

# Haitians get food, beds as legal fight goes on

By BOB O'STEEN  
Voice News Editor

(See pictures, P. 5, editorials P. 6.)

Even as the Archdiocese of Miami this week was extending a helping hand to scores of Haitians bonded out of jail, the legal fight that could affect the fate of hundreds of the refugees was being continued in the courts.

The issue is whether the Haitians should be considered illegal immigrants and be sent back to Haiti — where the Haitians claim they would be punished or even killed — or whether they should be classified political refugees fleeing persecution of the "Baby Doc" Duvalier regime.

Archbishop Coleman F. Carroll last week allowed several scores of the Haitians who had been bonded out of jail (charged with "illegal entry") to be housed and fed at the St. John Vianney Minor Seminary. Because they are under bond, about 200 are not allowed to work and support themselves.

HUNDREDS MORE, though technically able to work, have a hard time because they speak only French or Creole and have little skill or education, coming from the impoverished Haiti.

Archbishop Carroll said the Haitians

should be getting better treatment than they are in some quarters.

"They are people in need," the Archbishop said at a news conference last week. "and so we are helping meet their immediate needs.

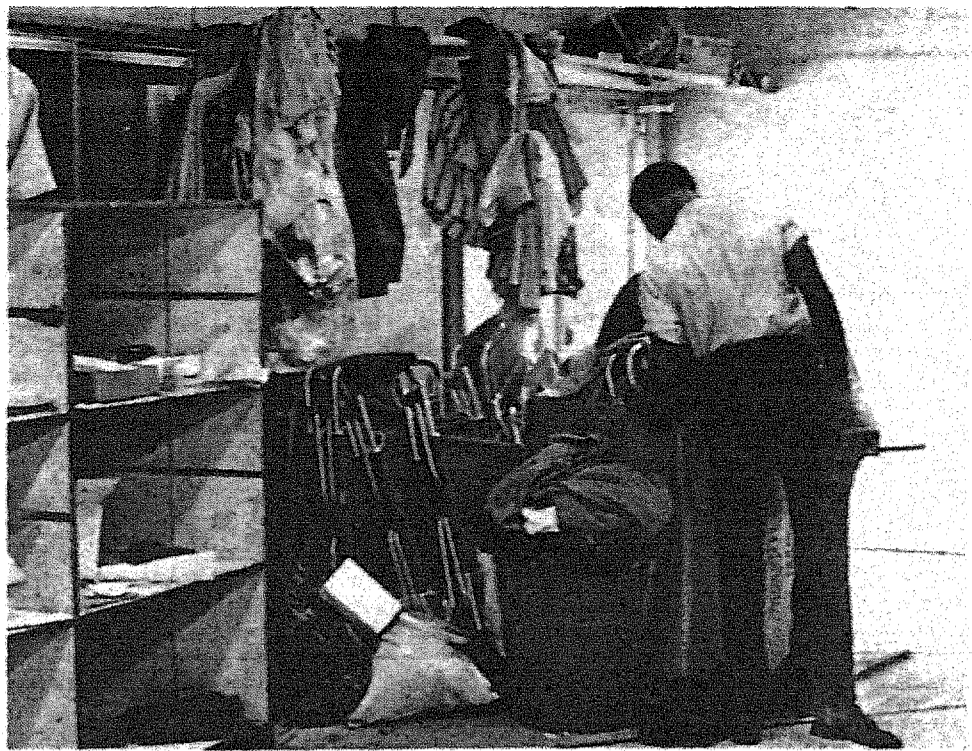
"A Bolshoi Ballet star defects and gets all sorts of attention and help from our government. Or a Russian author gets the same thing. But poor Haitians come here and have a hard time. Our Statue of Liberty promises refugee to those in need, so why do we drive the Haitians back?"

The legal battle, according to attorney Neal Sonnett of Bierman, Sonnett and Beiley, is now primarily at two stages, one group at federal district court and the other at the 5th Circuit Court of Appeals in New Orleans.

Sonnett, whose firm is handling about 350 of the cases, for little or no fee, said most of the cases received adverse rulings at the Immigration Service or administrative level, where the Haitians were classified as illegal immigrants. These were appealed to the local federal court, where the cases were also adversely ruled and were then appealed to the court in New Orleans.

The rest of the cases are still at the local

(Continued on page 24)



RED CROSS foldup cots that are put out on the floor at night and cast-off clothing are the lot of Haitian refugees who would have stayed at the Haitian Refugee Center with its limited resources if the Archdiocese had not offered better facilities at the Minor Seminary when about 100 refugees were bailed out of jail recently. (See pictures, Page 5.)

## Political victims

(Editorial reprinted from The Miami News)

Prompt humanitarian action by Dade's Roman Catholic hierarchy to house 100 Haitian refugees is in sharp contrast to the federal government, which is still trying to send them back to Haiti.

The Haitians, who say they are fleeing political persecution in the repressive Duvalier regime, will be eating and sleeping at a Catholic seminary during the summer, thanks to Archbishop Coleman Carroll, while the feds stubbornly insist that the refugees are running from economic, not political, conditions.

There are procedures for deciding such questions — the U.S. State Department has no trouble figuring out whether East German

spies, Russian ballet dancers or Cuban retirees are entitled to the welcome traditionally extended to political refugees. The Haitians, however, are black. And they bear the additional burden of being an embarrassment to a regime that is friendly to the U.S. government and to American business interests.

Local efforts to get the Haitians out of American jails and into decent living conditions have been truly ecumenical, involving members of every faith and every race. Their example should make an impression on anyone running for Congress from South Florida this year.

The problem is political. It cries for a political solution.



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# Pope, Kissinger meet, discuss peace problems

By JAMES O'NEILL

VATICAN CITY — (NC) — The Vatican literally rolled out the red carpet for U.S. Secretary of State Henry A. Kissinger July 6 for his hour-and-the-minute audience with Pope Paul VI.

In the private, non-official meeting the two leaders discussed major problems of world peace, with particular attention to the Middle East and the results of President Richard M. Nixon's recent summit meetings in Moscow.

A VATICAN press spokesman said the meeting between the Pope and ubiquitous American Secretary of State was "open and cordial." Sources close to the Pope confirmed that little time was wasted by either the Pope or the American diplomat in mere courtesies.

Kissinger, accompanied by President Nixon's special envoy to the Vatican, Ambassador Henry Cabot Lodge, arrived at the San Damaso courtyard inside Vatican City at 9:22 a.m., leaving just eight minutes until the secretary of state was due to meet Pope Paul. The "flying secretary" lived up to his nickname as he almost raced across the ruby

red carpet, leading to the elevators to the papal apartments. Ambassador Lodge and others in the party had to scurry to keep up and the four Swiss guards in their Renaissance uniforms of gold, red and blue hardly had time to present arms as the party moved inside.

Pope Paul received Kissinger at the doorway of his private library and led him and Lodge into the room where Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Church and sometimes known as the papal foreign minister, and Msgr. Justin Rigali, an American official of the Vatican Secretariat of state who acts as interpreter, were already waiting.

VATICAN press officer Federico Alessandrini in a verbal briefing on the meeting told the press that the Pope and Kissinger "amply discussed the major problems of peace in the world, with particular reference to the Middle East and the Moscow conversations between President Nixon and the Soviet leaders."

Pope Paul expressed "particular appreciation" for the efforts of the United

States and the personal efforts of Kissinger, Alessandrini said. The Pope also took the initiative of "expounding some of the points of view of the Holy See" in regards to Kissinger's statements.

While the Vatican maintained complete reserve as to exactly which "points of view" were touched on, it is well known that Pope Paul has been most concerned in the past year and has frequently spoken out on the need to establish some form of international guarantee for the Holy Places, in assuring free access to them by the religious followers of Christianity, Islam and Judaism.

THE POPE has also expressed his anguish at the plight of hundreds of thousands of Palestinian Arabs who are living in refugee camps. He has repeatedly made the point that both of these problems have to be studied and solved if there is to be a sound and lasting peace in the Middle East.

Alessandrini said also that Pope Paul "encouraged" the United States government to "continue in its commitment" to work for peace "despite grave and numerous difficulties."

At the end of the meeting, Pope Paul



Pope Paul Greets Secretary Kissinger.

presented Kissinger with bronze, silver and gold copies of the medal commemorating his visit to the United Nations in 1965, and an autographed copy of the commemorative volume issued on his visit to the Holy Land in 1964.

AS Kissinger left the Vatican gates, he was cheered by several hundred tourists,

(Continued on page 4)



"BEST FRIEND" to summer campers at Marian Center is "Lady," a weimaraner shown congratulating a winner in the daily tricycle race. Pictures of other camps in progress in the Archdiocese are shown on Pages 16 and 17.



THE VOICE, P.O. Box 28-1057, Miami, Fla. 33138



**Physician cites welfare goals**

# Aid to troubled young stressed

NAPLES — A local physician with a keen interest in child welfare believes that one of the principal goals of the Archdiocesan Catholic Service Bureaus should be assistance to youth of all ages in the "permissive society of today."

Following his election as president of the Board of Directors of the Collier County Catholic Service Bureau, Dr. Bruce Boynton, a Naples resident for 16 years, emphasized that the Bureau is "a channel through which the needs of children and young people in the community can best be served."

NOW president-elect of the local Medical Society as well as a member of the County School Board and Lay President of the Church Council of the Emmanuel Lutheran Church, Dr. Boynton, the father of eight children, is also second vice president of the County Mental Health

Clinic. An advocate of the members of his profession participating more fully in community affairs "instead of submerging themselves completely in their profession," Dr. Boynton, a three-year member of the CSB Board, pointed out that the "Bureau is now in a period of transition. I believe the chief function now should be help for boys and girls who have inadequate social support.

It is not only boys who become involved in violence, drugs, etc., but also young girls and young women who are no longer shielded by the family in the permissive society of today. Therefore, the chief work of the Bureau, "as I see it," he said, "will be to look after young people on the verge of trouble."

