you bring with you, and Monsignors and gruff newsmen fidget, unaccustomed to the presence of one such as you, as you patiently answer the same questions for the thousandth time, your "crucifixion," in the world of mass media and affluent glittering America where you are, at heart, uncomfortable but give no hint.

"You don't even look warm," says the

television lady as she pats her face, in the 90 degree heat, though the lights are focused primarily on yourself.

"I am used to it. It sometimes is 120 degrees in India."

SERENITY is no exaggeration. You speak always in a soft low voice, talking of love and God, "not social work, but love service," as in St. Mary Cathedral when you stood like a small icon at the altar rail, hands folded before you, as always, in the position of humility and respect, hands strangely firm and strong, belying your frail appearance, slightly bent forward as if in constant prayer. But, of course, you are not frail or you could not walk the streets of Calcutta salvaging your "sick Christ, dying Christ, imprisoned Christ."

You stand beneath the high vaulting ceiling of the cathedral and your small voice fills the intent silence. Every seat is filled and not one cough can be heard as every listener cranes forward to catch every word. A priest admonishes a lady in front of him for making noise.

Your words are the building blocks of eloquence, not because of flamboyant prose, but because of their truth and because they derive from the heart of experience. You said it best yourself: "Don't teach theory of poverty or what is written in books, but what is written in their lives."

AND SO, like a tide of goodness you wash the cathedral with your words of what you have read in their lives, like Christ telling parables from real life: the dirt-ridden old man in Australia whose face you cleaned and whose derelict and long-abandoned lamp you brought to life just as you brought his spirit to life again with your kindness; and like the old man in Calcutta, maggot-eaten and wretched, who, confronted with your beauty and compassion, said, "I have lived like an animal,

but I will die like an angel"; and like the boy who came to you and said, "My mother does not want me and my father does not want me. Please, you will take me . . ."

And yet you say such illness is not the greatest sickness. "Today the greatest sickness is not cancer or leprosy but loneliness." And your cure is a beatitude, almost lyrical. "Today, we must be somebody to somebody."

And strangely, you do not speak only of your poor in India or Bangladesh, but of the poor in our abundant Western world. "The poor may be my wife, my child, my husband, my next door neighbor," and when a brash young radio reporter tries to trip you up, like a Pharisee badgering Jesus, and asks you why India does not control its population if it is so poor, you answer, "America has birth control, why does it not feed its poor?" And he cannot answer.

AGAIN, THERE is the insistent tide of simple love, that insists even in the midst of the worst deprivation, that poverty of material goods is not as important as the poverty of the spirit, whether in America, England or India. Loneliness, families too busy to have time for each other, youths too busy with themselves to really know each other — "This is poverty."

And if anyone doubt the power of your love and the hunger the world has for one such as you, one who has no time to get discouraged at the vastness of poverty because "we must first help these in need next to us, here and now, not worry about tomorrow, not those far away, but those who need help now, today," then they should look in on the reception after the Mass.

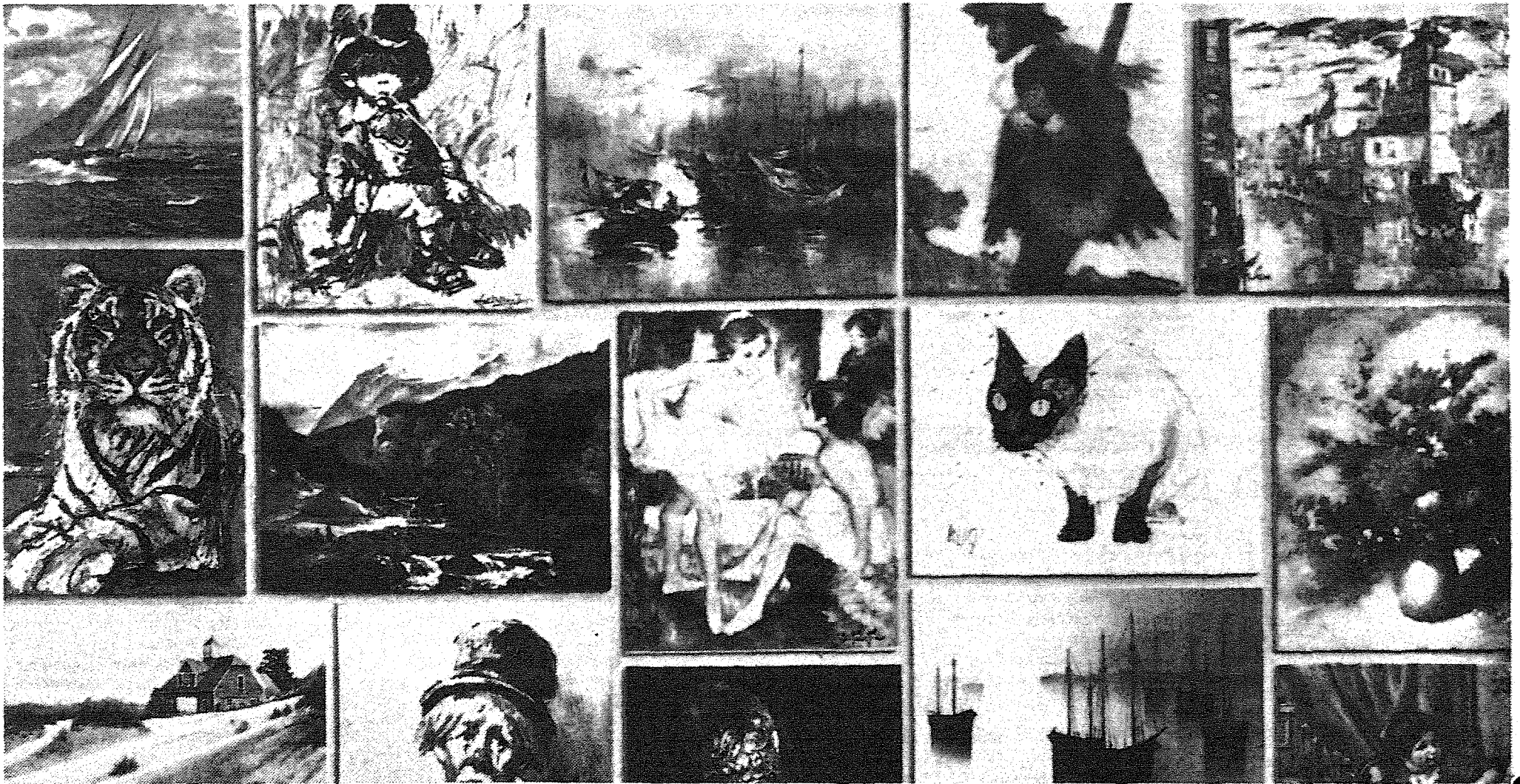
YOU STOOD, back against the two-foot high stage bent backwards as the people

poured in by the hundreds, pressing in like the masses of humanity must have pressed in on Christ at times, hungry for a person of purity and love. They came from all sides, touching your hands, kissing you and being kissed in return, pressing rosaries in to your hands for your touch.

"I love you," they would say. "You are beautiful," said another. "God bless you for your work," said many, and others, unthinkingly, asked and received your autograph, and you stood stoically, exhausted from your long day but smiling and shaking each hand as the small sea of people pressed forward, as a human protective cordon was formed and one newsmen held his arm around you as support, almost moved to tears as the outpouring of love flowed on and on for over an hour, like an unquenchable thirst, and the smiles that lit your face like a lamp for each child that came forward, radiating the special love you clearly held out for the young ones whose innocence is yet unspoiled, and for the stricken young man who asked you to touch his crippled leg and pray for him, and the other Sisters and priests who also embraced you, a human tide responding to your own ebb and flow of words and deeds, while you would not stop long enough to sip the cold water someone had provided for you, until at last the stream of people exhausted itself and you were accompanied out amid spontaneous applause as you nodded and bowed in response, as always, hands folded prayerlike in front.

Outside, accompanied by a large Monsignor on one side and a police officer on the other, you walk briskly along in the dark toward the convent, again looking like a small white icon, while back inside the hall the thousand or so who have touched you and been touched by you feel one notch closer to the angels.

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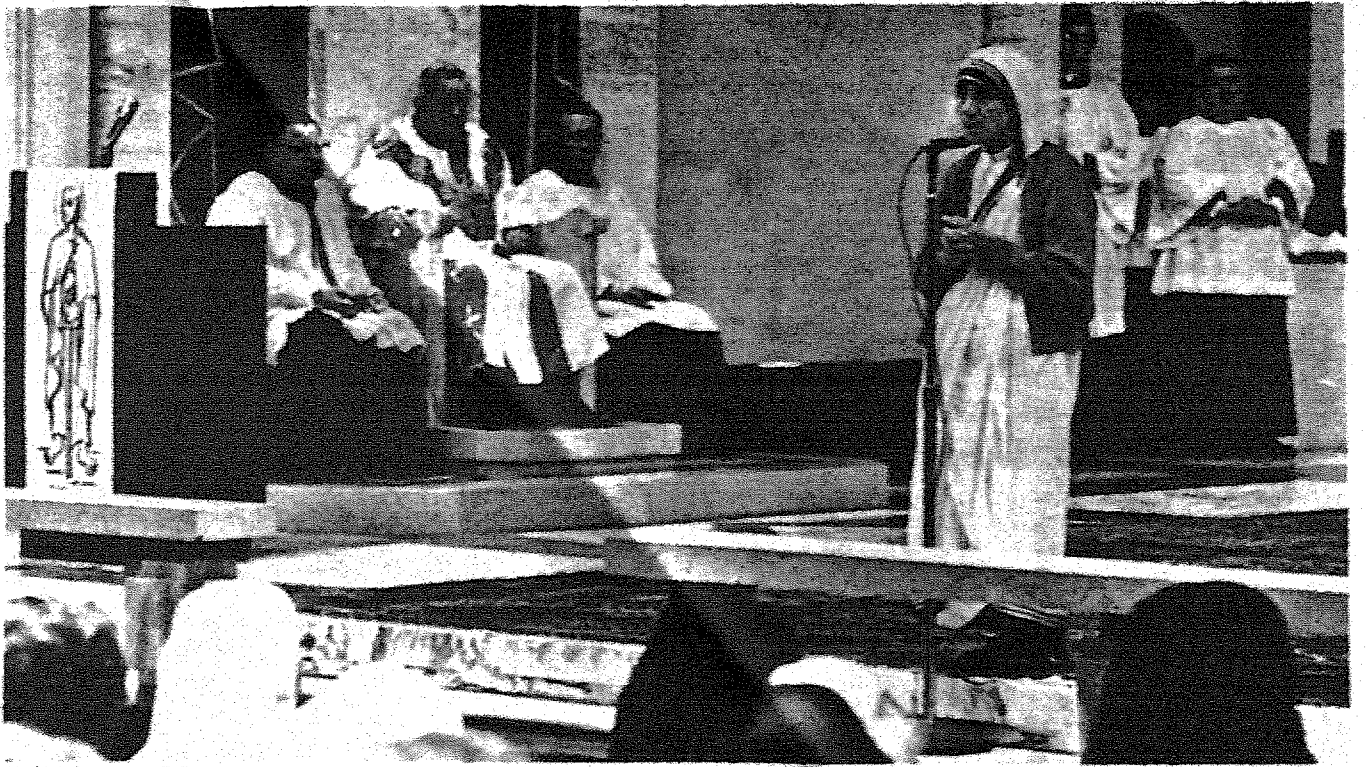


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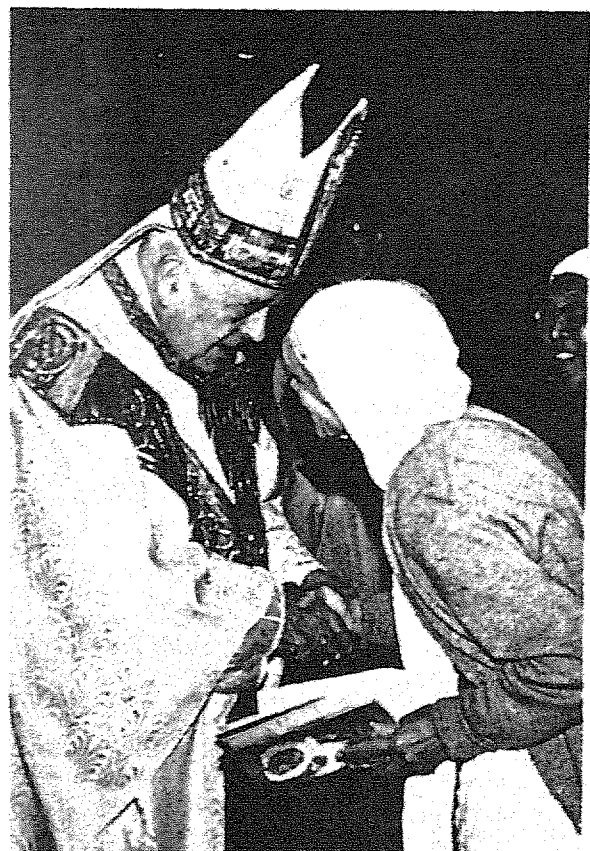
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Humility, piety mark visit by nun from India

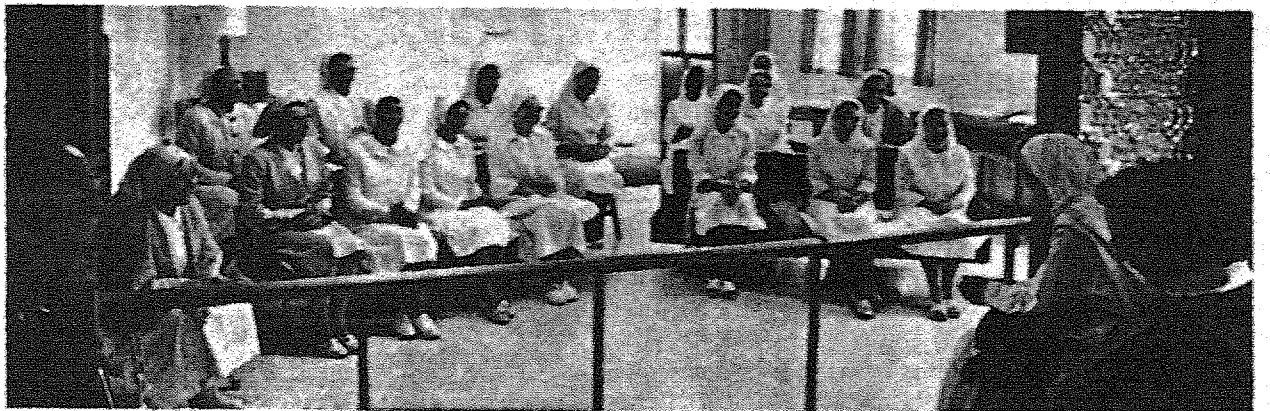
Compassion for the impoverished of every country was urged by Mother Teresa in St. Mary Cathedral following Pontifical Mass celebrated by Archbishop Coleman F. Carroll, left, last Monday evening.



CHILDREN at Miami's Centro Hispano Catolico crowded around Mother Teresa during her visit there on Monday, left. At right, the nun, who is probably the most famous Religious in the world, talks with an agricultural farm worker at Delray Beach.



WELCOME to the Archdiocese of Miami was extended to Mother Teresa by Archbishop Coleman F. Carroll at the Cathedral.



POOR CLARE nuns at Christ the King Monastery, Delray Beach, were among those visited by the founder of the Missionaries of Charity during her two-day visit to South Florida which included visits to Archdiocesan projects and institutions.

ing her two-day visit to South Florida which included visits to Archdiocesan projects and institutions.



WOMEN'S Detention Center for Dade County was one of the early morning stops of Mother Teresa Tuesday where she is shown talking with inmates.



RECEPTION for Mother Teresa in Archdiocesan Hall attracted hundreds of guests including native Indians, Rathindra Roy, Calcutta; and Kamlesh Kumar, New Delhi, shown with the famous nun and Msgr. Bryan O. Walsh.



ACCLAMATION for tiny Mother Teresa by civic leaders on the steps of Gesu Church followed an ecumenical service which attracted leaders and persons of various faiths. Archbishop Carroll is shown as he cited the privilege accorded the area by the nun's visit.

Freedom of the people is really triumph of court's decision

Freedom of the press is not really the point. Freedom of the press is ultimately freedom of the people.

In the Supreme Court's decision this week upholding the right of a paper to criticize a candidate for office without necessarily providing him space to reply, the justices simply interpreted the wisdom inherent in the Constitution's First Amendment.

This wisdom is the result of obvious logic but born of the Founding Fathers familiarity with the oppression they and their ancestors had fled from. The revolutionaries of the American Colonies had, themselves, criticized the Colonial government in print and knew the need of free expression in the written word if the people themselves were to be free.

And thus, when they wrote the constitution for their own government they saw that the people must be free to speak. And that is what freedom of the press means — freedom of the people to speak.

If you want to express a political viewpoint or oppose a candidate from a park bench to half a dozen people, this is your right in a free country. If you happen to own a printing press and want to express your views to hundreds or even thousands of people, that is merely an extension of your right as an individual and is formalized in the First Amendment freedom of the press provision.

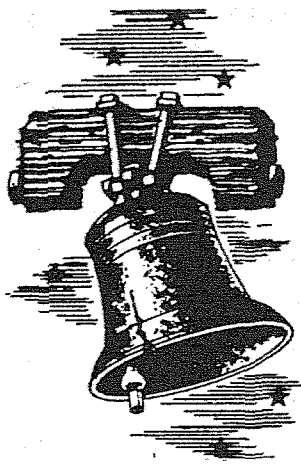
And as for the freedom being abused as a weapon against a private individual, the libel laws protect against that, and it is only candidates or other public figures in their public aspects that are subject to press scrutiny and comment.

Then, some people might say, "But what about the responsibility of the press. How can it be guaranteed?"

The answer is that it cannot, at least not by the government. Chief Justice Warren Burger said, "A responsible press is an undoubtedly desirable goal, but press responsibility is not mandated by the Constitution and like many other virtues it cannot be legislated."

For so-called responsibility to be legislated, the government would have to set up guidelines to be followed in practically everything the press wrote about. And when that happens you have exactly the kind of press you see in many foreign countries with dictatorships which allow the press to function as long as it does so in a "responsible" way.

The wisdom of the Constitution is in the realization that as long as freedom of comment prevails, the truth will average out and the people will ultimately judge what is right.



"SEE Christ in each man" was the message Mother Teresa left with South Floridians during her visit earlier this week. Seeing Christ in each man means making sure each man is able to live with the dignity due a man. Those fortunate enough to have the necessities of life can help people like this

elderly Cambodian refugee and 36,000 others like him in a refugee camp at Kompong Thom by their assistance to Catholic Relief Services, which has been providing food, clothing and medical supplies to the camp.

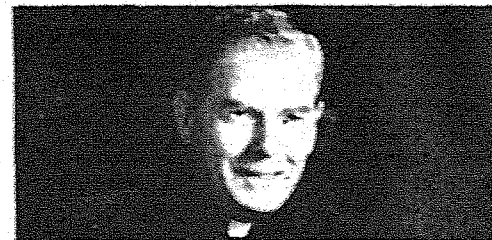
Pope's call for Latin chants not a call for Latin Mass

By MSGR. JAMES J. WALSH

It seems inevitable that some will misinterpret Pope Paul's words the past few months concerning the Liturgy and come to the conclusion that he is now calling for a return to the Latin Mass.

ORIGINS, the NC Documentary Service, this past week published the recent letter of Cardinal James Knox, who is Prefect of the Vatican Congregation for Divine Worship. In this statement, Cardinal Knox affirmed the Pope's rather frequent references to Latin this past year, but goes to some pains to point out that he is concerned about the preservation of the ancient Latin chants.

The theme of this very interesting letter is simply that the renewal of the liturgy as we have experienced it the past 10 years fosters music in the vernacular but does not repudiate the past. The Holy Father had said that "We await a new flowering of religious music today, so that in each na-



MSGR. JAMES J. WALSH

with Englishmen who have had a deep appreciation of the Latin musical heritage.

Recently a priest in campus ministry at a very large college was telling me that his liturgy committee surprised him and the collegian worshippers with a four-part rendition of the old Panis Angelicus. There was more favorable comment about that unexpected resurrection of a classic than any other piece of music offered there in years.

What the Holy Father has been saying, therefore, about preserving this priceless culture of music is already echoing in the hearts of many of us who grew up with it. And Cardinal Knox is not merely repeating the Holy Father's plea. Two or three months ago he sent to every bishop in the world a booklet entitled, "Jubilate Deo," a book of chants which should be used in every diocese to familiarize our people with the great music of the past.

PARTS of his letter are well worth quoting, because we are going to hear — especially in this Holy Year — a great deal more about this subject.

He wrote: "When the faithful gather for prayer they illustrate the variety that is present 'from every tribe, language and nation.' They also emphasize a fundamental unity in faith and in the bond of charity. That there is variety is evident. The number of languages used at Mass, the songs and hymns in local vernaculars, all express the same faith, but also what is unique in the religious experience of each people. Both of these things find their legitimate expression in the liturgy, in harmony with the culture and traditions of a particular community."

He went on to make this comparison between the vernacular and the Latin. "The use of Latin and Gregorian Chant, however, will serve to underline the unity of the Christian people in a particular way, and a way that seems quite reasonable. The chant of the Roman Rite has fed and supported both faith and devotion in the liturgy which it accompanies. The artistic worth to which it has attained alone is a good reason for it to be considered an inheritance of immense value to the Church. The Council, moreover, recognizes Gregorian Chant as proper to the Roman liturgy."

At Our Lady's Shrine in Lourdes, one of the most impressive memories pilgrims took home was etched when people of all nations and languages could sing together certain parts of the Mass in Latin or chant the beautiful Ave Maria in procession.

The Holy Father is going to make sure this great gift of the past will be preserved in our parishes and shrines for the future.

The Truth of the Matter

tion we can worship in our own tongue without losing the beauty and expressive power of a music that fully belongs to our language."

WHAT a pity it would be if the great chants of the Latin Mass were lost — such as the great variety of music for the Gloria, Credo, Sanctus, Pater Noster and Agnus Dei.

We just happened to enter Westminster Cathedral in London several summers ago when the daily 10:30 Mass was beginning. To our surprise and delight it was what we called for so long "a High Mass" with the Cathedral Boys School Choir singing all the parts. Although it was a week day, the Church was crowded, apparently not only with tourists but

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Mrs. Keefe named treasurer of Florida women's council

ORLANDO — Mrs. Edward Keefe, a member of Holy Family parish, Miami, and a past president of the Miami Archdiocesan Council of Catholic Women, was elected treasurer of the Florida Council of Catholic Women-Province of Miami during a meeting of the state council here on Monday.

Mrs. Frank Filewicz, Florida Council president, conducted morning and afternoon sessions. The exchange of ideas and interest in joint action in legislation are the principal objectives of the Province of Miami-FCCW.

REPORTING on a meeting she had with Archbishop Coleman F. Carroll of Miami, Mrs. Filewicz reaffirmed that each president of each diocesan council works with the ordinary of the diocese and her own organization carrying back from FCCW-Miami Province meetings recommendations that come up at the statewide council session.

During the one-day sessions at Mercy Hospital, tentative plans were outlined for the forthcoming conference of

Catholic women leaders scheduled to be sponsored by the FCCW on Sept. 27 and 28 here. Mrs. Donald LeFils, general chairman, presented a progress report and suggestions for featured speakers and panel leaders were submitted by delegates.

ALL council presidents reported that programs to assist the aged were inaugurated and continuing throughout the state.

In other action Mrs. Thomas F. Palmer, a past president of the FCCW was elected chairman of a "Stop ERA" committee. In accepting the position, the Miamiian circulated information about the Equal Rights Amendment legislation and noted that a new group which calls itself Catholic Women for ERA is not representative of Catholic women since the majority of delegates to the last convention of the National Council of Catholic Women voted overwhelmingly

against the passage of the proposed amendment to the U.S. Constitution during a meeting in New Orleans.

Mrs. Robert Ulseth, West Palm Beach, president, Miami ACCW reported 7,500 members in 79 organizations while Mrs. Donald Halsema, president, Orlando DCCW, stated that 880 women are active in 52 affiliations of that Council. St. Augustine DCCW, according to Mrs. David White, president, now has 4,000 in 75 affiliations, and St. Petersburg DCCW president, Mrs. Leland Mosher, announced that 70 affiliations represent 6,300 members.

Elected legislative chairman for the FCCW is Mrs. Joseph Maceluch who will serve as a liaison between the headquarters of the Florida Catholic Conference in Tallahassee and legislative chairman of Councils.

She may be contacted for latest legislative information by writing to her at 7823 Hestia Pl., Pensacola, Fla. 32506.

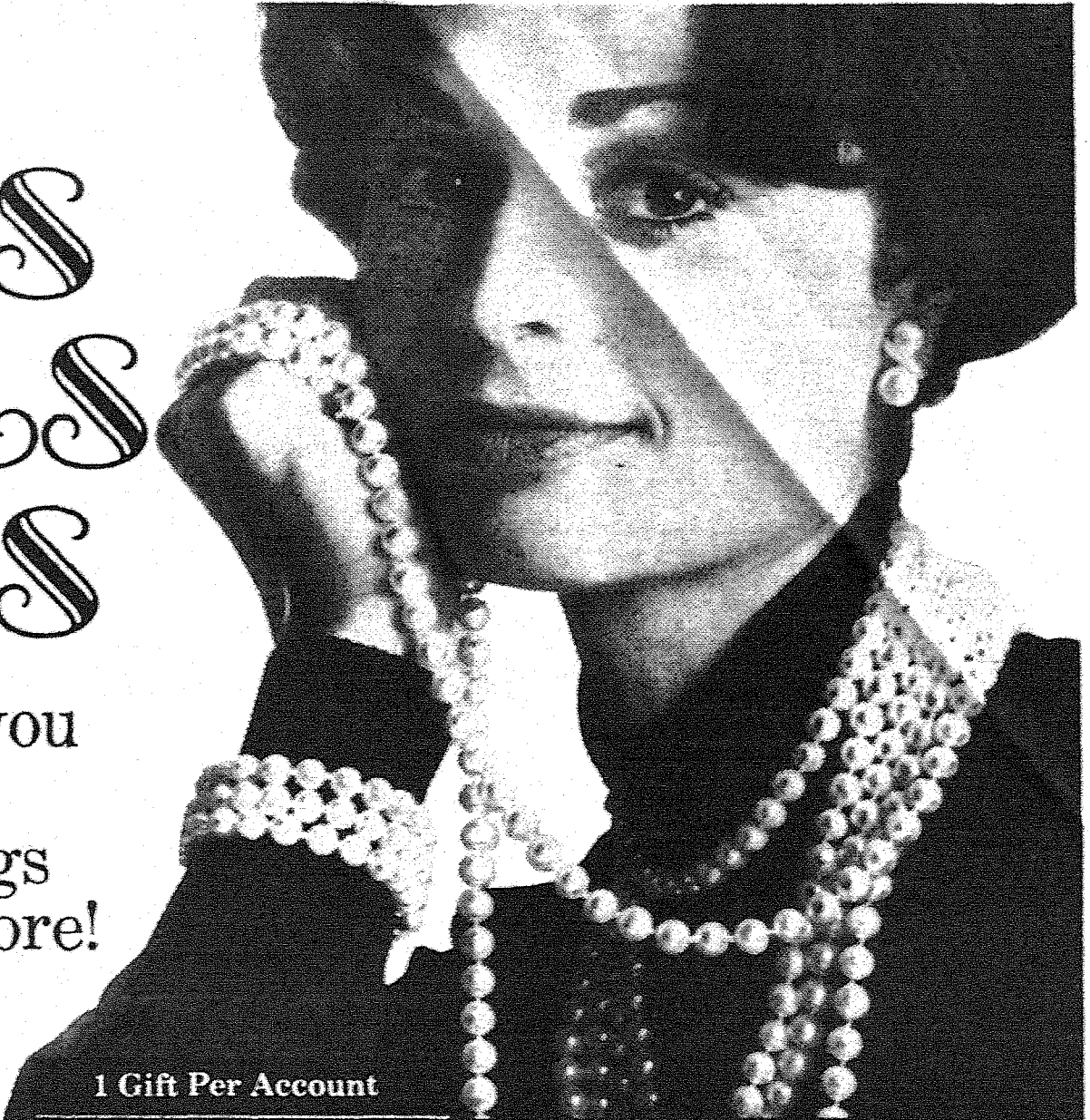
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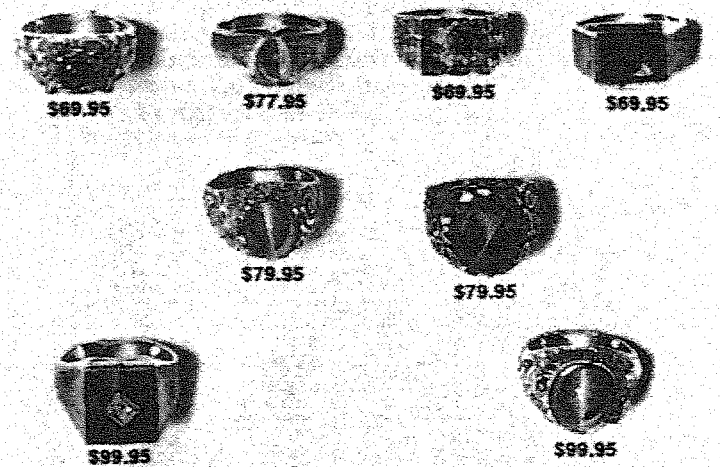
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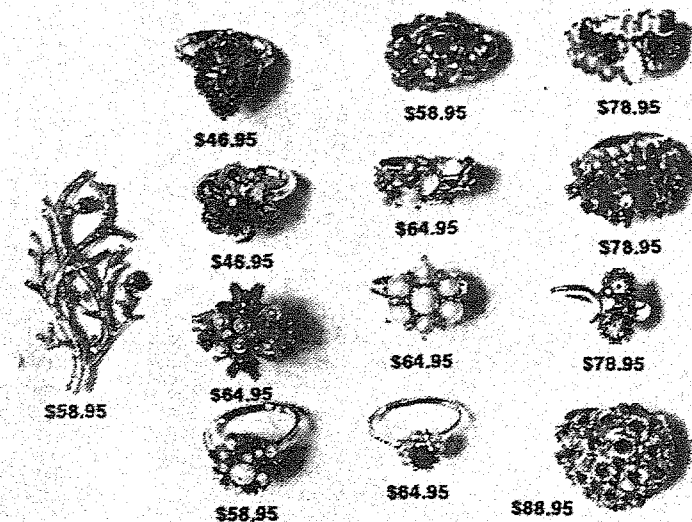
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Around the Archdiocese

Palm Beach Serra Club installs new officers

WEST PALM BEACH — Dr. George Heimbach has been installed as president of the Palm Beach County Serra Club. Other officers are Dr. Joseph L. Ackerman, first vice president in charge of internal programs; Judge James T. Carlisle, second vice president in charge of membership; James C. McGann, third vice president in charge of vocations programs; Frank J. Carlin, secretary; C. Burton Ver-noy, treasurer; and Joseph P. Metzger, Samuel Budnyk, Jean W. Dell, and William F. Hullivan, trustees.

Broward County

Men's Club of St. Bartholomew parish, Miramar, will sponsor a barbecue and picnic on Thursday, July 4 on the parish grounds at 2801 Utopia Dr. Tickets may be obtained by contacting Buddy Mitchell at 987-6439 or Ted Salyers at 981-7961.

Dade County

The Catholic Alumni Club will sponsor a picnic at Haulover Beach at 2 p.m., Sunday, June 30 gathering at 2 p.m. at Collins Ave. and 105 St. For further details contact 696-3369 or 854-4006.

Bible Summer Camp for girls from 10 to 15 opens Monday July 1 at the Dominican Retreat House, 7275 SW 124 St., Kendall. For additional information call 238-2711.

"Sunday Dinner for a Soldier" starring Anne Baxter and John Hodiak will be shown free of charge in Room 206 of the Barry College Library at 6:30 p.m., Tuesday, July 2. A news-reel from the '40's will also be shown.

The Cuban Alumni Assn. of Sacred Heart will sponsor a luncheon and fashion show in the Assembly Room East and Center of the DuPont Plaza Hotel, at 12:30 p.m., Saturday, June 29.

Class of '49 at Gesu to hold reunion

Members of the graduating class of 1949 at Gesu School will observe their 25th anniversary on Saturday, July 6.

Graduates will participate in Mass celebrated at 10 a.m. in Gesu Church. A reception will follow in the parish social hall.

A social hour will begin at 6 p.m. in the home of Mr. and Mrs. Donald Livingstone, 4975 SW 78th St. Dinner will follow at 8:30 p.m. in the Pub Restaurant, 3500 Coral Way.

Of the 39 members of the class, one was ordained a priest, Father William B. Friend is a priest of the Diocese of Mobile, where he serves as Vicar for Education, is Senator and Vice President of the Senate of Priests and is a member of the American Educational Research Assn.

Additional information about the reunion may be obtained by calling Donald Livingstone at 665-4495.

Open house set for helpers of blind students

Recording for the Blind, Inc. has moved into new quarters at 5801 Red Rd., Coral Gables, and will sponsor an open house for contributors and volunteers on Sunday, June 30.

Between the hours of 1 p.m. and 5 p.m. functioning units will demonstrate how free textbooks are provided for all blind students who apply. An awards ceremony honoring contributors and volunteers begins at 4 p.m.

Anyone wishing to donate their services should call 666-0552 or write Box 8014, Coral Gables, Fla. 33134.

Some 10,000 blind students are already benefitting from Recording for the Blind, Inc., a non-profit organization of which Dr. Ben Shepard, Associate Director of the Archdiocese of Miami Catholic Service Bureau, is an advisory committee member.



GOLDEN jubilarians are Mr. and Mrs. Jerome W. Thomas of St. Bartholomew parish, Miramar.

Golden wedding day observed by couple

MIRAMAR — Mr. and Mrs. Jerome Thomas, who have been members of four South Florida parishes, observed the golden anniversary of their marriage last Sunday in St. Bartholomew Church.

Father Frederick Brice was the celebrant of the Mass of Thanksgiving and witnessed the renewal of nuptial vows of the couple in the presence of family and friends.

They came to Miami 32 years ago from Pittsburgh with their two sons, Robert and Jerome, and a daughter, now Dominican Sister Ann Millicent, a member of the faculty at St. Anthony School, Fort Lauderdale.

Formerly members of St. Mary Cathedral parish, Mr. and Mrs. Thomas have been pioneer parishioners of St. Rose of Lima Church, Miami Shores; St. Stephen Church, West Hollywood, where Mr. Thomas was a member of the Ushers Club, and their present parish of St. Bartholomew.

Eighty-eight employees of St. Francis Hospital, Miami Beach, were honored for years of service during the annual employes award banquet held Thursday at the Hotel Carillon.

Sister Margaret McManus, O.S.F., hospital administrator, presented awards to the employes, whose service ranged from five to 25 years at the hospital, administered by the Franciscan Sisters of Allegany, N.Y.

Dr. Lawrence R. Medoff, Medical Director, was master of ceremonies and Shepard Broad, a member of the board of directors, was guest speaker.

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1974-75 school calendar

Archdiocese schools in Collier County

Aug 19	Teachers Report
Aug 30	Teacher Workday
Aug 21	Professional Day—Primary Teachers
Aug 22	Professional Day — Intermediate Teachers
Aug 23	Professional Day—Jr. High Teachers
Aug 26-27	Teacher Workdays
Aug 28	School opens
Sept 2	Labor Day — No Classes
Oct 18	Teacher Workday—No Students
Oct 30	End First Quarter
Nov 11	Veterans Day — No Classes
Nov 28-29	Thanksgiving Holidays
Dec 23-Jan 3	Christmas Holidays
Jan 6	Classes resume
Jan 23	End Second Quarter
Jan 24	Teacher Workday—No Students
Feb 17	Teacher Professional Day — No Students
Mar 28-Apr 3	Easter Holidays
Apr 4	Teacher Workday — No Students
Apr 7	End Third Quarter
May 26	Memorial Day — No Classes
June 9	End Fourth Quarter — Last Student Day
June 12	Last Teacher Day

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Police adopting new strategy to rescue hostages from thugs

By FATHER JOHN B. SHEERIN

A hold-up man, caught in the act, takes a three-year old child and uses her as a hostage to protect him against gunfire while he makes his getaway from a store in Queens, New York City. Last year in New York City alone there were more than 300 hostage cases.

The Palestinians attracted worldwide attention by their use of hostages in making demands for money or the release of political prisoners. Today others in countries all over the world are following suit. Crime is contagious. It starts in one country and before long it catches on in places thousands of miles away.

On June 12 a demented criminal with a long record of offenses held a five-year-old girl hostage, again in Queens, New York. The gunman had been released from a state hospital for mentally disturbed criminals. He held the girl in his lap with his gun pointed at her head, boasting to the police outside that he would kill her if they attempted a rescue. He had already killed the girl's stepfather before taking the child. Fortunately he relaxed for a moment: letting the girl walk to the kitchen for food. A police-hostage-negotiating unit snatched the child and forced the surrender of the gunman, who had a record of 14 arrests and two manslaughter convictions.

THE police hostage-negotiating unit was first conceived by Inspector Simon Eisdorfer two years ago after the killing of the Israelis at the Munich Olympic games. The Arab terrorists had held the Israelis hostage before killing them and Eisdorfer realized that the New York police department had no one trained to handle these hostage situations. His concern about this problem led the New York police department to inaugurate a course in hostage negotiations for men who had special skills that might make them particularly helpful in dealing with trapped criminals.