The Collier County CSB, of which Father Thomas J. Goggin, pastor, St. Ann Church, is the executive direc-

tor, is supported financially by the Archdiocese of Miami and the United Fund. Father Owen D. Henderson, assistant pastor, St. Ann Church, is Director of the Alcohol and Drug Abuse program; and Michael Monahan, former Director of the Division of Protective Services of Collier County is Administrative Director.

ONE of the oldest licensed family and child care welfare agencies in South Florida, the CSB is located at 3196 Davis Blvd. Sixty-five per cent of the persons served by the agency are non-Catholic and are eligible for assistance regardless of race or creed.

In addition, the organization also serves residents of Hendry and Glades Counties and includes in its program services to children in their own homes, in foster homes and provides adoption services, pregnancy counseling and is the official Catholic

agency in Collier County participating in local social planning with public and private agencies.

THREE years ago the Bureau established a Department of the Aging to aid senior citizens and assist persons 60 years old and over to cope with the problems of the elderly.

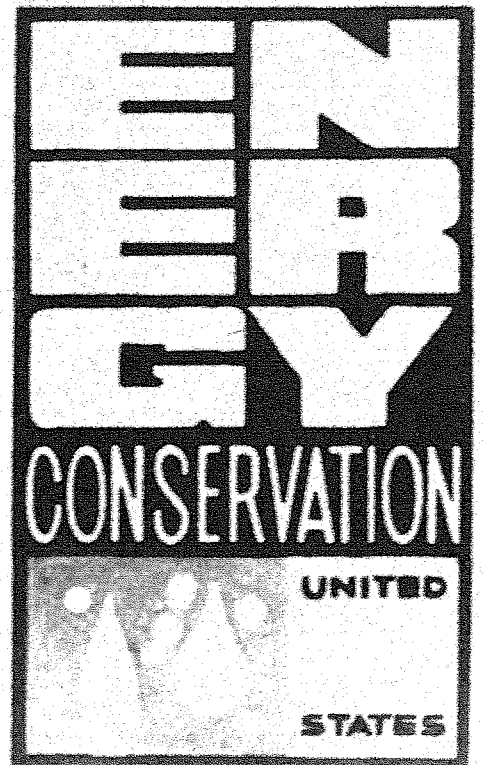
The professional staff of the agency is aided by the St. Vincent de Paul Society and members of an active Auxiliary who staff a thrift shop maintained in the St. Vincent de Paul warehouse. Clothing, furniture, housewares, etc. as well as maternity clothing and infant layettes are available daily throughout the summer between the hours of 11 a.m. and 3 p.m. without cost to client or agency.

Contributions of any of the above items are welcomed and both men and women are eligible for membership in the Auxiliary.

## OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Columba Devlin, T.O.R., Minister Provincial of the Third Order Regular of St. Francis of Penance in Pittsburgh, Pennsylvania, Archbishop Carroll has made the following change:

**THE REVEREND VENARD MOFFITT, T.O.R.** - to Pastor, Annunciation Church, West Hollywood, effective as of June 15, 1974.



ENERGY conservation will be spotlighted by this new postage stamp to be issued Sept. 23 in Detroit, during the World Energy Conference. It will be printed in black, yellow, pink, green, orange and blue.

## 1,000 in Archdiocese participate in Catechetical Directory talks

More than 1,000 persons from the Archdiocese of Miami are included in over 56,000 people who participated in formal meetings across the nation during the first consultation on the National Catechetical Directory.

According to the national office for the directory there were a total of 4,137 meetings reported to the national office in the four months of the first consultation between Dec. 1, 1973 and March 31, 1974.

MEETINGS held in South

Florida during the first phase of the nationwide consultation process toward preparation of a National Catechetical Directory were under the direction of Father John Vereb, chairman of the Archdiocesan NCD Consultative Committee.

Msgr. Wilfrid Paradis, project director for the NCD, also noted that the directory committee received 17,422 separate recommendations on the directory as a result of the first consultation. An estimated 32,000 people were directly involved in submitting these recommendations, he said. The higher number of persons than that of recommendations was accounted for by the fact that many recommendations came from groups such as parish councils or school faculties.

THE DIOCESE of Marquette, Mich., had the largest number of meetings, 305, and the largest number of participants in meetings, 3,000.

The St. Louis archdiocese and the diocese of Rockville Centre, N.Y., topped the list in numbers of recommendations submitted — 1,421 and 1,143 respectively.

Msgr. Paradis said 117, or 74 percent, of the Latin-rite dioceses in the country participated in the first consultation. Of the others, he said, most indicated they were using the first consultation period as a time for education.

He said participation in the first consultation had "far exceeded the committee's expectations," but he expected a much greater participation still on the next consultation.

"There is every reason to believe that the next consultation, October 1, 1974 to January 31, 1975, will far surpass the first because the par-

ticipants will be reacting to concrete proposals contained in the first draft of the document," he said.

## U.S. denial of loan to 'poor world' hit

SPOKANE, Wash. — (NC) — For a congressman to vote for the impeachment of the President and against the \$1.5 billion dollar loan for undeveloped countries is "moral blindness if not hypocrisy," according to Bishop Bernard J. Topel of Spokane.

The bishop said, "Moral indignation over Watergate and no moral indignation over our failures to help the Poor of the World is Callous and Heartless."

The bishop was referring to the January vote of the U.S. House of Representative which turned down a proposed \$1.5 billion loan to some of the world's poorest nations. The Senate recently passed a similar bill and chances for House reconsideration seem fair.

"THERE ARE literally millions of lives at stake," the bishop said. "There are many more millions who will suffer for not having enough to eat.

"I ask the question: Is this worse — or is it not — than Watergate? Personally, I consider the vote against the loan a most serious matter, totally un-Christian, and a very great sin indeed."

Bishop James S. Rausch,

general secretary of the U.S. Catholic Conference, has appealed to both houses of Congress to support the loan to poor nations.

The Spokane bishop called the Watergate affair "reprehensible and inexcusable," but said he felt most persons have shown "far too little dismay and concern about actions that are in a deep sense worse . . . There are nations in the world on the brink of famine. There are others whose development will stagnate if they do not receive outside help promptly. The great need is food (especially meat) and fertilizer to produce food." Bishop Topel suggested persons renew a Friday observance of penance.

"Friday is still a day of special penance for Catholics, a penance that we are to select," he wrote. "I suggest that the main meal on Friday be as inexpensive as possible, that the quantity be not necessarily diminished but that there be no meat and the cost be reduced. What is saved should be given to those in need."

The bishop concluded by saying "To be a Christian most certainly means that 'we are our brother's keeper.'"

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YOUNG PEOPLE'S WORLD



## March from Assisi to Rome

# Holy Year plans accent participation of young

VATICAN CITY. — (NC) — There is a definite accent on the participation of young people in the Roman Holy Year observances of 1975, according to the Vatican.

Bishop Antonio Massa, secretary general of the Central Committee for the Holy Year told a press conference (July 9), that Church authorities are "working hard" to assure the young their own place and role in Holy Year observances. Among the largest manifestations of youthful participation now being worked out, he said, is a week-long "March of Reconciliation" by young people from all over the world from Assisi to Rome during Holy Week next year.

AS IT is now conceived, the 190-mile walk to Rome, which will stress one of the twin themes of Holy Year — reconciliation — will include not only Catholic young people, but youth groups from other Christian churches. Bishop Mazza said an as-yet unestimated number of marchers carrying olive branches as a sign of peace will walk from the Franciscan shrine city of Assisi in central Italy to Rome and deposit them at the tombs of Saints Peter and Paul during Holy Week.

Early in February, another young happening will be held in Rome's Sports Palace, this time based on a musical, folklore theme which will bring together groups, bands and choral ensembles from all over Europe and elsewhere. The event will have a religious theme "but it will definitely feature the modern religious music which is so popular today," the bishop said. The show at the Sports Palace is being organized by the Focolari movement, an international group of young lay Catholics.

A NUMBER of large pilgrimages of young people, such as one already organized in Milan of 10,000 young people, are expected to visit Rome during 1975. Other nations which have already notified the central committee they intend to send young pilgrimages to Rome include Ireland, Australia and Germany.

Still another Holy Year get-together to be held in Rome, most likely in October, will be composed of athletes and sports groups. It is being organized by several Italian sports organizations which hope to attract participants from various nations.

Even for young people who come to Rome as Holy Year pilgrims but not as part of specifically youth-oriented pilgrimages, the central committee has plans for special services and get-togethers on a regular daily and weekly basis.

These plans include a 7 p.m. daily Mass

for young people at the Basilica of St. Cecilia and twice-a-week afternoon special visits to the catacombs of St. Callistus which will provide special prayer meetings, discussion groups and the possibility of meeting young people from many nations.

TO ACCOMMODATE the large youth pilgrimages, Bishop Mazza said a "tent city" is to be set up near the ancient Abbey of Tre Fontane, the traditional shrine marking the martyrdom of St. Paul.

The shrine is surrounded by large groves of trees and is close to the convent of the Little Sisters of St. Joseph and the Trappist monks.