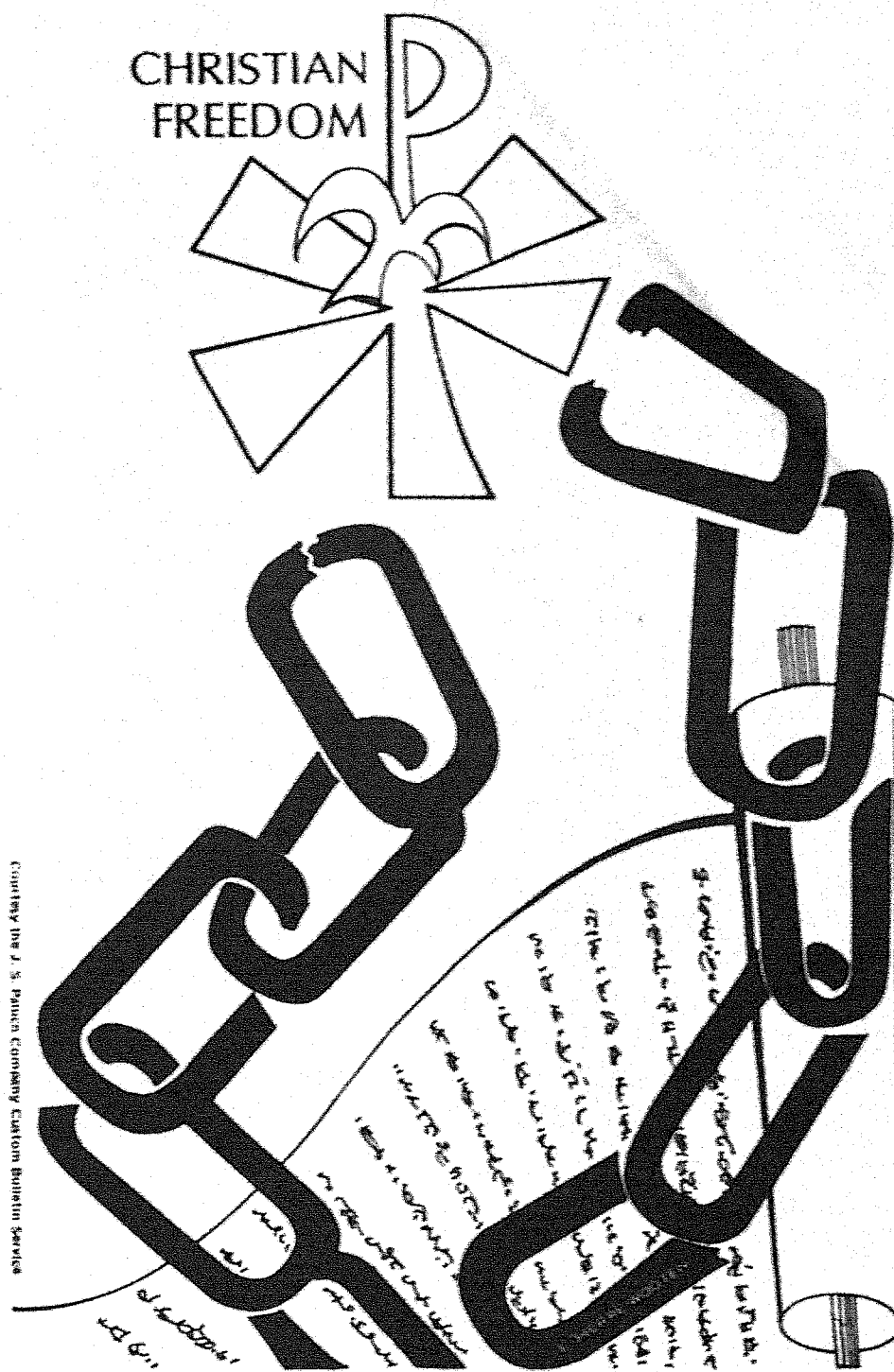
What is the strategy of these units? Their goal is to save lives — the lives of hostages, suspects and police — their basic tactics being confinement and constant persuasion. Time is on the side of the negotiators if the gunman can be kept confined: The police can work in shifts, not so the gunman. Lieutenant Bolz, head of the unit that rescued the little girl from the demented gunman, talked to the man for hours and apparently lulled him into dropping his guard. The 68-detective unit members work in civilian clothes and coordinate their activities with the FBI and the Port Authority of New York.

ONE of the instructors of this novel unit is a detective-psychologist who earned his Ph.D. while working as a patrolman. He has discovered that the obvious methods of dealing with gunmen in hostage situations are not always successful. He has discovered, for instance, that the traditional arrival of the priest or wife has often been a disaster.

Close associates of the gunman, by their very presence, seem to provoke violence instead of preventing it. In two recent cases, the suspects killed the hostages and committed suicide when their own wives arrived on the scene. Strangely, in both instances, the killers had demanded to see their wives.

In recent years, reports of police brutality have been frequent. How much truth there was in these reports is hard to say. But I think it is a very encouraging development when one of our crime-harassed cities takes such a "humanitarian" interest in handling this ugly and constantly-increasing problem.

The unit includes men and women of almost every ethnic background in the city of New York. Thus there will be someone to talk to almost any suspect, no matter what his language. Secondly, the unit members keep in mind their basic goal — to save lives. No one could ever accuse them of brutality for carrying on a conversation with a suspect.



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THAT theme is illustrated from these readings for June 30: First — Elisha freely elects to follow Elijah (1 Kings 19:16-19:21); Second — As Christians, we have thrown off the slavery of the flesh so that we may freely follow the guidance of the spirit. (Gal 5:1, 13-18); Gospel — Freedom from worldly attachments is essential to the effective practice of Christianity (Luke 9:51-62).

Appreciation, admiration for Sisters

By DALE FRANCIS

Sister Christine is being re-assigned. She has been the principal at St. Mary's School where my 10-year-old daughter Rita has just been promoted to the fifth grade. We'll miss her. She loves children and children love her. She's been a wonderful principal and some other school's gain is our loss. That's the trouble with Sisters; they move on and you miss them.

I've been fascinated by Sisters since I was a little kid. I used to see them walking in my home town and I wished I could talk with them. I thought Bunny Berchold and the rest of the Catholic kids in our neighborhood were lucky having Sisters for teachers — although I never could understand how you could learn lessons taught all in Latin, which is what I thought was done in Catholic schools.

I STARTED reading everything when I was little and one of the magazines I read was Columbia, which was at our town's library. Through reading Columbia I learned how to make the sign of the cross. When I was maybe 12 I was down in Dayton, walking by myself, when I saw I was going to meet a couple of Sisters. No one knew me in Dayton, so no one knew I wasn't a Catholic. So when I got to them I said "hello" and made the sign of the cross, thinking they'd probably think I was a Catholic boy. What they really did think, I can't imagine.

The first Sisters I ever really got to know were Victory Noll Sisters, teach-

ing at Big Spring, Texas, which is where I became a Catholic. In the years since I've come to know literally thousands of Sisters and the admiration I had from afar off has been multiplied a trillion times by getting to know them.

I know I don't have to remind Catholics of how important the Sisters have been to the Church in the United States. It was the foresight of the hierarchy, the planning of pastors, the financial sacrifices of the people, that gave us the most extensive parochial school system in the world but it was the Sisters who kept them going. The debt we owe to Sisters is so great that we should all be eternally grateful.

WHAT Sisters have done in schools, in hospitals, in social work and in hundreds of other assignments, has given vitality to the Church in this country that will carry the Church through difficult times. But of special importance to us all — and they have a special place in my heart — are the cloistered Sisters who pray for us. In a dozen cities across the country I've visited these Sisters — and I've been in contact with many more — and I never cease marveling at the joy and the love they show. They live lives that would by worldly standards seem sacrificial but they give the impression that they are thankful just for the opportunity to pray.

I'll not mention any Sisters by name. If I did I'd leave out some who have meant most to me, but I've known

so many who impress me as persons, who inspire me and give me a special thankfulness that they are my Sisters in Christ.

In recent years there are many Sisters who have discarded the habits that symbolized their commitment. I have met many of these Sisters and I have been impressed by them, too, although it seems incongruous to me that in a time when symbols mean so much that they have discarded that which so clearly stated their commitment.

I've tried to understand this modern trend — I do not speak of modernized habits but of those who wear no symbol of their commitment — but I can not. Some say it is because they want to be accepted as persons. But Sisters in habits were accepted as persons. Some say it is to make themselves more approachable but I remember on two occasions when someone in desperate spiritual need saw a Sister in her habit and came to her, knowing that this person who proclaimed her commitment to Christ by the way she dressed would be someone who would help.

But I did not come to speak of habits but to praise Sisters, to say how greatly we appreciate them, how much we need them, how much we admire them, how much we love them — and to remind you to every day thank God for all Sisters, living and dead, and to pray for them always.

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

THAT'S ENTERTAINMENT

Astaire, Kelly, etc., dance through the old days of musical extravaganza

Film Ratings: National Catholic Office for Motion Pictures

- | | |
|--|--|
| <ul style="list-style-type: none"> A: The Wax Boys (A-2) Alfredo Alfredo (A-3) An American Boy (B) Amica (A-3) Asa Wednesday (A-3) Adversary, The (A-2) Arnold (A-3) Bone (B) Bamboc Gods and Iron Men (B) Beast Must Die, The (A-3) Benji (A-1) Breezy (B) Black Belt Jones (A-3) Black Eye (A-4) Blazing Saddles (B) Busting (B) Battle of the Amazons (C) Bedlands (A-3) Brilliant Two Harts (A-3) Black Six (B) Black Windmill (A-3) Ben-Gurion Remembers (A-1) Cry of the Wild (A-2) Cinderella Liberty (B) Ceremony, The (A-3) Chariots of the Gods? (A-1) Conrack (A-2) Cops and Robbers (A-3) Creeping Flesh (A-3) Crazy Joe (B) Catch My Soul (A-3) Claudine (A-3) Conversation (A-3) Cry Uncle! (C) Charley Varrick (A-3) Corky (A-3) Day of the Dolphin (A-2) Demons (A-3) Deadly Trackers (B) Daisy Miller (A-2) Doctor Death, Seeker of Souls (A-3) Don't Look Now (B) Diary of a Shinjuku Burglar (C) Detroit 9000 (B) Death by Hanging (A-3) Dark Places (A-3) Digby, The Biggest Dog in the World (A-1) Day for Night (A-3) Don Quixote (A-1) Don is Dead, The (B) Exorcist (A-4) Electra Glide in Blue (A-3) England Made Me (A-4) Enter the Dragon (B) Executive Action (A-3) Film Portrait (A-1) Fists of the Double K (C) French Conspiracy (A-2) From the Mixed-Up Files of Mrs. Basil E. Frankweiler (A-1) Fantastic Planet (A-3) Fata Morgana (A-3) Foxy Brown (C) Free Woman (A-3) Five on the Black Hand Side (A-3) Ganja and Hess (B) Guns of a Stranger (A-1) Gordon's War (B) Girls Are For Loving (C) Girls in Blue (A-3) Going Places (C) Golden Voyage of Sinbad (A-1) Great Gatsby (A-3) Hell Up in Harlem (B) Henry VIII and His Six Wives (A-2) Happy Mother's Day (Love, George) (B) Happy New Year (A-3) Hail! (A-3) Harry in Your Pocket (A-3) Hex (B) Hill (B) How to Seduce a Woman (B) Human Revolution (A-2) House on Chelouche Street (A-3) Huckleberry Finn (A-1) In the Name of the Father (A-3) Italian Connection (C) If Lives by Night (A-3) I Escaped from Devil's Island (B) I.F. Stone's Weekly (A-2) Inheritors, The (A-3) Jimi Hendrix (A-3) Jeremy (A-3) Jail, The (A-3) Jonathan Livingston Seagull (A-1) Kazablan (A-3) Keep On Rockin' (A-2) King in New York (A-1) Last Detail (A-4) Late Autumn (A-1) Laughing Policeman (B) Long Goodbye (A-4) Lion Has Several Heads (A-4) Lady Ice (A-2) Le Retour D'Afrique (A-3) Le Sex Shop (C) Love and Anarchy (A-4) Lords of Flatbush (A-3) Lovin' Molly (A-4) Lucia (A-4) Le Grande Boufee (C) Marco (A-2) McQ (A-3) Magnum Force (C) Midnight Man (B) Madhouse (A-3) Merchant of Four Seasons (A-4) | <ul style="list-style-type: none"> Man's Not a Bird (A-3) Manson a Swing (A-3) Massacre in Rome (A-3) Mean Streets (A-4) Mother and the Whore, The (A-4) My Way (A-3) Nelson Affair (A-3) Naked Ape (A-3) Night Watch (A-3) Nephtule Factor (A-1) Newman's Law (A-3) New Land (A-2) Oklahoma Crude (A-3) O Lucky Man (A-4) Operation Leonine (A-3) Ophimist (A-1) Outside Man (A-3) Our Time (A-4) Quinn, The (A-3) Partner (A-3) Paper Moon (A-3) Paf Garrett and Bill the Kid (B) Phedre (A-2) Playtime (A-2) Prison Guard (A-3) Papillon (A-3) Paul and Michelle (B) Pedestrian (A-3) Priest and the Girl (A-3) Private Parts (C) Pyx, The (A-4) Paper Chase (A-3) Robin Hood (A-1) Roommates (C) Reminiscences of a Journey to Lithuania (A-1) Razor in the Flesh (A-4) Road Movie (A-3) Red Psalm (A-4) Le Petite Theatre de Jean Renoir (A-3) Ragman's Daughter (A-3) Seven Ups (A-3) Sleeper (A-3) Sambizanga (A-2) Second Gun (A-3) Serpent, The (A-3) Serpicco (A-4) Some Call It Loving (C) Sting, The (A-3) Sauke Against the Wind (A-3) Scalwag (A-2) Save the Children (A-1) Scuba! (A-1) Shanghai Killers (B) Scream, Blacula, Scream (A-3) Siddhartha (A-3) SSSSSS (A-3) Sugarland Express (A-3) Sugar Hill (A-3) Superdad (A-2) Stone Killer, The (A-4) Slaughter's Big Rip-Off (C) Soleil-O (A-3) Shaft in Africa (C) Superfly T.N.T. (A-3) Slams, The (C) Spectre of Edgar Allen Poe (A-2) Spook Who Sat by the Door (A-3) Summertime Killer (A-3) Summer Wishes, Winter Dreams (A-3) Spikes Gang (A-4) Super Cops (B) That Man Bolt (A-3) Ten From Your Show of Shows (A-1) Theatre of Blood (A-3) Triple Echo (B) Thieves Like Us (A-3) Traitors, The (A-3) Tall Blond Man with One Black Shoe (A-3) Three Musketeers (A-2) Three Tough Guys (A-3) Two Men of Karamoja (A-3) To Be Free (B) Terror in the Wax Museum (A-2) Touch of Class (A-3) Tales that Witness Madness (A-3) Tear in the Ocean (A-2) Thomasine and Bushrod (A-3) Unholy Rollers (C) Ulzana's Raid (A-4) Uncle Vanva (A-2) Undertaker and His Pals, The (B) Up The Sandbox (A-4) Visions of Eight (A-1) Vanishing Wilderness (A-1) Valerie and Her Week of Wonders (A-4) Where the Lilies Bloom (A-1) Willie Dynamite (B) Warehouse (A-4) Wedding in White (A-4) Westworld (A-3) Wedding in Blood (A-3) White Lightning (A-3) Warm December (A-3) Wicked, Wicked (A-3) Way We Were, The (A-3) What? (C) Your Three Minutes Are Up (B) You're Living (B) Year of the Woman (A-4) Zatoichi's Conspiracy (A-3) Zardoz (A-3) |
|--|--|

The talkies began with a musical. The Jazz Singer (1927), and the electrifying success of Al Jolson's songs and ad-libs quickly brought on a surfeit of movies that were basically little more than musical revues. Warner Brothers had staked its future on this gamble with the novelty of sound and the public's enthusiastic reception caused the rest of the industry to join in the production of movies whose only claim to popularity was that they were "all talking, all singing, all dancing." But as this new genre grew and developed into a special form of its own, no studio consistently turned out musicals that were bigger, better, or more bedazzling than did Metro-Goldwyn-Mayer, the studio that personified the glamor that was the old Hollywood.

That's Entertainment is a compilation of outstanding scenes from some of the best musicals made by MGM, starting with *The Broadway Melody* (1929) and ending with *Gigi* (1958). There are excerpts from approximately 70 features chosen from the 200 musicals made by MGM during those years. Appropriately, most of the selections come from the Forties and Fifties when MGM dominated the musical field. That's Entertainment is thus a tribute to a particular studio and to the talents of the artists and craftsmen that made it great. In particular, it is a homage to producer Arthur Freed, the man most responsible for creating the distinctive style of grace and sophistication associated with the "Ars Gratia Artis" motto that haloed Leo the Lion.

At the same time, it is also a celebration of all the Hollywood musicals ever made and the enjoyment they continue to give young and old. There was obviously a



HOWARD Keel (far left) and Jane Powell (far right) star in the 1953 musical hit, "Seven Brides for Seven Brothers," one of the films from which clips were taken for "That's Entertainment."

special mystique in the glamorous fantasies of the musical for a generation of American audiences trying to forget the troubles of depression and war. But their pleasures and their craft have made them a timeless and universal form of entertainment. As seen today, in highlight after highlight of song and dance, the film musical at its best is the very essence of cinema's popular appeal.

The excerpts in *That's Entertainment* have been carefully chosen to include all the various elements that define the musical. The orchestrations and the songs, seemingly filled with a nostalgia for better days, range from "Over the Rainbow" to "Singin' in the Rain," and all of them have the status of

classic American pops. But even if you have a tin ear, dislike Tin Pan Alley lyrics, and loathe the convention of people breaking into song at the drop of script, the visual elements here are irresistible. There are spectacular examples of the grandiose production number (the staircase extravaganza that caps *The Great Ziegfeld*, (1936), ensemble dancing from *Seven Brides for Seven Brothers* (1954), dancing partners such as Fred Astaire and Cyd Charisse performing the lovely "Dancing in the Dark" number from *The Band Wagon* (1953), and a collection of solo numbers by Astaire and Gene Kelly that are unsurpassed in the art of the film dance. Winding it all up, in the place of honor, is the

exquisite ballet finale from *An American in Paris* (1951), for many the supreme moment of the Hollywood musical.

For the film specialist, these musicals will always be of interest because of their imaginative use of music and movement. But their enduring appeal for all moviegoers is the ease with which they charm the eye and ear with romantic fantasy. The musical as an entertainment form seems essentially innocent of the troubling complexities of life and, as such, it has not readily survived the social conflicts of the Sixties. For audiences of Seventies, then, *That's Entertainment* provides enjoyment from the past and hopefully is an omen for the future. (A-1)

Capsule reviews

The Spectre Of Edgar Allan Poe (Cinerama) Perhaps no other American writer has stirred so much speculative scholarship as E.A. Poe, what with his dark ladies and darker imaginings, his seemingly irreconcilable maudlin morbidity and rampant ratiocination. And no other writer, save perhaps Mary Shelley and Bram Stoker, has been such a source of horrific film-making.