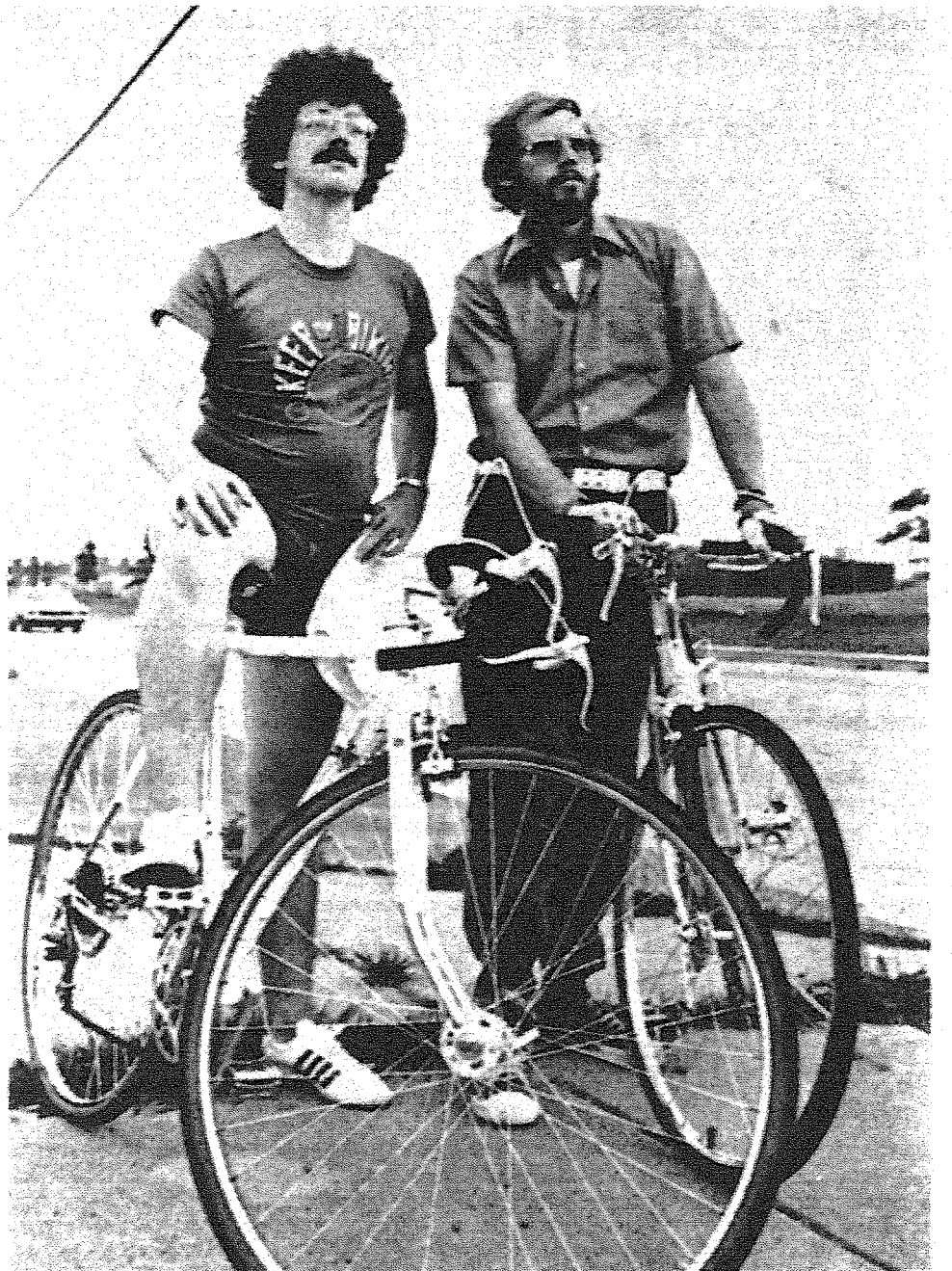
Passing on to general arrangements for pilgrims, as opposed to tourists, Bishop Mazza said that as of now approximately 11,000 beds are assured by a Church — established agency set up to handle pilgrimages coming to Rome. "Most of the pilgrims will stay in religious institutes," he said. "We are working to see that all these institutions are supervised in terms of prices, sanitation and other services and are controlled by the city inspectors to check against abuses or defects."

Other health facilities will be provided by the Sovereign Order of the Knights of Malta and arrangements are being made that "some beds" in Roman hospitals will be set aside for pilgrims who become ill while in Rome.

CULTURAL programs, including weekly concerts, art shows, documentaries and radio and television programs, are already being prepared and will take place throughout the city. "Non-Italian orchestras from France, Germany, Belgium and Spain have already offered to perform in Rome during Holy Year to add to the solemnity of the event," the bishop said.

Beyond these events, he continued, a whole series of ordinary and extraordinary religious ceremonies will take place in Rome during 1975. "I can say that the Pope's regular calendar of religious events will be maintained completely and that moreover it will be expanded," he said. The extraordinary events will include a series of canonizations and beatifications which may include Blessed Elizabeth Seton of the United States, Blessed Oliver Plunkett of Ireland and John Cardinal Newman of England. However, specifics on these events have not yet been released by the Vatican.

A number of ecumenical encounters are also on the docket, Bishop Mazza said. Among these will be participation by non-Catholic Christian and Orthodox officials in the opening of the holy door on Dec. 24, the official beginning of the Roman Holy Year, and



PEDALING PILGRIMS — Father William Lawler (left) and Father Edward Aigner, both of the Wilmington diocese, are part of a group of five priests making a 150 mile Holy Year pilgrimage by bicycle to five diocesan churches. The bikers are avoiding main roads and highways, because, as Father Lawler said, "There's already a priest shortage."

a series of meetings and discussion groups to be held at the Basilica of St. Paul's-Outside-the-Walls and at the catacombs of St. Priscilla.

Ecumenical centers will also be opened at churches near each of Rome's four major basilicas: St. Peter's, St. Mary Major's, St. John Lateran's and St. Paul's.

Asked to estimate how many pilgrims are expected to pass through Rome during 1975, Bishop Mazza said: "At present it is not possible to give a really conclusive figure. A year ago, we were talking in terms of five to

six million, but there are many factors which today have changed the picture somewhat."

The Bishop said that, for instance, as of the present one U.S. bishop estimated that only about 35,000 pilgrims would come from the United States. "I think this is very low and believe it will probably increase greatly by the end of this year."

Among the factors preventing an accurate forecast at this time, the bishop noted, are the present disturbed international situation, Italy's own political unrest, currency fluctuations and the energy crisis.

# Problem of severely deformed children discussed

WASHINGTON — (NC) — A medical expert and a professor of Christian ethics have greeted a controversial article on when severely deformed infants may be allowed to die as an important contribution to thought on the subject, although not the last word on it.

Dr. Andre Hellegers, director of the Kennedy Institute for the Study of Human Reproduction and Bioethics here, called the article by Jesuit Father Richard McCormick a "good first crack" at knotty problems surrounding treatment of seriously malformed infants.

HE did, however, have reservations about the practical application of the priest's ideas, and especially feared that others will misuse the article to spell out "in signs, symptoms, and laboratory tests" who shall live and who shall die.

William May, Ph.D., assistant professor of Christian Ethics at Catholic University here, called the article a well-reasoned document which explicitly affirms the transcendent value of every human life. But he too feared that some people could misinterpret the article and added that he would have approached the question in a different way.

Father McCormick's article, published

simultaneously in America, the Jesuit weekly, and the Journal of the American Medical Association, maintained that seriously deformed infants with no hope for human relationships have already achieved their potential and could be allowed to die.

Father McCormick stressed, however, that when doubt exists about what potential a malformed infant has for human relationships, then parents, in consultation with physicians, should maintain the child's life.

IN THE article Father McCormick said that life is "indeed a basic and precious good" but added that it is a relative good as well — a good "to be preserved precisely as the condition of other values." Those other values, he said, are interpersonal relationships since, "in some very real sense," our love of neighbor is our love of God, and "the qualities of justice, respect, concern, compassion, and support" surrounding human relationships.

Dr. Hellegers said that Christian ethicists have always held that situations exist in which treatment can be refused such as when treatment would subject the ill person to serious pain or great poverty. But what is

new in the McCormick article, according to Dr. Hellegers, is application of this principle to infants incapable of deciding for themselves whether to live or die.

Dr. Hellegers said that is difficult to try "to circumscribe conditions under which one might say the humanity of another person is lost," and he noted Father McCormick's emphasis that when any doubt exists life should be preserved. But Hellegers feared that others "less careful than Father McCormick" might wrongly spell out strict criteria "in signs, symptoms, and laboratory tests" as to who shall live and who shall die.

REFERRING to Father McCormick's statement that when doubt exists as to an infant's human potential a decision should be made in favor of life, Dr. Hellegers said that such a rule "almost makes the article inapplicable" since "I'm not sure you can ever not have a doubt."

But both Dr. Hellegers and May agreed with Father McCormick's statement that an anencephalic infant — one born without a brain — would be a case where no doubt exists as to the infant's life potential. In the article Father McCormick went on to say that no such surety exists in regard to mongoloid

infants.

May also feared that, in the wrong hands, some of Father McCormick's statements could be misused. "Father McCormick is perfectly correct in affirming that life itself is not the highest good, May said. "But he could have stressed more that life is a real good which demands our respect and that we should not set out in our actions to deliberately destroy it although there are times when we can allow life to cease."

CALLING life a "relative good," May said, is "true in a sense, but can be misinterpreted," May added, however, that Father McCormick "took great pains to avoid a utilitarian calculus" which would hold that some lives are more valuable than others.

May was also disturbed that Father McCormick "seemed to be inserting comparative value judgments on different kinds of real human goods which simply are not comparable," that is on life itself and on interpersonal relationships.

Interpersonal relationships, May explained, do not in themselves exhaust what is the total human good because biological life itself is a real human good.

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# Hopes of Israel rest on retention of Jerusalem

By DESMOND SULLIVAN

JERUSALEM — (NC) — The meeting of U.S. Secretary of State Henry Kissinger with Pope Paul VI focussed Israel's attention on the agonizing future of Jerusalem.

For the Jewish people, a return to Zion, to Jerusalem, is a return to God, and they will defend the political possession with the zeal of religion. Jerusalem in Jewish thinking is in its origin, in its nature and in its destiny a Jewish city. The return of Jews to the land and the "miraculous" capture of the city in 1967 are seen as acts of Divine Providence in Jewish salvation history.

POLITICIANS who do not share the religious convictions of their history see Jerusalem as the symbol and inspiration of all their past and future. "Israel has received the gift of Jerusalem." They will not give it up.

One of the greatest sorrows of the Israeli is that Christians who owe their origins to Jerusalem, and owe a debt to the Jews because of long persecutions are the very ones who oppose Jewish sovereignty over the city. For 25 years the Vatican has refused to recognize Israel and to accept Jerusalem as the Israeli capital.

The thesis of the Vatican and of many Christians is spiritual and historical. In origin and destiny Jerusalem is sacred and mysterious. God has chosen that city as the place of unique revelations. The strange figure of Melchizedek, priest and king of Jerusalem, Jews and Moslems, received the promise. When God sent His Son. He chose this land for His home. The city is the city of the resurrection of Jesus, and Mount Zion, where the Holy Spirit came upon the first Christians, is the mother of all Christian churches.

TO BE faithful to their origins and the mysterious ways of God, Christians feel that Jerusalem is uniquely their spiritual home. The city is essentially a sacred, holy city, holy to Jews, to Christians and also to Moslems.

Any solution to the problem of Jerusalem must be built around its sacred character, the Pope has contended.

Jerusalem's former apostolic delegate last February spoke of the city as the "house" built by God. The foundation, the land, belongs to God. The first floor is properly and rightly the Jewish spiritual home. Built on this, with equal rights, is a second floor, the Christian home. The third floor is sacred to the followers of the prophet Mohammed. Each then are co-owners under God. The gate, the door, the staircase belong to each by right, not by concession.

HUMAN intelligence has solved in miniature this social problem in thousands of shared apartment buildings throughout the world.

Those who share this city as the "House of God" can build their harmony around its sacred character.

The Pope therefore has asked the world to create a statute or special constitution for Jerusalem based on its sacred and shared character.

Such a constitution can prevent one or other of the three religions from dominating the others.

Those who know this "house of many mansions" and feel its spirit realize that its holiness is under attack. Some Jews and Moslems have a crusader mentality to possess Jerusalem for political prestige.

Unbridled trade, tourism, and vulgar modernization are turning the city into one of the most profane cities of the world.

IN THE last analysis it is people who make cities. Pope Paul has in his letter on the Holy Land spoken of the inalienable right of justice within the city. Jews, Christians and Moslems must be given, he said, equal political, civil and religious rights in the city.

The Pope condemned the economic, religious and political pressure behind the alarming exodus of Christian Jerusalemites from the city and the Holy Land. Catholic statistics show that already the number of lay people has fallen to the alarming proportion of only 65 Catholics for every one Religious. The Holy Places deprived of a worshipping lay community would become cold museums.

THERE is too, a "return to Zion" among Christians. In theology, devotion and spirituality, many come to Jerusalem to find the refreshment of the spiritual origins of the Gospels and of Jesus.

The special statute called for by the Pope must effectively guarantee residence of those families and people, Catholic, Orthodox or Protestant, who "are the successors of the very first Church, which gave rise to all other churches."

The Pope summarized this view in his 2973 Christmas address to the college of cardinals. "A solution touching Jerusalem must take account of the exigencies of the special character of the city, unique in all the world, and of the rights and legitimate aspirations of those belonging to the three great monotheistic religions that have sharings in Holy Land."

## Pope, Kissinger meet

(Continued from page 1)

many of them Americans, who had been waiting under the hot sun to greet him. He was driven directly to the airport where he boarded the plane for a flight to Munich, Germany.

An official source stated that Middle East problems were touched upon by the Pope and Kissinger "in a very general way."

He said Kissinger later expressed gratification at the praise Pope Paul had expressed for his work.

Although this was Kissinger's third recorded meeting with Pope Paul, it was the first time he met him as secretary of state. In his earlier meetings he was a member of a larger party and was not the principal interlocutor.

## Prelate helps poor with prize

OSLO, Norway — (NC) — Archbishop Helder Camara of Recife and Olinda, Brazil, has purchased two plantations in northeast Brazil to be operated as a cooperative for farmers, which will eventually allow them to become owners of the land, according

to a letter from the archbishop to Lutheran Pastor Gunnar Stalsett here, secretary general of the People's Peace Prize.

Archbishop Camara purchased the plantations with a portion of the approximately \$175,000 awarded to him as the

People's Peace Prize here in February. The prize was initiated by groups in Norway dissatisfied with the winners of the 1973 Nobel Peace Prize. Foreign Minister LeDuc Tho of North Vietnam, and U.S. Secretary of State Henry Kissinger.