The Spectre is a low-low budget attempt to get inside the turgid psyche of Poe, specifically, to explain his obsession with "the lost Lenore" and rationalize his unfortunate marriage to his teenage cousin. As Poe, Robert Walker, Jr. is impenetrable, himself a spectre of caricature walking ghostlike through a "literary" script. As the film's narrator, Tom Drake portrays Poe's concerned friend, Dr. Forrest, a Southern gentleman if ever there was one. Told in Drake's flashback, the bulk of the film is set in an authentically creepy Southern manse, the place, we are told, where Poe delivered his deranged true-love Lenore (Mary Grover) into the hands of the mad Dr. Grimaldi (Cesar Romero). (Lenore had understandably gone insane after being buried alive!) The fruits of Lenore's confinement spell horrible

death for her and alcoholic catatonia for Poe. Grimaldi, his equally demented wife, his wife's secret lover, and several assorted inmates join in as the cadavers pile up in various stages of dismemberment. If it weren't all being taken so seriously by writer-director Mohy Quandour, the film would be a cheap bore. But Quandour seems to have some inexplicable commitment to his script, which makes his film unintentionally quite hilarious and entertaining. (A-II)

The Beast Must Die (Cinerama) Werewolf movies enter the electronic age in this gamy try to inject some after-life into the genre. Calvin Lockhart plays a rather obsessed millionaire who assembles a collection of guests at his remote (and remote-controlled) country estate. Every room, every acre of the grounds — all is wired for sight and sound as Lockhart prepares to hunt down the beast into which one of his guests will transform during the full-moon weekend. Among the querulous guests are Peter Cushing as a scholar on werewolf lore, Tom Chadbon as an artist with an unsavory past, and Michael Gambon as a pianist whose recitals have usually ended with a few missing from the audience. (A-III)

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SEBRING: A Time of Glory

America's most famous road racing event, through its 20-year history, is the subject of a color special entitled, "Sebring-A Time Of Glory", to be shown Sunday, June 30, 3:30 p.m. on Channel 7.

Racing 'great' Stirling Moss is featured in this half hour colorcast that retraces Sebring's 12-hour Grand Prix - from its meager beginnings in 1950, through its years of grandeur and finally to its decay in 1971.

The 5.2 mile circuit and Sebring's "12-Hours" was generally acknowledged as endurance racing's severest test - more tortuous than the "24-Hours" of Le Mans. Archive film supports Moss as he recalls the early years. Dan Gurney, Mark Donohue and former World Champion Phil Hill reminisce over the glory years. The program highlights the moments that launched Sebring into international prominence from which, plagued

by rules changes and rising costs, it slowly drifted into obsolescence.

Stirling Moss ties it all together while driving the abandoned circuit in a Jaguar XKSS, one of just a few production copies of the famous D-type which won the race in 1955. Automotive journalist Brock Yates wrote the script. "Sebring-A Time of Glory" is a fascinating record of an era vital to the growth of motor racing in America.

Also in sports on Channel 7:

The prestigious Western Open, the second oldest major tournament on the pro-golf tour carrying a rich purse of \$200,000 will be televised live Saturday, June 29, 5:00-6:00 p.m. and Sunday, June 30, 4:00-6:00 p.m.

Billy Capser, with career earnings of near \$1.5 million, will defend his title for the fourth time. If he claims this year's \$40,000 winner's check, his name will go down in the record book alongside one of the greatest and



most colorful stars in golf history, Walter Hagen who won five Western Opens - in 1916, 1921, 1926, 1927 and 1932.

This year the tournament has a permanent home, the new Butler National Golf Club Course in Suburban Oak Brook, Illinois. It's a tough, long, 7,247-yard course with a par of 71.

All proceeds go to Evans Scholars Foundations, named in honor of Chuck Evans, Jr., famed amateur golf star who won the 1910 Western Open.

Early commitments for this year's tourney include Lee Trevino, Leonard Thompson, Dave Stockton, Allen Miller, Bruce Crampton and Tommy Aaron.



MAKING beautiful music with Tom Jones during the hour-long special - "This Is Tom Jones" - will be talented Nancy Wilson Monday, July 1 at 10 p.m. on Channel 4. Joining in the music-making will also be guest stars Phil Harris and Oliver, creating an hour of spectacular entertainment.

Radio program to explore Independence Day meaning

More than 300 radio stations across the country will broadcast a special half-hour program on Sunday, June 30 according to Rev. Denis E. Daly, S.J., Director of the Sacred Heart Program, headquartered in St. Louis, Mo. Local stations carrying the program are WINZ, 9 a.m.; WGBS, 5:30 a.m.; WAVS, 8:05 a.m.

Entitled, "Endowed by Their Creator", it captures the significance of the Fourth of July: the faith, courage and wisdom of the signers of the Declaration of Independence; that all men are created equal, that they are

endowed by their creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness - noble sentiments that can only live in the minds and hearts of men who understand what it means to say: "endowed by their Creator".

"Endowed by Their Creator" was written and directed by Rev. Bert Akers, S.J., production director of the Sacred Heart Program. It is narrated by Father Akers and Mr. John McCormick, well-known radio personality.

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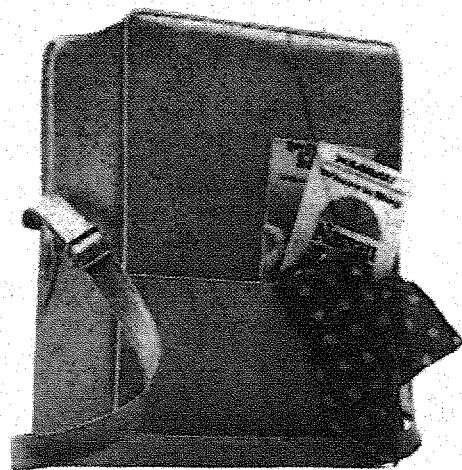
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The loneliness of it is part of the condition

By GERARD A. POTTEBAUM
Somehow certain issues generate a lot of press for the Church. Birth control. Abortion. And most recently, divorce . . . Italian style. When such topics storm through the wire service, a climate of sensitivity surfaces in Church circles.

Church-affiliated publications often enter into a kind of holding pattern and stay with restating the Church's teaching. It is a way of landing safely, of getting one's feet on the ground, even though it may mean landing at another airport until the storm clears.

This article, as part of the week's theme on divorced Catholics, follows the holding pattern approach to the topic. As almost everyone knows, a storm has been brewing in Italy over the passage of a divorce law. Publishers need to take special care in avoiding a treatment of the topic that might communicate to some readers that they are not sympathetic with the Pope in his confrontation with the Italian voting public.

THIS would not be the time to examine ways of reinterpreting the Church's position toward marriages in trouble. Such an idea would be seen by some readers as a shift in the Church's stand toward divorce, a definite softening of a solid position, perhaps even a subtle way of promoting divorce. It would not relieve the anxieties often generated by what some people interpret to be the ongoing disintegration of Church teaching, and the indiscriminate drifting of the Church with the shifting sands of society.

So, this article will avoid heightening anxieties over the divorce discussion. It will take the occasion to observe how lonely divorced people must feel. They must feel every bit as lonely as the Pope feels as he confronts the outcome of the Italian vote. Surely the Pope knows of their loneliness which makes his own struggle all the more painful.

The divorced live in alienation of their spouse, of their own children, and of the friends they have made as a married couple. They do not enjoy the luxury of a holding pattern. They've already fallen from the sky.

They are trying to make for themselves a new life. They need a Church community of caring people who will not look down upon them as defective, deformed, diseased.

The time is always right for expressions of care.

THE CHURCH'S position on divorce and remarriage need not change for people to show the divorced that although their marriage has failed, they are not failures as people. Other matters than the Church's position put a strain on any effort to be supportive of the divorced person, for instance, divorced persons represent a threat to married couples. They are suspect of being on the prowl for a new spouse. Especially is this so of the divorcee with young children.

The emotional stability of children depends heavily on a healthy mothering and fathering experience. The divorcee with children has to go out of his or her way to provide for the missing parent. That can create problems if the substitute parent happens to be the husband of your neighbor in the next apartment. It is often difficult for the divorcee to discourage such a relationship from developing between the children and another married person because the children themselves seek out the parental needs they find missing in their own families.

Under such conditions, the time seems never right for expressions of care. They always seem suspect. And that only adds to the divorced person's loneliness, and to the married person's dilemma of trying to be supportive without being suspect. It's not a pretty picture . . . from up here in the holding pattern.

DIVORCE



"A divorced Catholic almost always experiences a trauma, a shredded self-image, a sense of failure..."

Honesty, realism—necessary ingredients

By REV. CARL J. PFEIFER, S.J.

"I tried. I really did. Nothing worked. To this day I still don't know what I could have done differently."

Anne was telling me about her attempts to save her marriage to her alcoholic husband. Her efforts had failed, even though she had sought help from a counsellor, a psychiatrist and a priest. This was six years ago. Since that time she has raised her five children and worked — sometimes two jobs at once — as a religious educator in several parishes.

I asked her about her feelings regarding her divorce. "I think the main feeling I had was apathy. I had grown to the point of apathy. I did not wish George any harm. There was no hate. I felt good, but not happy, that our destructive relationship was finally coming to an end. There was a kind of peace."

"I REMEMBER, just after the divorce, hearing a homily at Mass on love and marriage. The priest was speaking of something I had wanted, something I still wanted, but knew it couldn't be. I was not bitter. As the priest spoke, I knew within myself that I would love again. I wanted to remarry. I wanted George to be happy, too."

Anne and I talked about her very painful experience of divorce. I knew that I was hearing only one side of a story that necessarily had another side. I was aware that George might interpret the same facts from quite another perspective. Yet it was clear that what had begun with youthful idealism ended six years and five children later in the painful shattering of those idealistic hopes.

As Anne talked, I could not help but think of the hundreds of thousands of others like her whose marriages end in divorce or separation. Today between one-fourth and one-third of all marriages break down. The percentage is high as well among Catholics, who believe that marriage is meant to be forever — indissoluble. Many of those Catholics, like Anne, have persevered through the pain of divorce, their ideal of marriage and their love of Christ and his Church.

I ASKED Anne what her experience and that of so many other Catholics like her and George might suggest to religious educators. She pointed out the need for good pre-marriage courses, courses that clearly present the Church's ideals of marriage but honestly face the realistic problems of marriage in today's world. "It's important for the Church to be realistic. We need to face the fact that people make mistakes."

It seems to me that Anne's insights are valid. They reflect the experience of many good Catholic men and women like her who sincerely tried to live as man and wife, but in spite of their efforts, found their relationship deteriorating to the point of being destructive to each other and to their children. What does their experience suggest to religious edu-

cators — parents, teachers, priests?

First, it seems to me that religious educators have the obligation to teach clearly and honestly the Christian ideal of marriage as a lifetime, indissoluble, union of man and woman. Christian marriage is not a temporary arrangement. It is meant "for better or for worse . . . till death do us part." This is the teaching of Jesus; it is the teaching of the Church.

SECONDLY, however, there needs to be honest realism. People have a right to know that there is serious, responsible theological rethinking of divorce and remarriage within the Church. People have a right to know that there are pastoral solutions possible today that a decade ago were not possible. Without compromising the ideal of indissoluble marriage, the Church today is grappling very realistically with the thousands of

men and women who, for a variety of reasons, have failed to achieve the ideal.

And, thirdly, there needs to be a genuine effort to encourage both compassion and understanding. Often persons whose marriages have broken up are among the most lonely, isolated, guilt-ridden persons in the Christian community. They not only feel they have failed personally, but they feel excluded from the very sources of spiritual strength they so desperately need. Understanding and compassion are not signs of permissiveness, but signs of encouragement and hope.

As Anne and I spoke I could not help but think that within the Christian community, religious educators have the challenge and opportunity to help Catholics preserve high Christian ideals about marriage while encouraging honest realism and compassionate understanding.



"This 'problem' (of divorce) is an anguishing one for Catholics who, for whatever reason, have had to confront the tragic fact that their marriage is a shambles."

Does the Church know we exist? one asks

By ANTOINETTE BOSCO
Most of the 82 women and 12 men who arrived at the Long Island Cenacle Center for Spiritual Renewal on a cool Sunday in the fall of 1971 were vocally

suspicious of what this meeting was all about.

But curiosity — and hope — had dragged them here, some from as far a distance as 70 miles.

The announcement attracting them, put into the Long Island Catholic diocesan paper and the local "Penny-saver," an advertising circular, had read simply:

"The first program of its kind, planned specifically for divorced and separated Catholic men and women will be held at the Cenacle . . . For reservations, or further information, call or write Sister Thelma Hall . . ."

AS PEOPLE arrived to register, their motives in coming ranged from disbelief — "I didn't think the Church knew we existed" — to amazement:

"Thank God the Church is finally recognizing this problem."

This "problem" is an anguishing one for Catholics who, for whatever reason, have had to confront the tragic fact that their marriage is a shambles, and that separation or civil divorce is inevitable.

The pain of divorce is especially deep for Catholics, precisely because we believe in the sanctity and indissolubility of Christian marriage. Divorce makes Catholics unsure of their position in the Church. To complicate this confusion, after a separation or divorce, most Catholics feel isolated from their parishes — invaders in parish organizations where once they felt accepted. And in the parish itself, once so much a homeplace, they often feel like "strangers in a strange land."

For Catholics who want to continue living a life of faith within the Church, in spite of their new and sometimes terrifying life situation, where is the Catholic niche or group offering a welcome? No wonder the invitation from the Cenacle Sisters which reached 128 parishes was so welcomed.

Sister Thelma Hall explained that the Sisters had planned the day to provide Catholics in disrupted marriage situations the opportunity to talk about their special problems and feelings, to discuss current considerations in the Church on this problem area, and to reflect and pray together.

THE SUCCESS of the Cenacle program, still going strong and now having reached over 400 people, emphasizes

that many Catholics want to remain in good Church standing after a divorce and thus are searching to find what avenues are available within the Church to rebuild their personal and spiritual life.

Divorced Catholics also find themselves in the strange situation of hearing someone say "broken family" and realizing the reference was made to their family. Finally, they discover they usually know very little about the Church's current theological position on annulment and divorce.

As one woman put it, "We need help in learning to live with our new and difficult life situation. We need an identity, not only to know who we are — but we need an identity within the Church."

A young priest-doctor in Canon Law, who is the volunteer chaplain for the Cenacle program, continually emphasizes the connection between the legitimately human and the spiritual elements in each life. "Divorced and separated Catholics are coping with a very difficult human situation," says Father Thomas Candrea. "It is important to help them see that not giving up on ourselves and having confidence in life are fundamental religious attitudes."

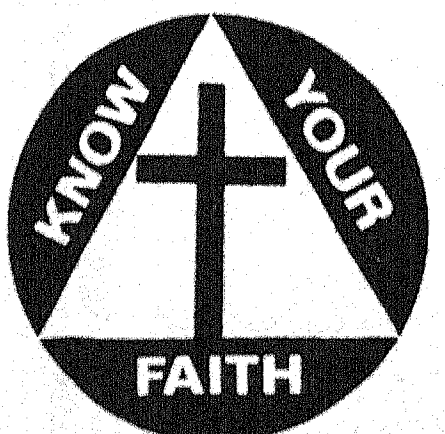
A DIVORCED Catholic almost always experiences a trauma, a shredded self-image, a sense of failure, and uncertainties about what problems will erupt in the changed family. The divorced Catholic who takes over as the solitary parent left to raise the children must work incredibly hard at building a whole family and challenging the "broken family" image that plagues every family with a missing spouse. And what is a whole family? A place where there is a sense of unity and peace, where all the family members feel comfortable, where they care for one another, and would never hurt one another. This kind of family can be achieved even where divorce has severed the marriage.

Along with being whole, a family with a divorced parent can be a Christian family as truly as any two-parent family. With Christ as the Center, where values

of love, justice, goodness, and generosity prevail among the members and are willingly extended to others, a family rightly should be seen as a Christian family.

While divorce does not cut off Catholics from the Church, remarriage severs them from the sacraments unless they have obtained a Church annulment which declares their previous marriage invalid. In recent years, progress has been made in granting annulments on psychological grounds, and divorced Catholics are urged to go to their diocesan marriage tribunals to discuss annulment possibilities, particularly because of psychic and personality impediments that may have existed at the time of their marriage.

Divorced Catholics are the new minority in the Church, suffering the difficult life of being isolated, different, lonely, and usually poor, thus needing the strength and refreshment of the Church perhaps more than at any other prior time in their lives. Encouraging signs are that the Church is beginning to see divorced Catholics, not as an embarrassment, but as fellow Christians, offering aid, not judgment.



ALTERNATIVES: They are broadening

By JAMES D. COONEY

There was a time in the social milieu when even the thought, much less the word, "divorce" was taboo. Those who had undergone divorce were considered to be a step above lepers, but not much. One didn't really hazard an invitation to a divorcee to attend one's bridge party, choir practice or sewing bee, for fear one's partner might be unwittingly stolen away.

During this same time, the Church's attitude was not dissimilar to that of the man on the street. It was rather simple. For one whose eternal hams have gone askew, whatever the reason, there shall be eternal abandonment. Even early TV seemed to affirm this stance. Situation television in the 1960's, for example, wouldn't have touched the idea of a single parent with a 10-foot tube.

But, times have changed. Today divorce may not be an acceptable resolution to marital difficulties in the eyes of the Church, but the concept and possibility of annulment, on the other hand, have gained incredible ground in recent years.

REMEMBER the days when we thought annulment was an alternative available only to the very rich, and only if it could be proven that something had gone haywire in the conjugal boudoir? Well, times have changed indeed. I'm not arguing here pro or con, annulment

or divorce. The point, however, needs to be made that attitudes have changed, and that the numbers of Catholic "parents without partners" have mushroomed. They are a very visible segment of our Christian community. Where do they belong?

Not only has divorce become rather commonplace in our society, but the "single life" has achieved great prominence on our television screens. The list of programs portraying this is lengthy. From such all-American standbys as Doris Day and Lucy, to the defunct Julia, Nanny and the Professor, the Partridge Family, early edition of My Three Sons, and on and on.