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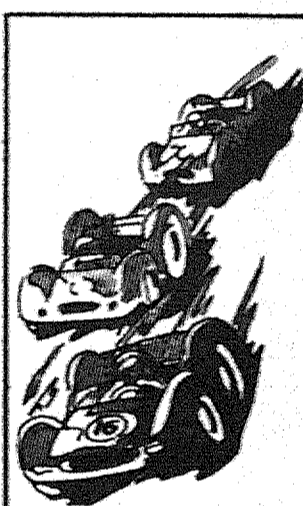
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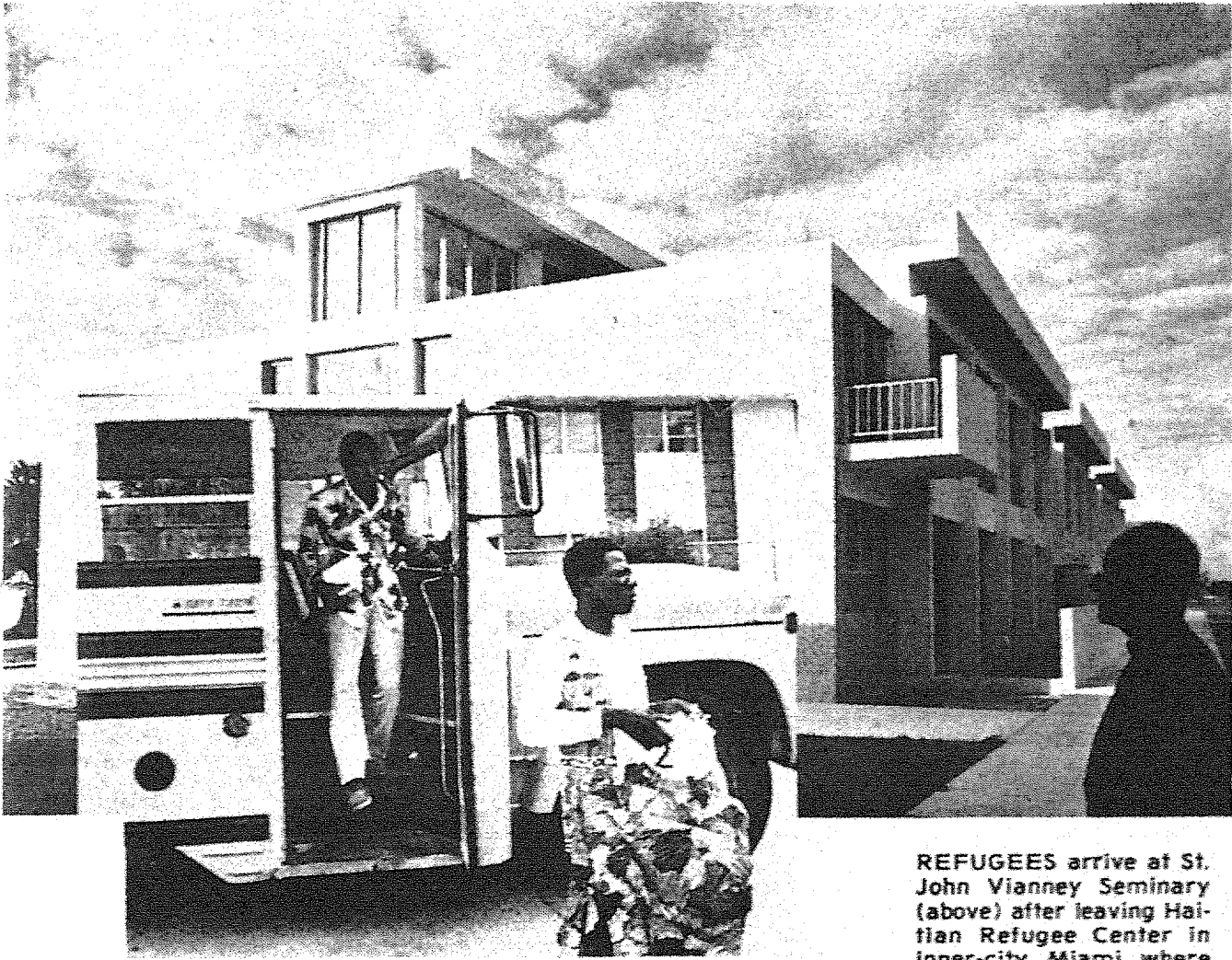
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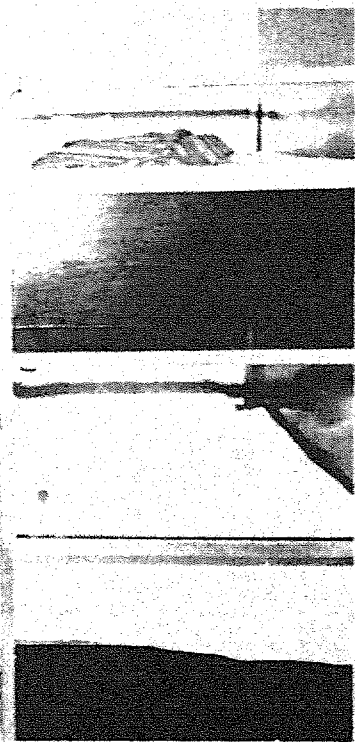
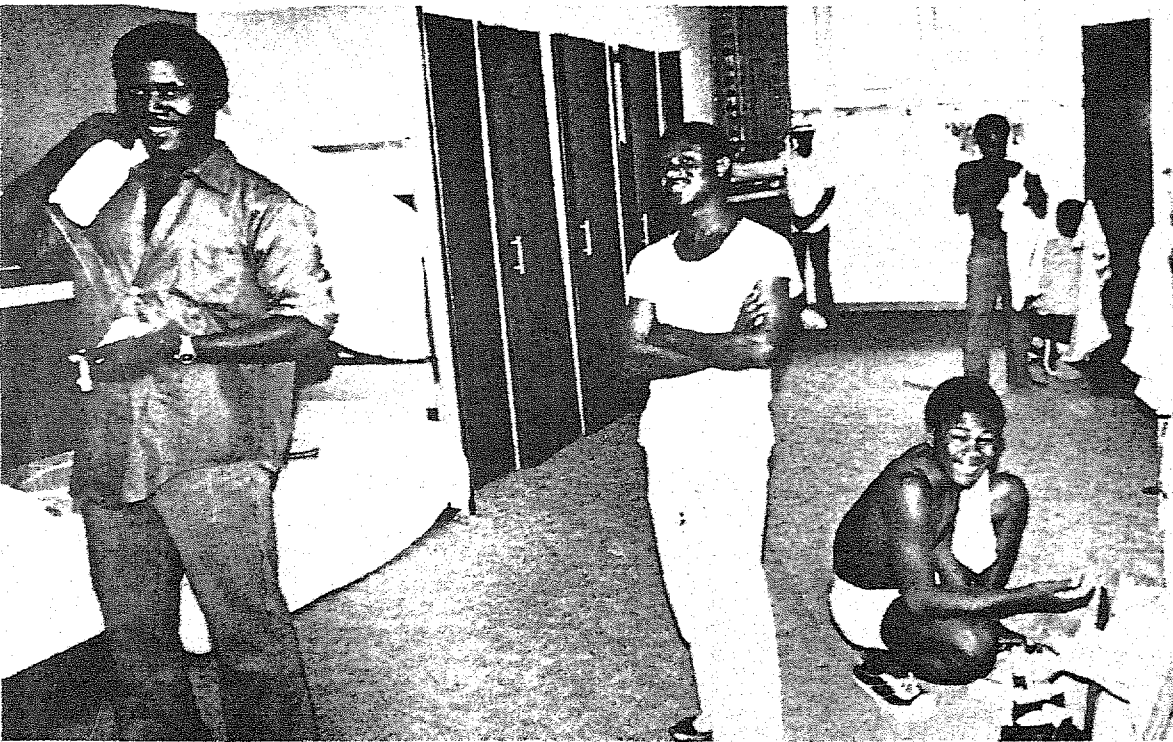
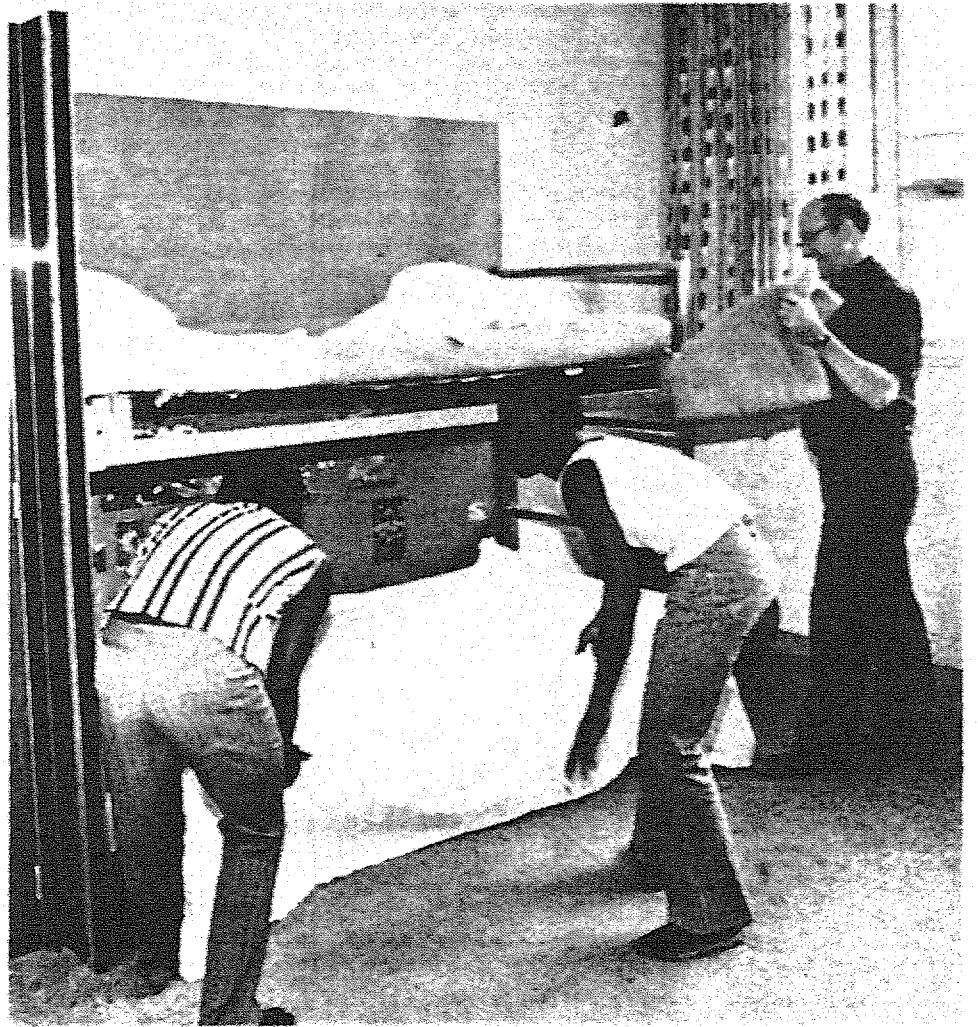
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# Haitians breathe clean air at seminary



REFUGEES arrive at St. John Vianney Seminary (above) after leaving Haitian Refugee Center in inner-city Miami where facilities are minimal as with rag soaked floor (right) caused by single toilet overflowing.



CLEAN SHEETS and beds (above and left) at Seminary contrast to jammed floors (center left above) of Refugee Center which depends on Red Cross fold-up cots and donated clothing in old abandoned store. The Archdiocese is helping the Haitians until more permanent solution is afforded by the community or by legal action.



# Editorials

## Government is urged to listen to churchmen on Haiti refugee issue

(Note: The Haitian refugee issue has brought comment from many quarters. Printed below are representative samples.)

Senator Lawton M. Chiles:

This morning's edition of the Miami Herald carried a long article which indicated that Archbishop Coleman F. Carroll of the Catholic Archdiocese of Miami had opened that Church's Miami seminary to a group of 126 Haitian refugees who had been forced to reside in an overcrowded and unsanitary facility after they were released from jail through the efforts of various Protestant church leaders in the Dade community. The article further stated that the Haitians had been in jail because the Immigration and Naturalization Service classified them as economic refugees rather than as political refugees.

Only political refugees are eligible for asylum in the United States. As I recall, the Haitian people had been rescued by the Coast Guard from small boats off the Florida coast and they state that to return to Haiti would result in either their execution or long imprisonment. To the best of my knowledge, that statement has not been refuted by the Haitian government.

I would urge you to personally investigate this matter as it appears that the Immigration and Naturalization Service has taken a position that is completely opposed to the statements of the refugees and the church leaders with regard to the question of political asylum and, thus, their right under United States law to remain in this country. And, as you know, Archbishop Carroll is not only widely respected as one of America's prominent churchmen, he is recognized as one of the country's foremost experts on refugee programs. In fact, he, almost by himself, originated the Cuban refugee program and has, in a variety of ways, been responsible for its continued success as well the resettlement of Cubans throughout the country. Further, he has visited Haiti as a representative of the Vatican and, after extensive study of the case at hand, has made the determination that the Haitian people are, indeed, political refugees.

IT would thus seem that the Federal officials involved in this matter are denying the refugees of their rights, including the opportunity to work, which are fundamental under the Constitution as well as an inherent part of the American tradition of welcoming to our shores those who have put forth a valiant effort in the cause of freedom. Such blatant disregard for the Haitian people who are now in our midst should not be permitted nor should public servants be allowed to disregard the findings of an expert such as Archbishop Carroll and the professional staff of his refugee program. To my mind, it is also a great embarrassment when Federal officials find themselves in direct opposition to the churches on an obviously moral question.

In conclusion, please permit me to point out that anyone who sails to the United States from Haiti in a tiny, overcrowded boat demonstrates a degree of heroism and love of freedom that we sorely need in this country during this era of Watergate and related moral turpitude. Your interest in lending assistance to those who seek to properly resolve the issue will be appreciated.

Martin Wall  
Hollywood

## Thanks to Archbishop

Our thanks and messages of appreciation should go to Archbishop Coleman Carroll and the Catholic Archdiocese of Miami for its offer to house and feed 100 Haitian refugees just released from jail. The diocese will be able to look after these unfortunates through the summer at a seminary which will be empty until the Fall. But at least the group of political refugees will be assured of decent housing and food until then.

Hopefully by then the stubborn Immigration and Naturalization Department will face the reality of the fact that these Haitians are just as much political victims as so many other thousands who have been granted asylum here during the last few years. Already the National Council of Churches have investigated the charges that the refugees were here only to better themselves and had no political problems in their homeland. The findings are that they are legitimate victims of the dictatorship of John Claude Duvalier.

Hal Bergida, WINZ Radio.



"F-TROOP" — Stands for Filzen family. At a time when adoption of minority children is a problem for most agencies, the Filzens display their Christian commitment. Here Mrs. Patty Filzen sings for husband Bernie, daughter Kathy, and the five adopted members of "F Troop" — Mark, Sherry, Tim, Gary and Mike in their home in Peoria, Ill. "F Troop" is "just like any normal family," said Bernie, but the emphasis is on Christian living. Prayer is an important part of their lives. "We thank God for everything even the curtains," said Mrs. Filzen with a laugh.

## How can a Catholic magazine hedge, even a bit, on abortion?

Msgr. James J. Walsh is on vacation. His column, "The Truth of the Matter" will resume when he returns.

By JOE BREIG

Seems to me that *Commonweal* magazine has drifted into a confusion between politics and morals. In an editorial in its May 31 issue, the magazine dealt with the problem of getting a Human Life Amendment into the U.S. Constitution, and said that "in a society as diverse as ours, an absolute ban (on all abortions) would be impossible."

Perhaps so. Politics being "the art of the possible," it may be that we will be forced to settle for an anti-abortion amendment which will permit some exceptions. But if so, let us be extremely careful not to get fuzzy-minded on the matter.

We can compromise politically if there is no other way to save the lives of as many unborn children as possible. But not by one jot or tittle can we compromise moral truth.

THE TRUTH is that abortion is the deliberate, intentional destruction of innocent human life. Every exception which legalizes such destruction means the sacrificing of a human being to expediency, as if we were idolaters slaying infants and maidens on the altars of a hideous false god.

For the most part, *Commonweal's* editorial on a Human Life Amendment is concerned with political possibilities, and therefore is discussable. But at one or two points, the magazine (issue of May 31) drifts into the area of morals.

*Commonweal* complains that the Church has been slow about entertaining new ideas concerning abortion. "Can not good arguments be made," the magazine inquires, "for allowing abortion in such hardship cases as rape, incest or a badly damaged fetus?"

The answer is "no." There are no good arguments for such a position; there are only specious arguments. To see this clearly, we need only re-phrase *Commonweal's* question to make it read: "Can not good arguments be made for allowing the killing of children who are born handicapped, or who were conceived in incest or in rape?"

IF there are circumstances which can morally justify abortion, then there are circumstances which can morally

justify the slaying of cripples, or the mentally or physically handicapped, or the seriously ill, or the aged, or the desperately poor, or anybody else who is an inconvenience, a nuisance or a burden upon us.

If the intentional killing of even one unborn human being can be justified, then we can justify Hitler's butcheries of persons considered (by him) "useless to society." So can his massacres of Jews. And so can Stalin's more multitudinous murders of Christians and others whom he considered expendable in his insane drive for a totalitarian communist state.

As for *Commonweal's* suggestion that the Church consider new notions about abortion, advanced by this or that "theologian" or other persons, one must ask, "Has *Commonweal*, a Catholic magazine, forgotten what the Church is?"

The Church cannot betray the Word of God. And God forbids, absolutely and with no exceptions, the killing of innocent human life, in or out of the womb. *Commonweal* might as well suggest that the Church reconsider her teaching against idolatry, or adultery, or bearing false witness.

We can settle for part of a legal loaf if we can't get the whole legal loaf; but we cannot pretend that there is any situation in which abortion is other than what the Church called it in the Second Vatican Council — "an unspeakable sin and crime."

## Monday feast day of St. Bonaventure

By JOHN J. WARD  
Monday July 15, 1974, the Church commemorates the feast day of one of the six chief doctors of the Church, St. Bonaventure, the Seraphic Doctor, as he is so well known.

St. Bonaventure was born in 1221 at Bagnorea, Italy and was baptized John. However it was St. Francis who gave him his name; for, after curing him of a serious illness, He said of him, "O bona ventura" (Good luck.)

THROUGH the inspiration of St. Francis he entered the Franciscan Order at the age of 17 and went to Paris later to continue his theological studies. He became a Disciple of the celebrated Alexander of Hales and was one of his noted students. At the university he met St. Thomas Aquinas. Their holy friendship lasted through life.

When but 23 Bonaventure filled the revered chair left vacant by the death of John Rochelle who had succeeded Alexander of Hales. In that year St. Bonaventure was chosen General of his Order and in 1273 Pope Gregory X consecrated him Cardinal and Bishop of Albano.

HE SAT at the Pontiff's right for the first time and spoke at the Council of Lyons. His eloquence and piety won the Greeks to Catholic union.

His strength failed him at this time and he died while the Council was still in session and was buried by the assembled bishops in 1274.

St. Bonaventure was canonized by Sixtus IV in 1482 and a century later was declared a Doctor of the Church.

St. Bonaventure left many learned writings and also a beautiful biography of St. Francis of Assisi, the founder of his order.

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# ERA fight simmers but will boil over in 1975

The controversial campaign involving local as well as national leaders to win ratification of the Equal Rights Amendment in 1974 is over with both proponents and opponents predicting victory in '75 for the most widely discussed legislation proposal in many years.

As opponents of what would be the 27th Amendment to the nation's Constitution geared for next year's campaign, the executive committee of the National Council of Catholic Women, a leader in the campaign against ratification of the ERA, reaffirmed its opposition to the proposed Amendment and urged members councils not only to fight against ratification in their own states but to work for repeal of ratification in states where the ERA has already been passed.

AT A three-day meeting held in St. Paul, Minn., at the end of June, the committee argued that women already enjoy a theoretical equal protection by the Constitution under the Fifth and Fourteenth Amendments, that the ERA would destroy significant present laws that favor or protect women, and the ERA would bring a "drastic and insidious" change endangering the entire family life structure in the U.S.

Among those participating in the meeting of the 37-member committee was Mrs. Frank Filewicz, president, Florida Council of Catholic Women-Province of Miami which recently named Mrs. Thomas Palmer of Miami chairman of the state council's "Stop ERA" committee.

## Menu note means sum for abbey

PERU, Ill. — (NC) — The handwritten note on the back of a menu read simply: "Do something for St. Bede."

That "something" turned out to be gift of \$100,000 for St. Bede Abbey here.

The note was written by Dr. William M. Scholl — of Dr. Scholl's footpads fame — sometime before his death in 1968 at the age of 86.

The note was found in Scholl's personal effects after his death and it was a major factor in prompting the directors of the Dr. Scholl Foundation to make a grant of \$100,000 to St. Bede Abbey recently. Dr. Scholl founded the foundation and the Scholl Manufacturing Company.

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Hundreds of Dade Countians Attended Legislative Hearings on ERA in 1973 At Ch. 2.

A VETERAN opponent of the measure first sent to state legislatures in 1972, Mrs. Palmer emphasized this week that a resolution opposing ratification was passed by a "deafening voice vote" during the national convention of the NCCW held last October in New Orleans.

"The 'nay' vote of opponents was hardly audible," Mrs. Palmer revealed, adding that "A recently formed group calling themselves Catholic Women for ERA, elected not to mention the overwhelming opposition to ERA at the convention and in another devious move stated that the 11 million members of NCCW were not representative of the Catholic Women of the nation."

EXPLAINING that NCCW has been in the forefront of the women's rights movement for more than 50 years, especially in employment fields where they have pressed for legislating protecting women's rights in this regard, Mrs. Palmer pointed up the fact that lawmakers have already enacted legislation in defense of women's rights in the work area.

She singled out the Fifth and Fourteenth Amendments, the Equal Pay Law of 1963, the Equal Opportunity Act of 1972 and the Labor Dept. Guidelines, Title VII of the Civil Rights Acts as laws which make it impossible for discrimination in employment because of sex to be acceptable by law.

"If the ERA is ratified, all protective laws for women will be wiped out," Mrs. Palmer declared, noting that the proponents of ERA rely heavily on the recommendations of Women's Lib groups, and Business and Professional Women's clubs, who "deliberately want to eliminate rights, benefits and the right to be treated as a woman and replace them with the rights to be treated like men."

These organizations are continually "biting the hand that feeds them," she continued emphasizing that "never before in our history have homemakers been characterized as 'slaves' and their work as 'menial and unsatisfying.'"

IN THE opinion of Mrs. Palmer, women because of their deeply religious nature

and their influence over men, are ideally suited to exert a "tremendous force for good, either inside the home or in society. It is consoling to note today that a definite feminist movement is intensifying and expanding," the past president of the FCCW said. "Women have come to realize that their failure to organize groups to defend their rights as women has caused the proponents of ERA to influence legislatures, and to reject values, issues and causes we treasure as women."

According to Mrs. Palmer, who has been active in defeating ratification of the amendment in the Florida legislature for the past two sessions, Stop Era committees will be established as soon as possible at the deanery and affiliation levels of each of the Councils which comprise the FCCW.

Throughout the Province of Miami we are pledged to support the NCCW and will raise the issues which will make legislative action politically possible for our legislators to uphold the rights of women, preserve the family and oppose ratification of the

short of the three-fourths needed for constitutional amendments. However two of the 33, Nebraska and Tennessee have rescinded their ratification and a third, Illinois is currently in court regarding the validity of its approval.

In the 17 states where ERA has failed legislative sessions are scheduled for 1975 and proponents are expecting the five needed to be a reality by this time next year. They look forward to success in Florida, Illinois, N. Dakota, Indiana, N. Carolina and Oklahoma.

If the ERA becomes the 27th Amendment to the Constitution, the NCCW said, "The family life structure of our culture will be greatly endangered and the institution of marriage will indeed be altered since the courts will have nothing to say about a husband's support of wife and children and the long standing tradition of our land will be destroyed."

Equal Rights Amendment," she said.