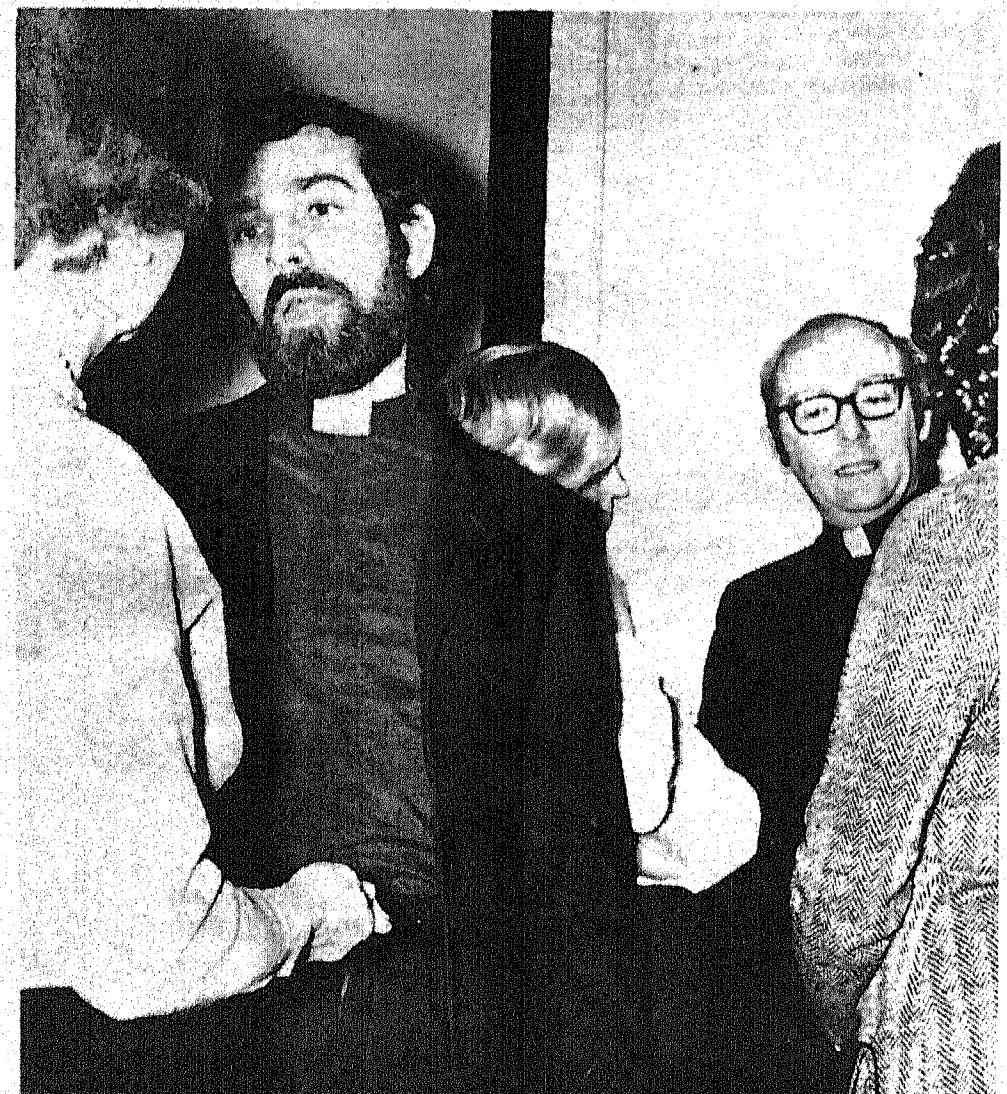
One is hard pressed to find a TV program, the principals of which aren't participating in some form of the "single life." It is an interesting mirror of our times. It is worrisome to reflect on how this will affect future generations in terms of their attitude toward marriage. The signs are already negative.

BUT I don't quarrel too much with television's reflecting a fact of our time, as long as it's done with accuracy. What I do have serious trouble with, though, is the degree to which the "single life" is glamorized by the tube. Check it out. You'll find that the single parents in most of these programs have an ab-

solutely super relationship with their children. They've got it all together. They understand one another. Things seem to be pretty hunky-dory although the kitchen plumbing leaks sometimes. While the absence of the other partner is never discussed, one gets the general impression that it's for the best, that somehow, this is a more natural way to live.

This may be overly harsh of me, but I fear all of this is quite a disservice. Television simply doesn't portray the agonies of singledom along with the ecstasies. They don't reveal the loneliness, selfdoubt and sometimes despair which can be frequent companions of the unattached. Newsweek not long ago did an in-depth study of the swinging couples phenomenon and learned that beneath the glitter, the free and easy sexual thing, there lay a rootlessness, a lack of fulfillment and even greater loneliness.

Without passing judgment on our divorced brothers and sisters, it would behoove us first to remind ourselves that there but for the grace of God we might be. Compassion and understanding are in order. Rather than view the divorced person as an outcast, somehow less worthy than we, we must recognize him as a potentially vital, contributing member of the Christian community. It is in the redemptive tradition of our faith



"The Cenacle Sisters... had planned the day to provide Catholics in disrupted marriage situations the opportunity to talk about their special problems."

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.)

Life of knowledgeable Christian is a happy life, Pope Paul asserts

VATICAN CITY — (NC) — To live a Christian life is to live a happy life, but only if one knows what Christianity is all about. Pope Paul VI told his general audience of June 19.

In talking to his thousands of visitors at his weekly general audience, Pope Paul began by asking the question: "Is the Christian life happy or sad?" He described his own question as "elemental but fundamental."

The Pope — who was 15 minutes late for the general audience because his visit with Mrs. Maria Estela Martinez de Peron, vice president of Argentina and wife of General Juan Peron, ran longer than expected — centered his thoughts on the problems of living as a Christian.

HE ASKED his visitors: "Does being a Christian make us happy, or instead does it impose on us limits, duties, burdens which make us sad and unhappy in life, or less happy, less fulfilled than those who do not bear the name of Christian?"

These questions are particularly important in the realm of the young, who often conceive of happiness as a "sovereign right," Pope Paul noted, since young people are anxious "to discover themselves and the world."

The Pope also pointed out that today "there is a tendency in certain areas of modern education which seek to justify this instinctive style of life, as the most logical, and truly, the most happy approach, that is, to abolish duties, brakes, and limits and to give reign to freedom, expansion and enjoyment of instincts and subjective interest as the liberating formula of modern man, as freedom from many taboos of traditional and puritanical education of times which are long past."

CHALLENGING this approach, Pope Paul declared: "It is clear that the Christian conception of life is totally and profoundly opposed to such a form of happiness." Instead, he continued, "for the present we can sum it up by saying: The fulcrum of the Christian life is the cross."

The cross means suffering, he explained, suffering and sacrifice carried out for love of God; in short, the beatitudes. Pope Paul said: "Truly we must form in ourselves the dominating concept that the Christian life is happy. We are speaking of the authentic Christian life, and we are speaking in the higher, intangible and inexhaustible sense which has been given to us by love, that is by the action of the Holy Spirit in our souls. Let us remember this well: He who lives in grace of God, thereby possesses a font of happiness, which no exterior evil nor even interior depression can dry up nor extinguish. The Christian vocation is an invitation to happiness."

Suffering and grace

VATICAN CITY — (NC) — Pope Paul VI explained that the Church continues to suffer even after its triumphal beginnings at Pentecost because grace and suffering are not mutually exclusive.

"The coming of the Holy Spirit does not take the cross from the human condition," he told a general audience June 26.

"For now let it suffice to propose this reply for the consolation of those who are experiencing the ineffable good fortune of grace and the no less mysterious good fortune of suffering. Not only can the two experiences coexist but they are compatible, that is, they can be coordinated in a plan of goodness and of salvation, a plan whose wisdom and harmony the Lord will one day, we hope, unveil to us."

The Pope had begun his audience by speaking of the gifts given the Apostles at Pentecost and the mass conversions they achieved.

"In this way the Church triumphally began her life, her history," the Pope commented.



POPE PAUL greets Maria Estela Martinez de Peron, vice president of Argentina and wife of President Juan Peron. He met with her privately at the Vatican in an unofficial visit. She had been in Italy on a two-day semi-official trip.

English liturgy texts approved

WASHINGTON — (NC) — The English translations of several major liturgical texts were approved here by the Advisory Committee of the International Commission on English in the Liturgy (ICEL), the official body established by bishops of 11 English-speaking countries to develop English translations for the new liturgical texts set by the Vatican.

The ICEL secretariat here announced that translations were approved for: the first volume of the Liturgy of the Hours (formerly called the Breviary or Divine Office), the Rite of Religious Profession, Holy Communion and the Worship of the Eucharist Outside Mass, the Rite of Ordination of Deacons, Presbyters (Priests) and Bishops, and the draft translation of the new Rite of Penance.

THE ENGLISH texts will now go to the ICEL-member national bishops' conferences. Before the texts can be used in a country, the bishops of that country must vote for them by a two-thirds majority, and then the Vatican must ratify the bishops' decision.

An exception is the draft translation of the new Penance rite. A temporary text, it may be approved for use by the executive board of a bishops' conference. The provisional text will undergo comments and criticisms from bishops and consultants, and eventually a revised version will be drawn by ICEL as a final text for approval.

A draft translation of the ordination rite has been in use for five years, and a draft of the Religious profession rite has been used for four years. The final texts just approved for these rites were the result of comments on the drafts by bishops, Religious communities and other consultants, ICEL said.

The approval of the first volume of the liturgy of the Hours means that ICEL still must complete three volumes of the four-volume Latin text. But Father John Rotelle, acting executive secretary of ICEL, said that commission has nearly finished translating the other three volumes and they should be done "within the next few months."

The next meeting of the ICEL Advisory Committee will be held this September in London.

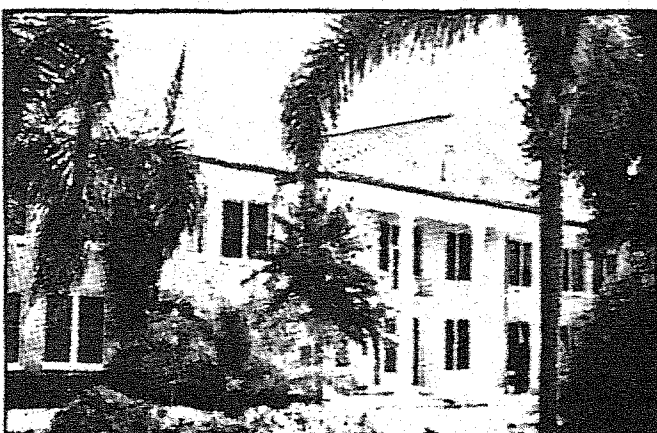
Mrs. Peron visitor

VATICAN CITY, (NC) — Maria Estela Martinez de Peron, vice president of Argentina and wife of President Juan Peron, visited privately with Pope Paul VI (June 19) for 40 minutes in an unofficial call at the Vatican.

Mrs. Peron's visit to the Pope had not been announced before it took place, although she had been in Rome for a two-day semi-official visit to Italy. Her husband, General Peron last year, before returning to Argentina and his succession to the presidency, had not visited the Vatican, although he did meet with high Vatican officials at his temporary Rome residence.

Vatican press officials said the visit of Mrs. Peron was unofficial in character. However, she was accorded the usual honors which accompany high officials, including a red carpet in front of the elevators to the papal audience chamber, a four-man picket of Swiss guards and other Vatican state formal gestures of recognition.

The Vatican did not disclose the subject of conversation between the Pope and Mrs. Peron because the audience was considered strictly unofficial.



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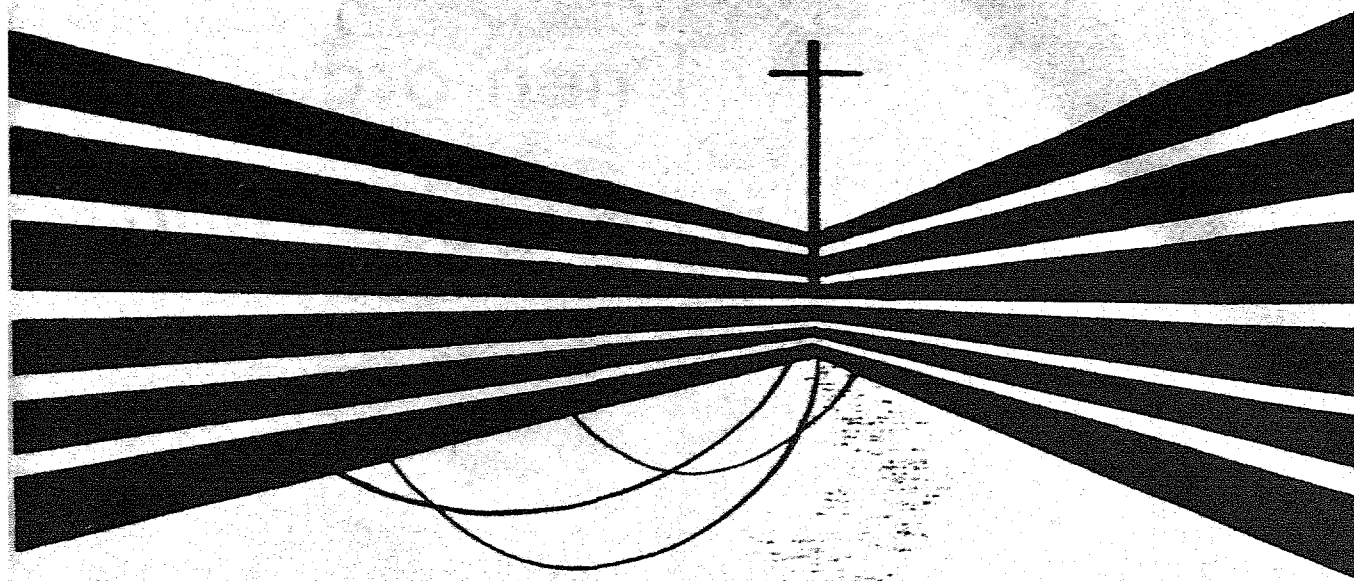
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You and Your Faith



From Sunday's Gospel

Yet another said to Him, "I will be Your follower, Lord, but first let me take leave of my people at home." Jesus

answered him, "Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God."

Luke 9: 61-62.

Magazine focuses on religious thought

By FATHER JOHN T. CATOIR

One of the most prestigious intellectual magazines in Catholic circles is called "Cross Currents." Four times each year, for the last 23 years, this brilliantly edited review makes its way to homes, libraries, seminaries and universities all over the world. It contains the cream of the current thinking of the best Christian minds available in the world.

One would expect a large, well-financed organization behind such an excellent literary venture, but Cross Currents is unique. It rests almost entirely on the mind, heart and will of one man, Joseph Cuneen. He conceived the idea, gathered the editorial staff, enlisted contributors, began the actual publication, and for 23 years has sustained Cross

Currents at its high level of excellence.

THERE are two interesting aspects to Joe Cuneen's personality: his intellectual refinement, and his admirable fortitude. Both of these qualities together are responsible for the creations and continuation of Cross Currents. Joe, in characteristic modesty, would deemphasize his own role in this and would give credit to many others who have helped him along the way.

It all began back in 1950 when the military service brought Joe to Europe where he was exposed to the important threads of religious thought taking place at that time. Having graduated from Xavier High School in New York City, and Holy Cross College in Worcester, Mass., in his

Mass timetable

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

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

BELLE GLADE St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.
BOCA RATON St. Jean of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat. 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.
St. Thomas More (St. Vincente De Paul Seminary) 8, 9:30, 11 a.m. Saturday 5 p.m.

CLEWISTON St. Margaret, 8 & 10 (Spanish), Saturday 7 p.m.
COCONUT GROVE St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish), Saturday, 5:30 p.m.

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

St. Augustine, 7:30, 9, 10:30 a.m., 12, 5 p.m. Saturday 5:30 p.m.
St. Raymond, 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 9:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 5:15 p.m.

DANIA Resurrection, 8, 9:15, 10:30 a.m., 12, 6:30 p.m., Saturday, 6:30 p.m.

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

DELRAY BEACH St. Vincent, 8:30, 9, 10:30, 11 a.m., 12:15, 5:30, 7 Saturday 5 p.m. Queen of Peace, 8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m. Saturday, 7 p.m.
St. Bernard - 2100 NW 70 Ave. 8, 10:30, 12 noon, 1720 NW 40 Ave. 6 p.m. Saturdays, 5 p.m., 6:30 p.m.; 1577 NW 61 Ave.

Blessed Sacrament, 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.
St. Clement, 7:30, 9, 10:30, 12 & 7 p.m. Saturday, 7 p.m.

St. George, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.
St. Helen, 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m.

St. Jerome, 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m.
St. John Baptist, 7:30, 8:30, 9:45, 11 a.m., 12:15 p.m., Saturday, 5 p.m.
St. Maurice, 8:30, 10, 11:30 a.m., 12:45 p.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 4 p.m., Sat. 7 p.m.
FORT LAUDERDALE BEACH St. Plus X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach), 8, 9:30, 11 a.m., Saturday, 7 p.m.
HALLANDALE St. Matthew, 7:30, 8:45, 10, 11:15 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

St. Charles Borromeo, 9, 10:30, 12 noon, Sat. 6 p.m.
HIALEAH Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 4 p.m., 7:30 p.m. (Spanish), Sat. 4 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School) 8, 9, 10, 11, 12 (Spanish) Sat. 6 p.m. (English).
St. Cecilia, 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.
St. John the Apostle, 6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH St. Lucy, 8:30, 10, 11 a.m., 5 p.m., Saturday, 5 p.m.
HOBE SOUND St. Christopher, 7, 9, 10:30 a.m., Sat. 4:15 p.m.

HOLLYWOOD Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.
Little Flower, 7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.
St. Bernadette, 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface, 7 p.m., Saturday (7651 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School)
HOMESTEAD Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOKALEE Lady of Guadalupe, 9, 10, 11 a.m. (Spanish)
INDIAN TOWN Holy Cross, 9 a.m. Saturday 4 p.m.

JENSEN BEACH St. Martin (Chapel of Fiat Ina Tech) 9:30, 11 a.m. Sat. 5:30 p.m. Community Church.

JUNO BEACH St. Paul of the Cross, (Volunteer Fire House, U.S. 117, 30, E. 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.)

JUPITER St. Jude, 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.
KEY BISCAYNE St. Agnes, 8:30, 10 (Spanish) 11:15 a.m., Saturday, 6:30 p.m.

LABELLE Queen of Heaven, 9 a.m.
LAKE WORTH St. Luke, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart, 7, 8, 10:30, Sat. 6 p.m. Noon, 7 p.m., Sat. 5, 7 p.m.
LANTANA Holy Spirit, 7, 9, 10:30, 12 noon, 5 p.m., 4 p.m., Saturday, 5:30, 7 p.m.

LIGHTHOUSE POINT St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 7 p.m.
MARCO 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel).

MARGATE St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.
MIAMI St. Agatha, 8:30, 9:45, 11, 12 (Spanish)

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

Assumption of the Blessed Virgin, (Koracion) 8:30 and 10 a.m.
Corpus Christi, 7, 8, 9:15, 10:30 (Spanish) 11:45 a.m., 1 p.m. (Spanish) 5:30 (Spanish) Saturday 6 p.m.

Our Lady of Divine Providence (Dominic Elem. School) Sat. 6 p.m., Sunday, 9:30, 11 a.m., 12 noon (Spanish)
St. Catherine, 8, 9, 10:30 a.m., 12 noon Sat. 4 p.m.

St. Francis Xavier, 7 and 10 a.m., Sat. 6 p.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 4, 7:30 p.m. (Spanish).