The ERA has already been ratified by 33 states, five

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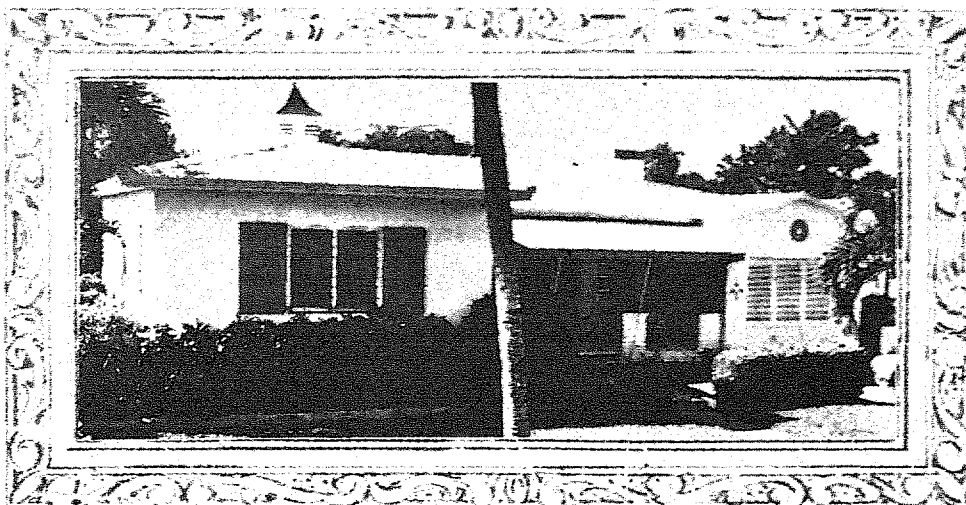
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# Broward women named to Deanery positions

PLANTATION — Twenty women of North Broward County have been named to Commissions of the North Broward Deanery of the Miami ACCW.

Announcement of the appointments was made this week by Mrs. J. P. Donohue, St. Helen parish, president.

OTHER Deanery officers are Mrs. John H. Reeves, St. Bernard parish, vice president; Mrs. John Garrison, St. Paul the Apostle parish, recording secretary; Mrs. Robert Sorrelle, St. Elizabeth parish, treasurer; Mrs. Richard Miller, St. Helen parish, corresponding secretary; Mrs. Joseph J. Spinella, St. Paul the Apostle parish, parliamentarian; Mrs. Frank W. Harris, St. Gabriel parish, historian; and Mrs. Leo J. Hyzy, St. Clement parish, past president-advisor.

Commission chairmen include: Mrs. Richard Lynch, St. Malachy parish, Community Affairs Commission. She is assisted by Mrs. Joseph H. Ziegler, St. Coleman parish, Catholic Charities;

Mrs. John A. Ward, St. Malachy parish, Volunteers; Mrs. Sorrelle, Farm Laborers; and Mrs. Jack Kohler, St. Helen parish, Safety.

THE Organization Services Commission is under the chairmanship of Mrs. Frank Gallagher, St. Bernard parish. Vice-chairmen include Mrs. Reeves, Membership; Mrs. Edward Phillips, St. Henry parish, Legislation; and Mrs. Paul Clifford, Sr., St. Clement parish, Publicity.

Mrs. Huey Hudson is chairman of the Family Affairs Commission. Assisting her are Mrs. Ted Lombardi, St. Elizabeth parish, Home and School; Mrs. Frank Barnes, St. Helen parish, Senior Citizens; and Mrs. Charles Weber, St. John the Baptist parish, Pro-Life.

Mrs. J. Farrell McGovern, St. Gabriel parish, serves as chairman of the International Affairs Commission. Vice-chairmen are Mrs. McGovern, Works of Peace; Mrs. Fred Enderle, St. Henry parish, International Relations.



MIAMI SERRA Club's new officers shown with Father John McGrath, Archdiocesan Director of Vocations and club chaplain are George Ahern, secretary; William Wolfarth, president; Dr. Michael Bevilacqua, vice president-membership; Peter Isaia, trustee; and Paul Schaefer, vice president-program.

## 1974-75 school calendar Archdiocese schools in Broward County

Aug. 15	Teachers Report
Aug. 16-20	Teacher Work Days
Aug. 21	Professional Day-Primary Teachers
Aug. 22	Professional Day-Intermediate Teachers
Aug. 23	Professional Day-Jr. High Teachers
Aug. 26	School Opens
Sept. 2	Labor Day Holiday
Oct. 18	Teacher Work Day-No Students
Oct. 30	End First Quarter
Nov. 1	Teacher Professional Day-No Students
Nov. 11	Veterans' Day Holiday
Nov. 28-29	Thanksgiving Holidays
Dec. 4	Teacher Professional Day-No Students
Dec. 23-Jan. 6	Christmas Holidays
Jan. 22	End Second Quarter
Jan. 23	Teacher Work Day-No Students
Feb. 19	Teacher Professional Day-No Students
March 28-Apr. 7	Easter Holidays
Apr. 7	End Third Quarter
May 14	Teacher Professional Day-No Students
May 26	Memorial Day Holiday
June 11	School Ends for Students
June 13	Last Teacher Day

## Teaching nun selected as outstanding

HIALEAH — A member of the faculty at Immaculate Conception School has been named an Outstanding Elementary Teacher of America. Sister Pauline O'Connor, R.S.M., a native of Ireland who teaches first grade students at the parochial school staffed by the Sisters of Mercy of Enniskillen, Ireland, also received a \$500 grant.

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## Free test for glaucoma

Free glaucoma screenings given by the Florida Society for the Prevention of Blindness, Inc. in cooperation with the Lions Clubs of Dade County are scheduled during July at the following locations:

Thursday, July 18 — Little Havana Activity Center, 619 SW 12 Ave., 1 p.m. to 4 p.m. (Only those 60 years and over)

Friday, July 19 — Cutler Ridge Shopping Center, 1 p.m. to 4 p.m. (Seniors Day)

Friday, July 26 — Palm Springs Mall, Hialeah, 1 p.m. to 4 p.m. at Richards Store.

Saturday, July 27 — Palm Springs Mall, 10 a.m. to 6 p.m. at Richards Store.

## Around the Archdiocese

### Broward County

Nativity parish Leisure Club for senior citizens will sponsor a beach party on Tuesday, July 16 at T.Y. Park. Those attending should bring lunches.

Catholic Widows and Widower's Club meets at 8 p.m., Monday, July 15 at 1810 NE 43 St., Fort Lauderdale. Call 772-3079 for further information.

Annual fiesta honoring Our Lady of Mt. Carmel begins at 6 p.m. today on the grounds of St. Charles Borromeo Church, 690 NW First St., Hallandale. Vigil Mass celebrated at 6 p.m. tomorrow (Saturday) will precede a procession of the Madonna down Hallandale Beach Blvd. Rides, booth, music, dancing, refreshments and games will be featured during the three-day festival.

### Dade County

The general public is invited to a presentation of "Haiku Poetry," unrhymed Japanese poems on slides, transparencies and cassette tapes, at 3 p.m., Tuesday, July 16 in Barry College Library, AV 101 front section. On Thursday, July 18 "The Yellow Rolls-Royce" starring Ingrid Bergman and Rex Harrison will be shown in the rear section of AV 101 at 7 p.m.

The Memorare Society meets at 8 p.m. today (Friday) at St. Louis Parish Center, 7270 SW 120 St.

Right-to-Life Crusade of South Dade County will present a pro-life program for the Perrine Jaycees on Thursday, July 18.

New officers will be installed by Coral Gables Council K. of C. during dinner at 7 p.m., Saturday, July 13 in the council hall, 270 Catalonia Ave., Coral Gables. Social hour precedes dinner and an all youth musical show follows.

## Employees of 2 hospitals given long-service pins

Mercy Hospital, Miami; and Holy Cross Hospital, Fort Lauderdale, recently honored employees for years of service during ceremonies at each general hospital.

Two staff members at Mercy Hospital who received 20-year service pins were Juan Villalba, nurse assistant; and Dorothy Lee of the Dietal Dept. Receiving 15-year pins were Ruthie Butler, Margaret Peoples, Betty Rose, Lucy Nevin, Robert Wyatt, Sr., Teres Chicco, Harry Tanis, Carol Benson, Bella Orgaz, Emil Gilmer, Eleanor Martel and Rita Stevenson.

Ten-year pins were awarded to 13 employees while five-year pins were earned by a host of others.

At Holy Cross Hospital 83 service pins were awarded, which represented 490 years of service. Sixty-eight employees earned five-year pins while 15 received 10-year pins, bringing to a total of 541 the number of service pins awarded since 1961.

Some 23 per cent of the hospital employees have been on the staff for five years or more. The Nursing Dept. led the field in this year's awards with 92 pins.

## Nutrition center now at parish in Lantana

LANTANA — The Palm Beach County Nutrition Project, formerly administered at Lake Worth, is now located at Holy Spirit Church, using the facilities of the parish social hall.

Established by Palm Beach County Commissioners in January of this year, the program is funded under Title VII of the older Americans Act and the county, and is designed to provide nutritional meals and supporting social services for the elderly of the area.

Transportation is provided for about 125 persons who

will be served at the site, open from 3:30 p.m. to 5:30 p.m. Mondays through Fridays.

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**TUESDAY**  
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Yankee Pot Roast of Beef Jardiniere 2.85

**WEDNESDAY**  
Braised Tender Lamb Shank Dressing Mint Jelly 3.00  
Old Fashioned Chicken and Dumplings 2.80  
Breaded Veal Cutlet Tomato Sauce 2.80

**THURSDAY**  
Beef Short Ribs with Oven Brownd Potatoes 2.85  
Baked Pork Chop with Dressing & A.S. 2.80

**FRIDAY**  
Baked Florida Sea Bass Lemon Butter Sauce 2.80  
Fresh Fla Seafood Plate 3.10  
Barbecued Chicken with Fried Rice 2.95

**SATURDAY**  
Old Fashioned beef Stew with vegetables 3.00  
Chicken and Dumplings 2.80

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# Sakharov, Solzhenitsyn may be the heralds of a new dawn in Russia

By FATHER JOHN B. SHEERIN

Interest in the case of Andrei Sakharov will undoubtedly grow as the hunger strike goes on. He began his hunger strike on June 28 as a dramatic way of expressing his demand for the release of Vladimir Bukovsky, a dissident, imprisoned by the Soviets. Having served two years of a seven-year sentence, Bukovsky was recently transferred from a Siberian camp to a prison not far from Moscow.