St. Joachim, 1190 SW 200 St., 10, 11 a.m. & 12 noon (Spanish).
St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 1, 4, 7:30 p.m. (Spanish) Saturday 4 p.m. (Spanish); 7 p.m. (Spanish)

St. Kevin, 9, 10:30, 12 (Spanish), 4:30 (English), Saturday 7 p.m.
St. Kieran (Assumption Academy) 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish), Sat. 6 p.m.

St. Martha, 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), Saturday, 5, 8 p.m. (Spanish).

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

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

Sts. Peter and Paul, 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English), 6 p.m. (Spanish)

St. Robert Bellarmine, 3405 NW 37th Ave., 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday, 4, 7 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 7 p.m.
Saturday 4:30 p.m., 7:30 p.m. (Spanish)

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

St. Vincent de Paul, 2106 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish) 7 p.m.

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

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m., Saturday 5:30 p.m.
St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:30 and 6 p.m., Saturday, 5:30 p.m.

St. Patrick, 8, 9, 10:30, 12, 4, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

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

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

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

MIRAMAR St. Bartholomew, 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m. Saturday 7 p.m.

MIDDEHAVEN St. Joseph, 10 a.m.
NAPLES St. Ann, 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.
St. William, (Seaport School) 8, 9:30, 11 a.m.

NARANJA St. Ann, 11 a.m., 1 p.m., 7 p.m., 10 a.m., English Sat. 7 p.m. (Spanish).

NORTH MIAMI Holy Family, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday, 6:30 p.m.
St. James, 4, 7, 8:30, 10, 11 a.m. (Spanish) 12:30 and 5:30 p.m. Saturday 6:45 p.m.

Saturday 5:30 p.m.
St. Basil (Byzantine) 8 a.m. and 10:30 a.m.

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

OPA LOCKA Our Lady of Perpetual Help, 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 8 p.m. (Spanish)

St. Philip (Bunche Park) 7, 9:30 a.m.
St. Monica, 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m., Saturday, 6 p.m.

PANOKEE St. Mary, 11 a.m.
PALM BEACH St. Edward, 7, 9, 10:30, 12, 5:30, Saturday, 5:30

PALM BEACH GARDENS St. Ignatius, 8, 9, 11 a.m. Saturday 5:30 p.m. Rectory

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

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

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

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

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

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

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

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

St. Henry, 9, 10, 11 a.m., Sat. 5 p.m. Northeast High School

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

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

St. Louis, 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday, 5:30 p.m.

STUART St. Joseph, 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC St. Malachy, 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

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

Prayer Of The Faithful

13th Sunday of the Year
June 30, 1974

CELEBRANT: In Baptism we have firmly committed ourselves to follow Christ. Let us now confidently pray to God, our Father, who has blessed us with every spiritual blessing on high in Christ.

COMMENTATOR: The response today will be: Lord, hear our prayer.

COMMENTATOR: For our Holy Father, Pope Paul, our Archbishop Carroll, all Bishops and Priests, that steadfast in their vocation they may continue the saving work of Christ, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us here and for all the People of God, that we may ever be mindful, and especially in this year of spiritual renewal, that we should be holy and without blemish in God's sight in love, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all mothers and fathers, that they may faithfully fulfill their responsibility in protecting and bringing to birth the living persons for whose lives they are responsible, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all upon whom rests the grave responsibility of guarding the right to life of every person, that they obey God, the Author of life, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For an increase of vocations to the priesthood and to the religious life, and for the faithful perseverance in holiness of those already called, let us pray.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all the sick and infirm, the suffering and the oppressed, the weak and the lonely, those suffering trials and temptation, that they may experience the strength, comfort and grace of Christ, let us pray.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Our Father who has called us unto your kingdom and glory, give us the grace always to be faithful in this vocation and to follow Christ, Your Son, closely so as to be fit for Your kingdom. This we ask through Christ, our Lord.

PEOPLE: Amen.

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travels Joe began to realize that the average intellectual diet of American Catholics was in need of exposure to the rich thinking coming out of different traditions in Europe: e.g., Buber out of the Jewish tradition; Barth out of the Protestant; and De Lubac out of the Catholic. It became apparent to Joe that the great minds in the world were all addressing the same major problems, but from the vantage point of different traditions.

The idea of publishing a journal which would collect these gems and give them a single showplace was born. With the help of his wife Sally, who did much of the early translation work, Joe Cuneen began to make his dream come true. Sally Cuneen is a well-known author in her own right. You may recall her book, Sex: Female; Religion: Catholic, which placed her among the leading women thinkers in the contemporary American Church.

WHILE all this was going on, Joe and Sally were raising three boys in West Nyack, New York. Joe taught for many years at Fordham to support the family, since Cross Currents has never been a money-making proposition. All the bill-paying, hand-addressing and mailing has been done from their own home. When I subscribed to the magazine I received a hand-written letter thanking me. In this day and age, it came as quite a surprise.

Just recently they have mechanized their operation somewhat, after 23 years, but the same personal touch is still alive. Now, with the rise in postage, there are mounting financial problems and Cross Currents is at a new crossroad in its life. An influx of new paying subscriptions is needed to keep it alive.

Memory of Fr. Poveda honored by UNESCO

The First Centenary of the European press as well as Spanish-born Father Pedro Poveda, founder of the Teresian Institute whose members serve in the Archdiocese of Miami, was recently observed by UNESCO, the United National Educational, Scientific and Cultural Organization.

In the Archdiocese of Miami the Teresian Institute is represented at Msgr. Edward Pace High School, primarily Bolivia and Peru, Father Poveda was a humanist and educator and his contributions to the reevaluation of the role of the laity in the Church and in the world have recently been the subject of numerous articles in other journals.

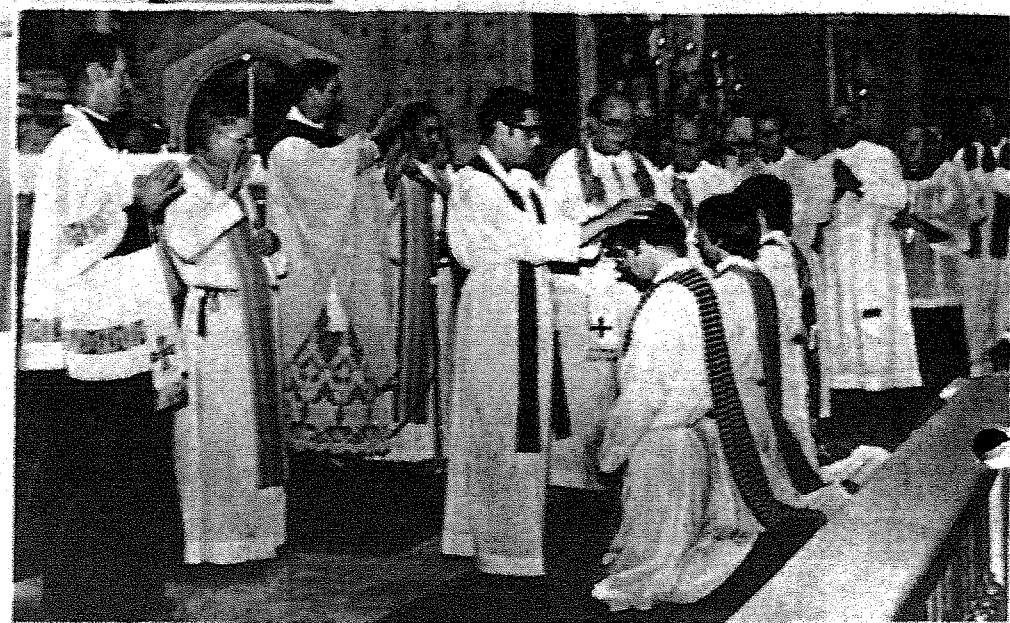
On Jan. 9 this year, Pope Paul VI alluded to the priest's achievements and the work of his followers in greeting a group of Teresians at his weekly audience.

Three young men ordained in Gesu church



Three young men from South Florida were ordained to the priesthood for the Society of Jesus during rites last Friday in the Church of the Gesu.

Auxiliary Bishop Rene H. Gracida conferred the Sacrament of Holy Orders on Father Richard Rodriguez, Key West; Father Anthony Fromhart, Fort Lauderdale; and Father William J. Mayer, Miami, (shown above) in the presence of families and friends as well as priests and Sisters.



Imposition of Hands During Most Solemn Moment of Ordination.



MOTHERS of newly ordained priests, Mrs. Mayer, Mrs. Fromhart, and Mrs. Rodriguez presented Offertory Gifts during ordination Mass.

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U.S. CHOICE-WESTERN BEEF LOIN
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U.S. CHOICE - WESTERN BEEF CHUCK
Underblade Pot Roast **\$1.09**

U.S. CHOICE WESTERN BEEF CHUCK
Blade Steak **69¢** LB.

U.S. CHOICE WESTERN BEEF ROUND
Bottom Round Roast **\$1.49**

U.S. CHOICE - WESTERN BEEF
Round Tip Steak **\$1.89**

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Sliced Beef Liver **79¢** LB.

FREEZER QUEEN ALL VARIETIES EXCEPT BEEF
Frozen Dinners **\$1.29** 2 LB. PKG.

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WESTERN CORN FED PORK LOIN
Country Style Ribs **89¢** LB.

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Fried Fish Cakes **59¢** 12 OZ. PKG.

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Firm Tomatoes **29¢** 4 IN. PKG.

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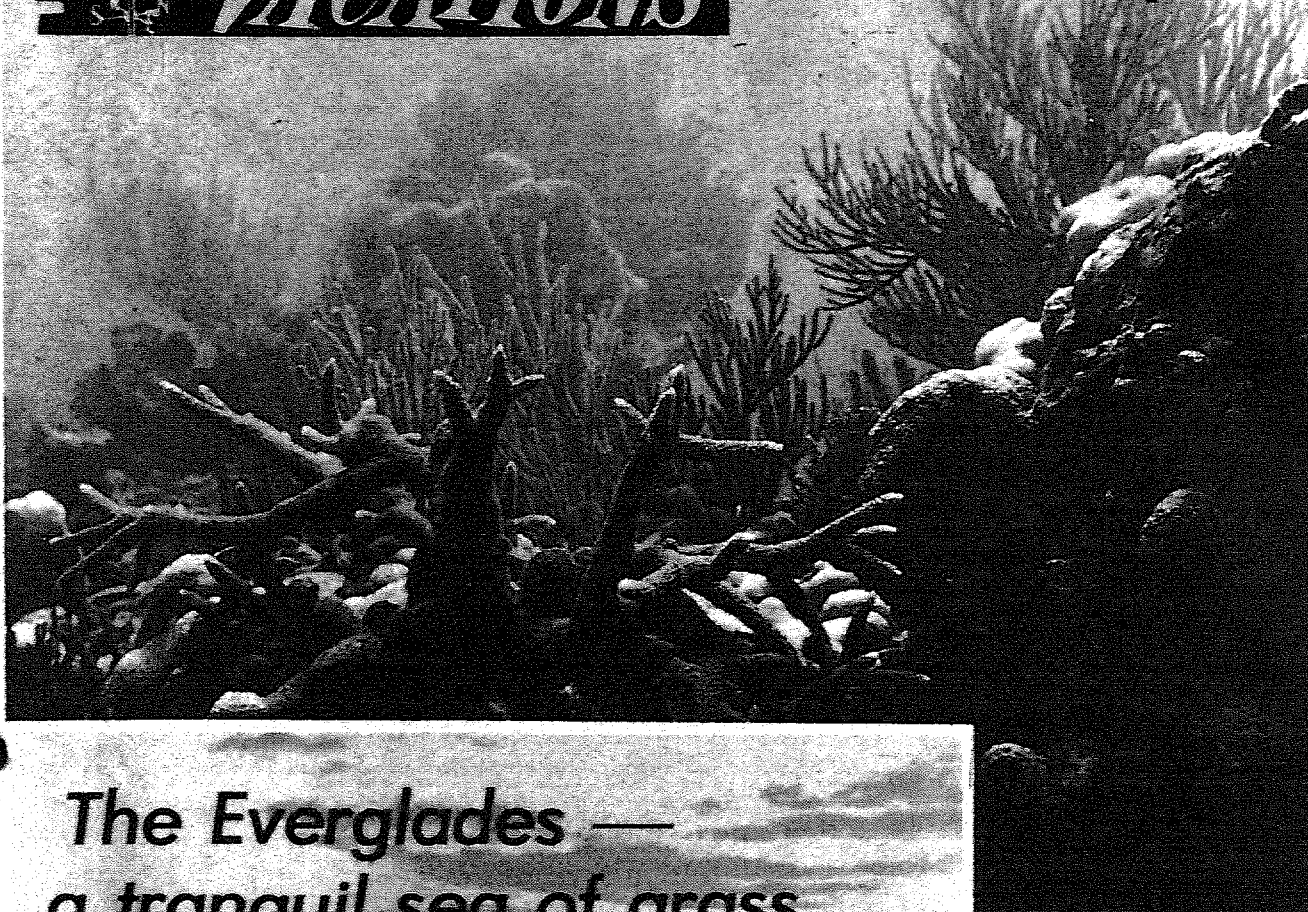
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The Everglades — a tranquil sea of grass



This underwater forest of coral, marine plants and fish at John Pennekamp Coral Reef State Park is at Key Largo, only an hour's ride down U.S. 1 from Miami. Vividly colored coral in the deep green water can be viewed from an observation boat or more closely from behind a diver's mask.

VAST expanses of sawgrass, hammocks of sabal palm and stands of pond cypress shelter rare beauty and burgeoning life in the Everglades, just a short trip to the west of any spot in South Florida.

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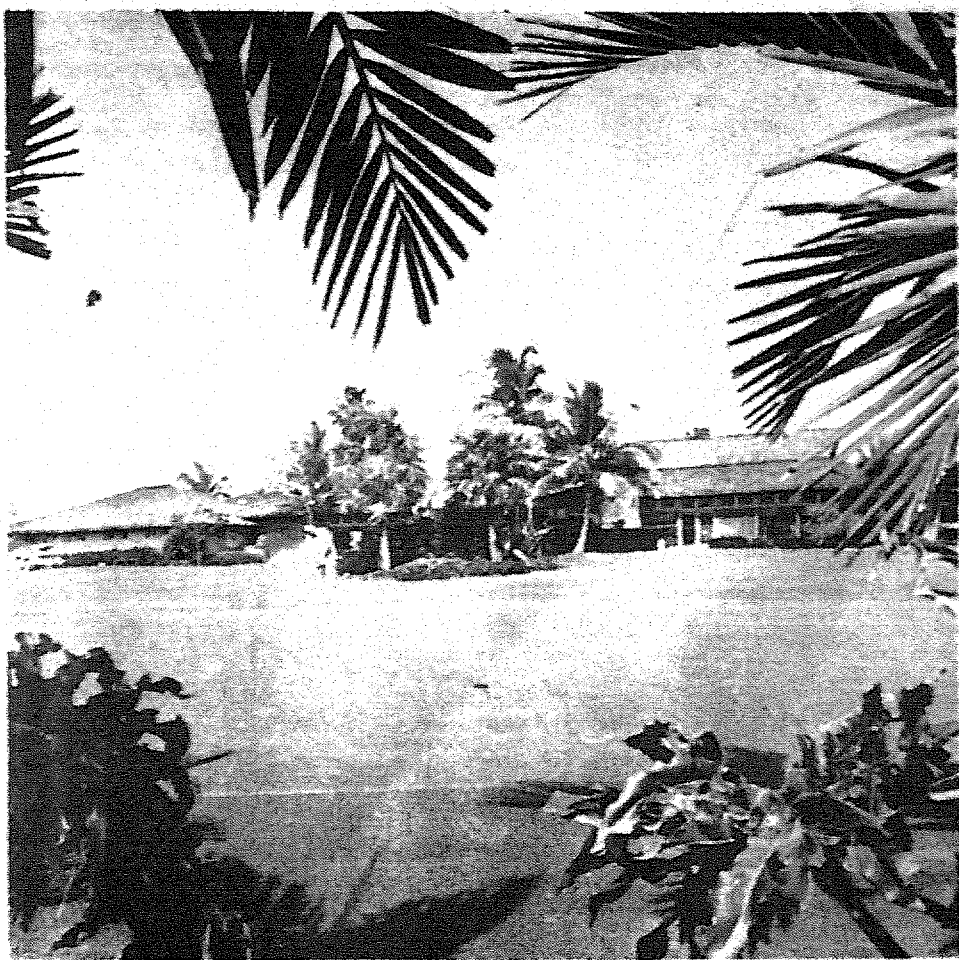
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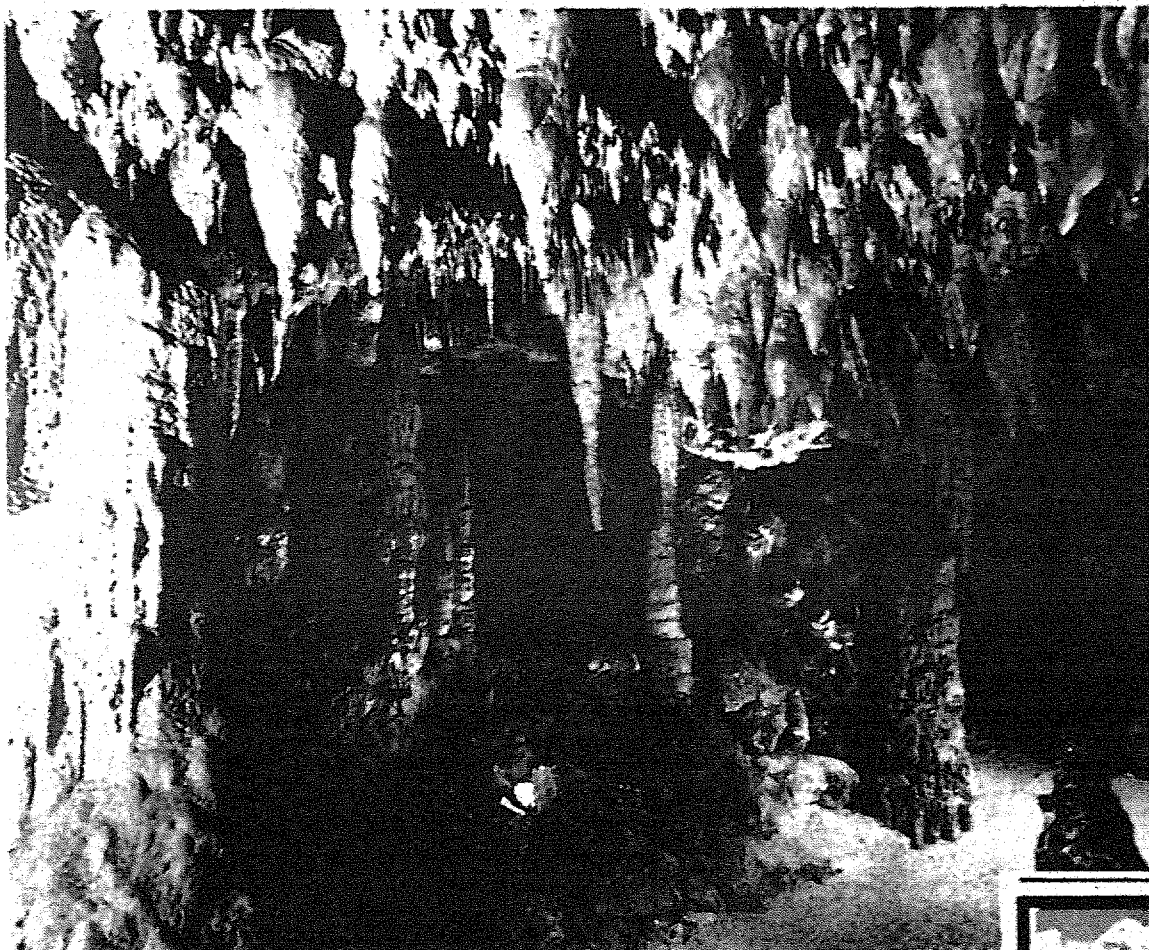
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GOLF, shelling, fishing, tennis, boating and swimming are just a few of the things to do on Marco Island, just south of Naples on Florida's west coast.



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DRIVING along the beach or exploring old Spanish ruins, a visitor to Daytona Beach — just a few hours from anywhere in South Florida — is never bored.



A 'CATHEDRAL Room' and a 'Moorish castle' are among the formations reaching out from the floors and ceilings of the caverns in appropriately-named Florida Caverns State Park, near Marianna in the Chipola River Valley.



LOVELY Greek girls display the sponges which have brought fame to the west coast town of Tarpon Springs, a small Greek community a short distance from Tampa.

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The Ostrich is the only bird with two toes, one much reduced in size, suggesting that, in time, it will have a one-toed foot like a horse. Fleet-footed, the Ostrich can run as fast as 35 miles an hour. The egg of an Ostrich is big, too. Measuring 5 to 7 inches across, and if you like them hard-boiled, cook for 40 minutes!

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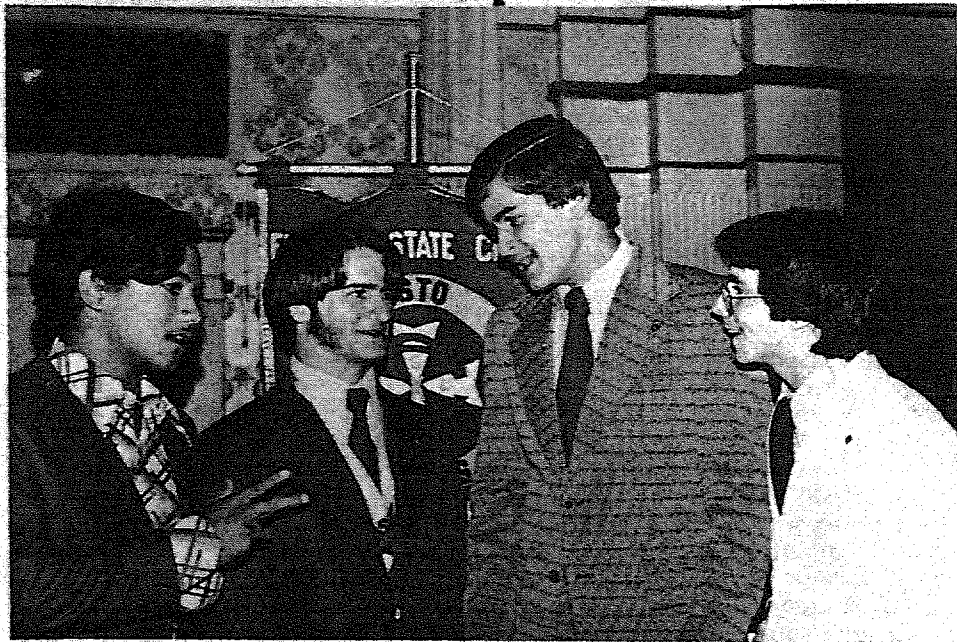
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NEW officers elected by the Columbian Squires at their state convention held last weekend in Fort Lauderdale are (top photo, left to right): Notary — Anthony Penoso, Jacksonville; Chief — Bob Stack, Orlando; Deputy Chief — Carlos Alvarez, Circle 1572, St. Robert Bellarmine parish, Miami; Bursar — Enrique Palma, Circle 1572. Not shown: Marshal — Ken Stack, Orlando. Below, State Squire Chairman Len Boymer congratulates award winners Bob Stack, Squire of the Year; Dan Garster, Counselor of the Year from Orlando; and Tony Rolland, accepting Circle of the Year award for Coral Gables Circle 1223.



VACATIONS

One-on-one tourney is this weekend

By JOAN BARTLETT

As summer really gets into full swing, with graduations all over and Independence Day already here, things are slowing down considerably.

But CYO has a full schedule of summer sports planned, with the first one getting underway Sunday, June 30.

The event is the one-on-one basketball tournament and free throw competition at St. Thomas Aquinas High School gym, Fort Lauderdale. There will be boys' and girls'

YOUR CORNER

divisions in both CYO and Young Adult classes.

Check-in time is 12:30 p.m. Anyone wanting to participate who has not pre-registered should be there no later than that time.

A Miami Beach resident who has been attending school in Minnesota has won a four-year scholarship to the College of St. Thomas, St. Paul, Minnesota. Joseph A. Bermudez, attending St. John's Preparatory School in Collegeville, Minnesota, was one of 25 recipients of the award, based on rank in class, score on entrance exams and performance in extra-curricular activities.

St. Thomas the Apostle CYO has elected new officers for the coming year. They are: president, Chuck O'Toole; vice-president, Albert Sheenan; secretary, Judy Stock; treasurer, Cindy Culmo.

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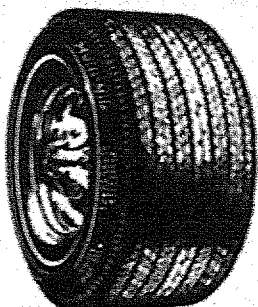
\$3857

LINCOLN MERCURY
GABLES

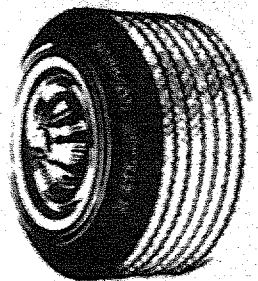
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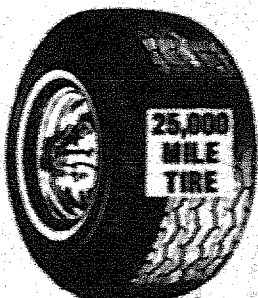
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G70-15	49.00	26.00
H70-15	52.00	28.00
G78-13	36.00	19.00
G78-14	37.00	20.00
E78-14	40.00	21.00
F78-14	43.00	22.00
G78-14	48.00	24.00
H78-14	53.00	26.00
J78-14	58.00	28.00
G78-15	49.00	24.00
H78-15	54.00	26.00
J78-15	59.00	28.00
L78-15	61.00	29.00
550-12	18.00	13.00
600-12	20.00	15.00
520-13	19.00	14.50
560-13	19.00	14.75
600-13	21.00	15.25
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560-14	22.00	15.75
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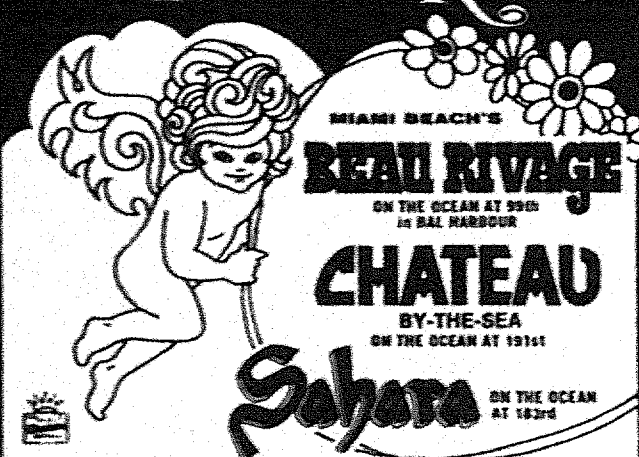
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MADRE TERESA

Mensaje de Amor

Por GUSTAVO PENA MONTE

Un día, por amor, la Madre Teresa decidió irse bien lejos, a las calles de Calcutta, a limpiar a los enfermos, a curar a los leprosos, a alimentar a los niños.

Esta semana, por primera vez en su vida, la Madre Teresa vino a esta turística ciudad de Miami para hablar sobre los pobres, sobre el hambre en el mundo, pero, sobre todo, para hablar sobre el amor. Y la monja que se fue tan lejos por amor a Cristo, vino a decir que "el amor tiene que empezar en casa".

La Madre Teresa pasó dos días en Miami viviendo en el convento de las Religiosas del Servicio Social en el Centro Hispano Católico. Allí tuvo oportunidad de charlas con los ancianos y los niños refugiados cubanos que en esa institución reciben asistencia.

Aprovechó la visita para hablar en la Catedral, para hablar a los trabajadores sociales y para hablar en la Iglesia de Gesu. Su mensaje fue siempre el mismo. Un mensaje de amor. Qué es el amor y cómo las Religiosas misioneras de su orden lo expresan en distintas partes del mundo.

"¿Realmente nos amamos unos a otros? ¿Actuamos con santidad hacia nuestros semejantes? La santidad no es un lujo para un pequeño grupo de escogidos. La santidad es para todos. Es un simple deber, la aceptación de la voluntad de Dios con una sonrisa, voluntad de Dios con una sonrisa.

"Tenemos que dar nuestro amor a otros... hasta que duela."

Hablando ante la congregación en la Catedral de Miami insistió: Y ese amor tiene que empezar por casa. Ama a tus hijos, a tu esposa, a tus padres. El amor comienza en casa y desde ahí se extiende.

"Vivimos muy aprisa. No tenemos tiempo para meditar, no tenemos tiempo para pensar en el amor..."

"Recuerda que tu perteneces a Cristo... Pon tu amor a Cristo en acción. No importa lo que estás haciendo, ni dónde estás... ayuda a

"Es más fácil dar una taza de arroz para mitigar el hambre en Calcutta que aliviar el dolor y la angustia de alguien que no se siente amado en nuestro propio hogar."

que Jesús entre en el corazón de quienes tu tienes que tratar.

"Piensa... ¿cuánto amor estoy poniendo en lo que estoy haciendo?"

"A veces es más fácil amar a los que están lejos que a los que están cerca de nosotros."

"Es más fácil dar una taza de arroz para mitigar el hambre en Calcutta que aliviar el dolor y la angustia de alguien que no se siente amado en nuestro propio hogar... en estas mismas calles de Miami."

Ese concepto del amor puesto en práctica entre los más pobres del mundo ha llevado a la Madre Teresa a la fama y el reconocimiento mundial. Fue la primera recipiente del Premio Juan XXIII de la Paz y el Príncipe Felipe de Inglaterra le entregó una de las más altas condecoraciones de su país, siendo la primera vez que la realeza británica honra a una figura católica.

Hace 25 años fundó una congregación de misioneras, las Misioneras de la Caridad. Hoy, más de 800 mujeres trabajan para esa congregación en India y Bangladesh, en Ceilán, Tabora y Tanzania. Ya hoy trabajan en otras áreas, como el barrio de Harlem en New York y las barriadas pobres de Venezuela.

"¿Cómo puede comprenderse que más de 800 mujeres hayan dejado sus casas en ciudades como París, Madrid, New York, Caracas, para irse a tierras lejanas a curar leprosos y limpiar ancianos?"

"Porque creemos que cuando estamos curando a un herido estamos curando a Cristo herido."

La caridad, dijo debe entenderse como una relación de persona a persona.



La fundadora de las Misioneras de la Caridad habla ante la imagen de la virgen de la Caridad. Ante la que elevó una oración al cielo.

Para mí, cada persona es Cristo.

Después dijo que ella se renovaba cada día con la misa y la comunión en la mañana y mi hora de adoración en la noche."

La monja, de diminuta figura y serena sonrisa, llama la atención con su

habito, un sari blanco con una franja azul. "Esa es toda nuestra posesión. Dos saris como este y una paila para lavar el que no estamos usando, cada mañana, antes de salir a alimentar a los hambrientos, socorrer a los moribundos y cuidar a los enfermos."

Denuncian médicos

infanticidio en E.U.

WASHINGTON — (NC)

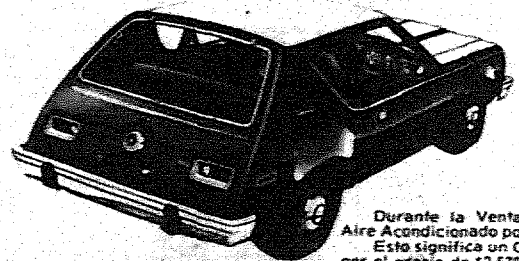
— El Dr. Warren Reich, un conocido experto en ética, declaró en testimonio ante un comité del Senado que "el infanticidio es un problema de gran importancia para el hombre de hoy," agregando que la ética de "la calidad de la vida" es un standard discriminatorio y peligroso para el valor de la vida humana. El comité senatorial investigaba acusaciones de dos médicos, que sostienen que miles de niños con defectos mentales y físicos mueren cada año porque no se les da tratamiento médico. Según el Dr. Robert Cooke, de la Universidad de Wisconsin, varios miles de estos niños

LA VOZ

Suplemento en Español de **VOICE**

morirían eventualmente, proporcionar la terapia pero alrededor de 2000 indispensable a niños no podrían sobrevivir. El Dr. deseado para producir su Reich enfatizó en su muerte es "infanticidio testimonio que el no indirecto".

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El amor que irradia la Madre Teresa parece contagioso. Estos niños del Centro Hispano Católico acababan de conocerla. Y la dulzura de su sonrisa y su palabra tierna, hacen que en pocos minutos ya la estén queriendo como una vieja amiga, como quieren a sus maestras o a las Religiosas del Servicio Social que cada día los atienden.

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Una Federación Mundial de Médicos para el Respeto a la Vida

Por ANDRES GARRIGO

Frente a la propaganda internacional en favor del aborto, han surgido en diversos países numerosas iniciativas en defensa de la vida humana. Con ocasión de un importante congreso celebrado en Holanda, se ha propuesto aunar esfuerzo a escala mundial en un movimiento coordinado de todos los médicos que valoran la vida desde el momento de la concepción.

Delegados de Estados Unidos y Europa Occidental, han fundado una "Federación mundial de médicos para el respeto de la vida", al "cabo de un Congreso que se celebró el pasado mayo en Noordwijkerhout (Holanda). El fin principal de esta nueva asociación es coordinar esfuerzos en un plan mundial para impedir que la técnica médica se utilice en la destrucción voluntaria de la vida humana.

"En vista del ataque concertado a la vida humana por grupos de presión e intereses creados, hemos considerado indispensable suministrar a nuestros colegas y a los legisladores un instrumento a fin de exponer bajo todos sus aspectos la realidad de los hechos en el desarrollo normal de la vida humana desde su concepción hasta la muerte", dijo el Dr. Philippe Schepens (Bélgica), secretario general de la Federación.

Los delegados han hecho un llamamiento mundial a los médicos de todas las razas y religiones para unirse a la organización, con el fin de crear entidades similares en los países donde no existen todavía. La Federación desea igualmente promover una ley supranacional sobre el aborto y la eutanasia, en la que el respeto a la vida quede claramente establecido.

LA PERSONA EXISTE DESDE LA CONCEPCION

El Instituto internacional para el respeto de la vida, de Estrasburgo, representado en el congreso por el Sr. Mulier, ofreció un apoyo inmediato a la Federación. Según el presidente de la Federación mundial, Dr. Karel Gunning, "cerca de 60.000 médicos de Europa Occidental y Estados Unidos han firmado hasta ahora declaraciones proclamando que desde su concepción el

feto es una persona, que se desarrolla tanto en el plano físico como en el mental".

Entre las organizaciones fundadoras de la federación se puede citar: La "Eiropäische Arzteaktion" (Alemania), la "Nederland Artsenverbond" (Holanda), "L'Association des medecins pour le respect de la vie" (Bélgica) y el "Pro life Committee" (Estados Unidos).

"Existe un movimiento internacional en favor del aborto y de la eutanasia", dijo el profesor Paul Marx de la Universidad de St. John's, Minnesota (USA). Está muy bien financiado y dirigido, e intenta manipular la opinión pública con sus técnicas propagandísticas. A su juicio se trata de evitar "una pesadilla que destruya las bases de la civilización y de la humanidad". El movimiento en favor del aborto, dijo el Dr. Wilke, autor de la conocida obra

Manual sobre el aborto (USA), es un movimiento elitista que no cuenta con el apoyo de la mayor parte del pueblo. Otro americano, el Dr. Herbert Ratner, editor del Child and Family Quarterly, declaró: "La vía hacia la madurez social no consiste en matar lo no-deseado, sino en transformar lo no-deseado en deseado".

FUERTES CRITICAS A LA LEGALIZACION DEL ABORTO

Diversos oradores criticaron los efectos del aborto en los países europeos donde ha sido legalizado. El Dr. Melbo, de Oslo, declaró que el número de abortos en Noruega ha pasado de 1.000 antes de la ley a más de 12.000 anualmente. Señaló que: "La difusión de los anticonceptivos no he evitado el aborto. Por el contrario, lo ha aumentado en las jóvenes solteras". La ley británica de 1967 sobre el aborto ha sido objeto de duras críticas. Alrededor de 80.000 personas protestaron ante el Parlamento el 28 de abril. El Dr. Peggy Norris manifestó en el congreso de Noordwijkerhout que "el aborto ha llegado a ser la operación más frecuente en los hospitales de Gran Bretaña y Estados Unidos".

Margaret White, doctora y juez en

un suburbio de Londres, declaró que alrededor de 50.000 abortos han sido practicados en Gran Bretaña desde la ley de 1967. "Entre las consecuencias sufridas por las mujeres que han abortado se encuentran la depresión, la esterilidad y una morbosidad latente". "El aborto ha afectado a toda la nación, se ha convertido en un medio fácil de resolver los problemas sociales y de vivienda. Ha devaluado la vida y prepara el camino que lleva a la eutanasia".

Entre las consecuencias sociales del aborto apuntadas por estos expertos están el rápido aumento de las enfermedades venéreas, que han llegado a ser las infecciones más corrientes en numerosos países, más habituales que el sarampión. La espiral de crimen y violencia, puede ser parcialmente imputada a la quiebra de la moral familiar respecto al problema del aborto. Los malos tratos infligidos a los niños no son más que un aspecto. Un orador afirmó que en el Japón, que es el país con el porcentaje de abortos más elevado, doscientos niños son asesinados cada año después de su nacimiento, algunos lanzados desde un tren en marcha.

(Continuará la Semana Próxima)

Peregrinación Legionaria a la Ermita de la Caridad



Una impresionante procesión de Legionarios de María con estandartes de alegres colores y significativas frases reflejando sus trabajos e inquietudes penetró el domingo por la tarde en el Santuario de la Virgen de la Caridad.

Monseñor Agustín Román, Capellán del Santuario dió una calurosa bienvenida a todos a la "Casa de su Madre" diciendo que cada 25 años la Iglesia ofrece el regalo de las indulgencias para quienes desean ganarlo y explicó los requisitos.

El Padre William O'Shea en sus breves palabras se refirió a la peregrinación de los cubanos que habían construido este santuario y el significado de la peregrinación de la Legión de María: Ambos tienen el

sello de la fé y comparó la fe de María en su huida a Egipto con la de los cubanos en su heroísmo al aceptar la voluntad de Dios.

Seguidamente Bill Peffley del Senatus de Filadelfia interpretó sus canciones a la Virgen. Varios jóvenes expresaron sus experiencias en la Peregrinación por Cristo (PPC): Los legionarios dedican sus vacaciones y trabajan intensamente llevando a Cristo a las almas con su presencia, compartiéndolo con los que no lo conocen.

"Turismo por el Reino de Dios" prepara cuatro proyectos en julio y septiembre para Georgia y Carolina del Sur.

Festival de colores

El Primer Festival de Colores se efectuará mañana 29 de junio en los terrenos de la parroquia de St. Dominic.

"Será un sólo día en el que todos vamos a colaborar, expresa el Presidente del Secretariado de Cursillos de Cristiandad, Miguel Cabrera, en una exhortación a todos los cursillistas.

Lo recaudado en el festival se destinará al sostenimiento de la Casa de Cursillos Emaus en el Aeropuerto de Opa Locka, así como a la revista Militante. Ofreceremos más datos sobre el festival y sus propósitos en próximas ediciones.

ORACION DE LOS FIELES

30 de Junio, Domingo

CELEBRANTE: En el bautismo nos comprometimos a seguir a Cristo. Oremos confiadamente al Padre Celestial que ha derramado sobre nosotros tantas bendiciones.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración".

1. Por nuestro Santo Padre el Papa Paulo VI, nuestro Arzobispo, Coleman F. Carroll y todos los sacerdotes, para que, firmes en su vocación, continúen la labor salvífica de Cristo, oremos.

2. Por todos los aquí reunidos para que nunca olvidemos nuestra vocación a la Santidad y nuestro testimonio de amor en la vida, oremos.

3. Por todas las madres y todos los padres, para que cumplan fielmente su responsabilidad de proteger a las criaturas de que son responsables, oremos.

4. Por todos los que tienen sobre sus hombros la grave responsabilidad de proteger el derecho a la vida de cada persona, para que obedezcan a Dios, Autor de la Vida, oremos.

5. Por todos los enfermos y los tullidos, por los que sufren y los oprimidos, los débiles y los desamparados, los que sufren pruebas y tentaciones, para que reciban la fortaleza el confort y la gracia de Cristo, oremos.

CELEBRANTE: Padre Nuestro que nos has llamado a compartir tu reino y tu gloria, danos la gracia de ser siempre fieles a esta vocación y de seguir siempre a Cristo en forma tal que nos hagamos dignos de tu reino. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Por el DR. MANOLO REYES

La libertad es un regalo de Dios.

Por eso, el ser humano en un instante nace libre a través del milagro único de la maternidad.

Pero la libertad de un conglomerado de seres humanos, de un pueblo, se consigue en años, no en un instante.

La libertad en el orden de las naciones es un proceso de educación, de madurez y de superación de sus pueblos a través del trabajo y el sacrificio.

La conmemoración del 4 de Julio es un ejemplo vívido de lo que estamos diciendo.

El Cuatro de Julio se celebra un aniversario más de la Independencia de los Estados Unidos de Norteamérica. ¿Y acaso ha sido producto de un instante la libertad que disfruta esta nación?

¡No! en el pasado, la culminación de los esfuerzos dispersos por obtener la libertad ocurrió el 4 de Julio de 1776 cuando los representantes de las trece colonias de esta nación, firmaron la célebre Declaración de Independencia.

En aquel documento inmortal se plasmó por primera vez en la historia de la humanidad, un concepto real y positivo de la libertad.

En los albores de ésta gran nación, cuna de la

4 de Julio

Democracia, 56 patriotas se reunieron y proclamaron que todos los hombres son creados iguales y que nacen con ciertos derechos inalienables dados por el Creador, tales como la vida, la libertad y la búsqueda de la felicidad.

Voces eternas que siempre tendrán eco en la conciencia de la Humanidad.

Esta magnífica Declaración de Independencia, que entienden muchos historiadores fué inspiración y guía espiritual para la Revolución Francesa, no se quedó plasmada en un simple papel como una Declaración mustia, sin vida.

Los hombres que habían jurado serle fiel, lucharon con todas las fuerzas de su honradez y de su buena fe, y al cabo de los años, los Estados Unidos alcanzaron su Independencia de la Corona Británica.

Pero aquellos patricios de esta gran nación no lucharon para aquel presente efímero con el fin de obtener una fugaz independencia. Sino lo hicieron todo mirando hacia el futuro para que la libertad resplandeciera solidamente en su país por los siglos de los siglos.

Y hoy . . . a casi 200 años de distancia de haberse promulgado aquella Declaración de Independencia, ella es la base marmórea sobre la cual se levanta la primera nación del mundo.

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

FRIDAY, JUNE 28
 10 a.m. (16) Diamonds Are Brille (No classification)
 1 p.m. (16) So Darling, So Deadly (No classification)
 1:30 p.m. (19) The Ballad Of Andy Crocker (No classification)
 4 p.m. (15) Lonely Are The Brave, Part I (Unobjectionable for adults and adolescents)
 8 p.m. (16) Paris When It Sizzles (Unobjectionable for adults)
 9 p.m. (4 & 11) Aired The Great (No classification)
 9 p.m. (17) Norm To Alaska (Unobjectionable for adults)
 11:30 p.m. (14) The Second Best Secret Agent In The Whole Wide World (Unobjectionable for adults)
 11:30 p.m. (19) The Deep Blue Sea (Unobjectionable in part for all)
OBJECTION: Tends to create undue sympathy for immoral actions
 11:30 p.m. (11) The Curse Of Frankenstein (Unobjectionable in part for all)
OBJECTION: This picture contains material which is judged to be morally questionable for entertainment purposes. Suggestive costuming.

SUNDAY, JUNE 30
 11 a.m. (16) Naughty 90's (Unobjectionable for adults and adolescents)
 1 p.m. (16) Jayhawkers (Unobjectionable for adults)
 2 p.m. (15) Greatest Show On Earth (Unobjectionable in part for all)
OBJECTION: Especially because of the youth-appeal of this film, the following objections should be carefully noted: "Despite certain mitigating considerations an emotional impact of this film tends to condone, and arguments presented to justify, the sinful act of mercy killing. It also contains suggestive costuming and dialogue."
 3 p.m. (15) Jumping Jacks (Family)
 3 p.m. (19) Three For The Show (Unobjectionable in part for all)
OBJECTION: This film contains a frivolous treatment of marriage and flippant attitudes toward purity. Together with suggestive situations, indecent costuming and dancing.
 5 p.m. (12) Shoot Out At Rio Lobo (No classification)
 8:30 p.m. (10 & 10) Downhill Racer (Unobjectionable for adults)
 11:30 p.m. (12) Middle Of The Night (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions
 11:30 p.m. (14) The Sins Of Rachel Cade (No classification)
 11:30 p.m. (11) Indiscreet (Unobjectionable for adults)

WEDNESDAY, JULY 3
 10 a.m. (2) The Sinister Monk (No classification)
 1 p.m. (16) Brush Fire (Unobjectionable for adults and adolescents)
 2:30 p.m. (19) Father Is A Bachelor (Unobjectionable for adults and adolescents)
 4 p.m. (15) Dark Intruder (Unobjectionable for adults and adolescents)
 8 p.m. (16) Died A Thousand Times (Unobjectionable for adults and adolescents)
 8 p.m. (17) 45 Days At Peking (Family)
 8 p.m. (12) The Solid Gold Cadillac (Unobjectionable for adults and adolescents)
 8:30 p.m. (19) Get Christie Love (No classification)
 9 p.m. (15) Fitzwilly (Unobjectionable for adults)
 11:30 p.m. (14) Damn The Defiant (Family)

THURSDAY, JULY 4
 12 a.m. (16) Flight To Tangier (Separating Monday, 1 p.m.)
 1 p.m. (16) The Lonely Man (Family)
 2:30 p.m. (19) Young Americans (Family)
 4 p.m. (15) Information Received (Unobjectionable for adults)
 8 p.m. (16) Phone Call From A Stranger (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions
 11:30 p.m. (14) Girl On The Run (No classification)
 11:30 p.m. (11) Advance To The Rear (Unobjectionable for adults and adolescents)
FRIDAY, JULY 5
 10 a.m. (16) Boy From Oklahoma (Family)
 2:30 p.m. (19) Johnny Trouble (Unobjectionable for adults and adolescents)
 4 p.m. (15) Mark Of The Hawk (Family)
 8 p.m. (14 & 11) Yellow Submarine (Family)
 8 p.m. (16) Diddy Long Legs (Family)
 9 p.m. (15 & 7) Kay West (No classification)
 9:30 p.m. (14 & 11) The Phantom Of Hollywood (No classification)
 11:30 p.m. (14) The Blob (Unobjectionable for adults and adolescents)
 11:30 p.m. (19) Circle Of Deception (Special classification)
OBSERVATION: The theme of this film (the military use of man contrary to the laws of man) poses multiple problems about war-time morality such as the deception of the innocent, the recommendation of lethal pills, the use of sex as a weapon, etc. While there is no attempt by this film to justify such war-time immorality, nevertheless the factors are such that that a positive and valid conclusion requires maturity of judgment.

FRIDAY, JULY 5
 10 a.m. (16) Boy From Oklahoma (Family)
 2:30 p.m. (19) Johnny Trouble (Unobjectionable for adults and adolescents)
 4 p.m. (15) Mark Of The Hawk (Family)
 8 p.m. (14 & 11) Yellow Submarine (Family)
 8 p.m. (16) Diddy Long Legs (Family)
 9 p.m. (15 & 7) Kay West (No classification)
 9:30 p.m. (14 & 11) The Phantom Of Hollywood (No classification)
 11:30 p.m. (14) The Blob (Unobjectionable for adults and adolescents)
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MONDAY, JULY 1
 10 a.m. (16) Brush Fire (Unobjectionable for adults and adolescents)
 1 p.m. (16) Flight To Tangier (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and sequences
 1:30 p.m. (10) The Bamboo Prison (Unobjectionable for adults and adolescents)
 4 p.m. (15) Nightmare (Unobjectionable for adults and adolescents)
 8 p.m. (16) View From Pompeii's Head (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage
 9 p.m. (10 & 12) Peking Express (Unobjectionable for adults and adolescents)
 11:30 p.m. (14) Dear Heart (Unobjectionable for adults)
 11:30 p.m. (19) Up Periscope (Family)
 11:30 p.m. (11) A Severed Head (No classification)

TUESDAY, JULY 2
 10 a.m. (16) The Lonely Man (Family)
 1 p.m. (16) Boy From Oklahoma (Family)
 3:30 p.m. (19) The Brave Warrior (Family)
 4 p.m. (15) Incident At Phantom Hill (Family)
 8 p.m. (16) Arrivederci, Baby (Unobjectionable in part for all)
 8:30 p.m. (10) How Awful About Allan (No classification)
 9:30 p.m. (12) A Summer Without Boys (No classification)
 11:30 p.m. (14) Wall Of Noise (Unobjectionable in part for all)

SATURDAY, JUNE 29
 10 p.m. (14) Children's Film Festival
 10 p.m. (16) Mole People (Family)
 10 p.m. (14) The House Of Fear (Family)
 10 p.m. (16) Girl Of Pleasure Island (No classification)
 10 p.m. (10) They Rode West (Family)
 11:30 p.m. (12) Shoot Out In A One Day Town (No classification)
 9 p.m. (13 & 7) Sweet Charity (No classification)
 11 p.m. (16) She Wolf Of London (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TV SATURDAY 5 p.m.
 THE TV MASS - (Spanish) - Ch. 23 WLTV, Celebrant Father Ricardo Castellanos
SUNDAY 7 a.m.
 THE CHRISTOPHERS - Ch. 11 WINK
8 a.m.
 CHURCH AND THE WORLD TODAY - Ch. 7 WCKT - Film: The Catholic Chaplain on the College Campus
10:30 a.m.
 THE TV MASS - Ch. 10 WPLG - Fr. John Farrell, O.S.A.
7 p.m.
 INSIGHT - (Film) WINK Ch. 11
RADIO Sunday
6:30 a.m.
 CROSSROADS - WSHF-FM, 1035 kc., Miami
10 a.m.
 CROSSROADS - WJNO, 1230 kc., W Palm Beach
MARIAN HOUR - WSBP, 740 kc., Boca Raton

French Masses slated in parish
 Starting Sunday June 30 and every Sunday thereafter at 6:30 p.m. Holy Mass will be celebrated in French at Corpus Christi Church, 3220 NW 7 Ave., in Miami, according to Father Charles Jackson, director of the Archdiocesan Haitian refugee program.
 Father Jackson asks that all French-speaking people be informed of the French Mass, especially Haitians.

3-Cemetery Lots

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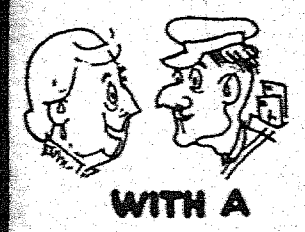
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2 smut case rulings: one 'more significant'

Monday's U.S. Supreme Court ruling that a brochure advertising "The Illustrated Presidential Report on the Commission on Obscenity and Pornography" is obscene was even more significant than the high court's conclusion that the film "Carnal Knowledge" was not obscene. Dade's Special Assistant State Attorney Leonard Rivkind told The Voice this week.

Rivkind explained that the decision overturning the conviction of an Albany, Ga., theater manager for showing "Carnal Knowledge" was totally expected by area prosecutors in the field of pornography and obscenity because it did not depict sexual conduct in a patently offensive way. Rivkind added that when the film was shown in South Florida charges were never filed because the film

was considered "not hard-core."

AS local newscasters and writers in the Greater Miami area termed the Supreme Court ruling "unclear" and confusing. Rivkind emphasized that nothing is changed under the 1973 ruling which said "no one will be subject to prosecution for the sale or exposure of obscene materials unless these materials depict or describe patently offensive hard-core sexual conduct."

Last year the U.S. Supreme Court turned down the application of a national standard defining obscenity and said instead that prosecutors may take action against films and other material on the basis of existing community standards.

In Monday's decision Justice William H. Rehnquist, who wrote the opinions, pointed

out that guidelines delivered in five landmark cases in 1973 were not meant to give juries absolute freedom to ban movies and other materials as being obscene. The court also noted that its decision one year ago suggested that material showing or describing normal or perverted sexual intercourse, masturbation, and excretory functions was within the range of punishable obscenity.

"WHILE this did not purport to be an exhaustive catalog of what juries might find patently offensive, it was certainly intended to fix substantive constitutional limitations deriving from the First Amendment," Justice Rehnquist declared.

He added that it would be wrong to "uphold an obscenity conviction based upon a

defendant's depiction of a woman with a bare midriff even though a properly charged jury unanimously agreed on a verdict of guilty."

In the opinion of Rivkind, also a Special Assistant State Attorney General in the area of obscenity, "the case never should have gotten to the Supreme Court in the first place."

As far as the Court's ruling on "The Illustrated Presidential Report on the Commission on Obscenity and Pornography," Rivkind definitely considers it a "victory" for those seeking to eliminate obscenity and pornography.

"The complete text of the Presidential Commission with illustrations added was an attempt by pornographers to give the pictures some 'literary value,'" he said.

Bishops review changes in American Catholic life

(Continued from page 1)

"Many Catholics are tolerant of abortion in at least some circumstances, reject official Church teaching on means of family limitation, have a divorce rate not markedly different from that of other Americans, and regard most social issues very much as their non-Catholic countrymen do."

ON the positive side:

"Centers and movements for the study and practice of spirituality... are springing up in many places."

"There is a deep and growing interest in prayer," including frequent confession, charismatic groups and spiritually oriented movements for married couples.

"The spread of parish and diocesan councils has involved more people than ever before in the exercise of shared responsibility."

"There is a strong and healthy interest in the future of religious education."

"There are many new and successful programs for the continuing education of clergy and Religious, as well as lay per-

sons."

"National organizations and dioceses manifest a heightened awareness of the social dimensions of the Church's mission to minority and ethnic groups and a greater sensitivity to such issues as women's rights."

"Ethical and moral abuses, such as legally sanctioned permissiveness concerning abortion, have helped create a renewed sense of unity among concerned Catholics."

The bishops said that "the role of parents is crucial" in passing on the Church's value systems. They called for greater parental involvement in religious and moral education in Catholic schools and other programs.

Although society at large seems to foster more individualism, there is at the same time a growing concern for community, the bishops said. They pointed to how the Church can help all people find community by playing a role of reconciliation — one of the twin themes of the 1975 Holy Year, along with renewal. "To do this, however, it must become more of a loving community — and be perceived as such — than it is now."

Solemnity of Peter, Paul to be observed Saturday

By JOHN J. WARD
Tomorrow, Saturday, June 29, the Church celebrates the Solemnity of SS. Peter and Paul.

St. Peter was of Bethsaida in Galilee and was a poor fisherman when our Lord called him to be one of His Apostles. He was unlearned but candid, eager and loving. When he confessed to Jesus, saying "Thou art

Christ, the Son of the living God", our Lord chose him to be the Rock of the Church; His Vicar on earth and the Prince of the Apostles. St. Peter wrote two epistles and suggested and approved the Gospel of St. Mark.

ST. PAUL likewise was selected by Christ to be one of His great Apostles. When Paul was on his way to Damascus a

light struck him to the earth and he heard a voice which said, "Why persecutest thou Me?" He saw the form of Him who had been crucified for his sins and for three days saw nothing more. He awoke from his trance another man, a new creature in Christ. He left 14 epistles, which have been the fountainhead of the Church's doctrine.

St. Peter and St. Paul labored together for 25 years in building up the great Roman Church. St. Peter's martyrdom was ordered by Nero.

St. Paul also was martyred and both are buried at St. Peter's, the noblest temple raised by man, where all around rest the martyrs of Christ. Popes, saints and doctors. It is the threshold of the Apostles and the center of the world.

Passionists reelect head of province

UNION CITY, N.J. — (NC) — Passionist Father Flavian Dougherty has been reelected provincial of the Eastern province of the Passionist congregation with headquarters here.

(Passionist Fathers staff Our Lady of Florida Monastery and Retreat House

in North Palm Beach in the Archdiocese of Miami).

Father Dougherty's new term will be for four years after an initial six-year term. He is a native of Philadelphia and former rector of St. Joseph's monastery, Baltimore, Md.

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