Sakharov also intended the beginning of his hunger strike as a means of supporting his open letter to Nixon and Brezhnev in which he asked them to remember human issues in their deliberations. He was referring, of course, to the hundreds of thousands of political prisoners held in Soviet labor camps and prisons. His open letter undoubtedly impressed many Russian leaders and countless intellectuals and scientists outside of Russia as Sakharov, a top physicist, helped build the Soviet Union's first hydrogen bomb.

SAKHAROV'S hunger strike, coming so close on the heels of Solzhenitsyn's "Gulag II," brings out the hardy spirituality that is making itself felt in Russia these days. (The English translation of his "Gulag Archipelago I" was published in the U.S. in late June. It had a first printing of two million copies.) These books tell the story of the systematic terror begun by Lenin and continued by Stalin during which time 66 million men, women and children were confined to islands of slavery. Stalin had decreed that anyone over 12 years of age could be sent to these camps for "correction through labor."

There is a profound spiritual note in this second book by Solzhenitsyn who spent eight years in these Soviet camps. Introducing the final part of his book, he quotes St. Paul to the Corinthians, "I will unfold a mystery: we shall not all die but we shall all be changed." In other words, the human heart can be changed by purging it of sin.

The thought occurs to us: Is this an indication of a radical change in the modern world? Our American and Western European civilization seems to be losing, or to have lost, its spirituality. The whole Watergate affair reveals the moral emptiness of the American way of life that was once thoroughly impregnated with the moral and spiritual values undergirding the American Constitution. We see innumerable examples of this loss of spiritual vitality: the loss of interest in religion, the recent survey showing 30 percent of American teenagers have had premarital intercourse, the casual way in which candidates for public office obtain divorces before election campaigns.

SO it is not altogether inconceivable that Russia might give America an injection of spiritual vitality. Russia has had to learn the need of spirituality the hard way — via the labor camps. But Solzhenitsyn and Sakharov and others have learned their lesson very fruitfully.

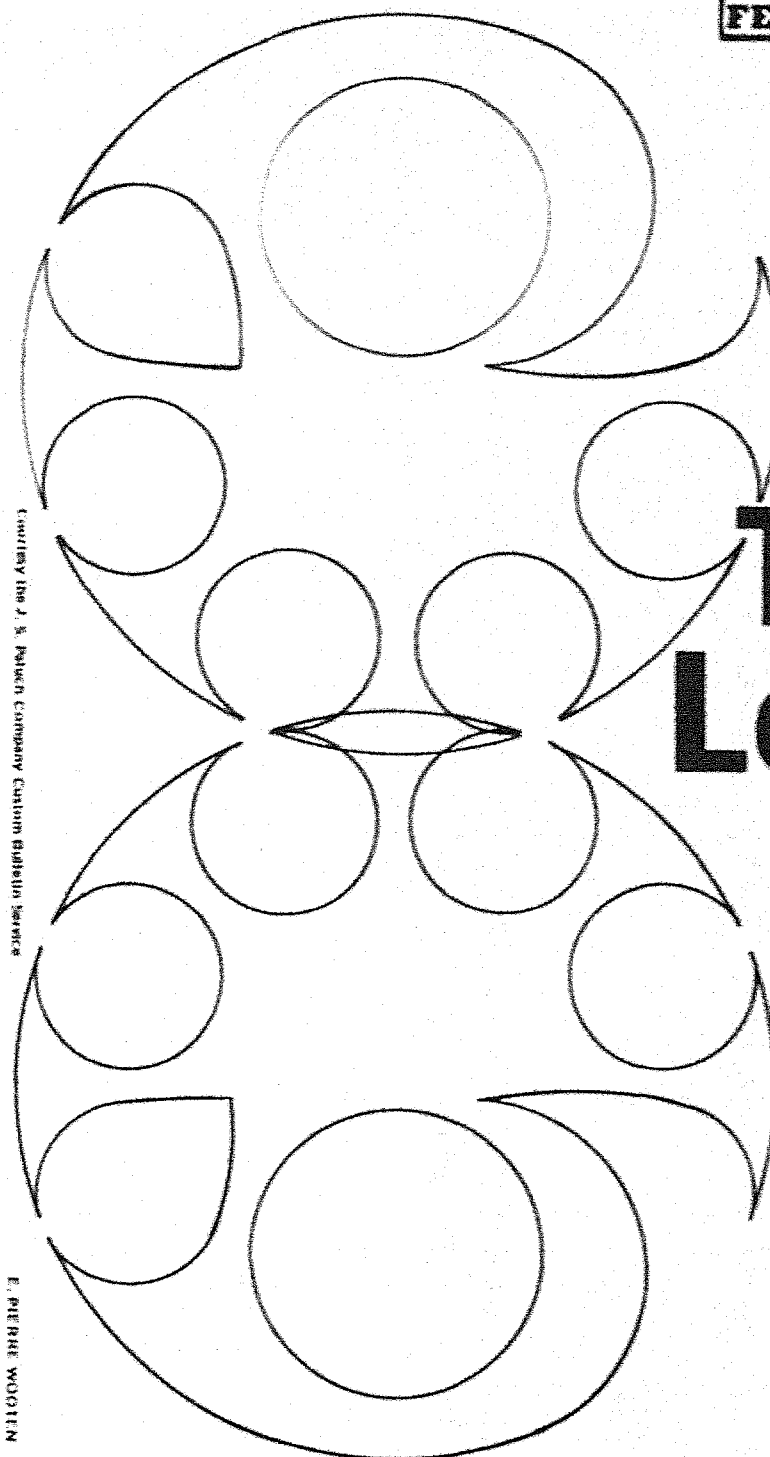
Here in America we looked to industrialization and technology to bring about a paradise on earth. What seems to have happened is that industrialization has led to more creature comforts for all and to a revolution of rising expectations, but unfortunately it has also led to a new form of society dominated by large organizations, impersonal and non-human in structure.

Large organizations cooperate with each other in all kinds of interlocking relationships. And one of the most dangerous is the collaboration among industry and government and the military who organize and plan life for the people.

Soviet Russia went through this same process: Life was rigidly organized and anyone stepping out of line was sent to the camps for correction. Thoughtful Russians saw the inhumanity of it all and have cried out for recognition of humanity, for a system that will honor the spiritual element in society.

Sakharov and Solzhenitsyn may be the heralds of a dawn that will spread to the West and cause us all to take another look at the spiritless structure of a society that proliferates more and more gadgets and discourages communion with God.

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



## The Lord Teaches Us

THE LORD TEACHES US — This theme is illustrated from these readings for July 14: First — The word of the Lord is not remote but always in the mouths and the hearts of the Lord's followers (Deut. 30:10-14); Second — Christ, the head of the Church, was sent to reconcile everything on earth and in the heavens (Col. 1:15-20); Gospel — Through the parable of the good Samaritan, Christ teaches that a true Christian loves his neighbor as himself (Luke 10:25-37).

## 'If I could have one sentence of my writings remembered...'

By DALE FRANCIS

I've been writing columns since I was 14 years old. It was 43 years ago that I took on the assignment of writing a daily sports column in my home town paper and, one place or another, I've been writing columns ever since.

How many I've written I wouldn't even begin to guess — into the thousands surely, because for years I wrote a column daily and now I write five a week. Obviously not everything I've written has been wise and probably a lot of what I've written hasn't been very worthwhile but sometimes I think I've said something that was true and something that was worth reading.

I WAS thinking today of what I might write that would be the most important column I ever wrote. Someday I'll write my last column and if I could choose I wondered what I would say. I think I know.

It would be very simple. I think I would say, "Love God and love each other."

It may well be that modern catechisms do not teach it exactly in the way that it once was taught but it seems to me the beginning of wisdom is to be found in the simple answer that we should know — love and serve God.

It is of such great importance that we come to know God as our Creator,

as our loving Father. This should be the foundation of our lives, this coming to know God. When you know Him it follows you will love Him and that you will seek to serve Him.

So the first thing I would say in my most important column is that we must all make of first priority a growing knowledge of God. This must be nourished by prayer and meditation. If this sounds difficult or if it sounds as if it is intended to set a part of your time aside for God, then I need to explain what I mean better.

WHAT I mean is that we must keep a constant consciousness of God. Prayer can be a time set aside but what I am speaking about is something that simply becomes a part of you. It can be nurtured by saying, "My God, I love You," as you go about your work or when you awake at night. "God be with you" is a wish we offer each other — and what I am speaking about is making God so much a part of your life He is always with you.

I do not speak of being solemn or unctuous. If God is really with you, then it follows there will be laughter and joy; being solemn is almost a contradiction to a life of constant awareness of God.

And the second most important thing I'd say is to love each other. Our lives are too short to waste any part of

them in hatred or envy. We must love each other. And if we do, it follows that all that is opposed to love must go.

What is the love I speak of? It is a word that is used in so many ways that it almost loses its meaning. The love that I speak of is that which wants for every other person that which is good and beautiful.

IT IS a love that compels us to concern whenever there is injustice, whenever there is want, whenever human beings suffer. It shows itself in honest concern for both the material and spiritual welfare of all people. It seeks to eliminate all that does harm to human beings, whether it be war, oppression or sin.

It is love that most of all wants to bring all people into the consciousness of the realization we are the children of God, the brother of Our Lord, but it does not end with the spiritual because we have material needs and our love must compel us always to do whatever we can to help others meet those needs.

That would be my most important column and reading it over it doesn't seem very profound at all. But it is the truth I offer you because if all the millions of words I've written were to be forgotten and I could have just one sentence remembered it would be: "Love God and love each other."



# GRAVY TRAIN: Has 'ya-hoo' gumption, a threat with a lobster (?) and more

The title, "The Gravy Train," of course, is only the first irony in this satire on how one pair of not-so-bright brothers from the coal regions of West Virginia take Washington, D.C., by storm in their mad dash for a slice of the American Dream pie.

Equipped only with a vague vision of opening their own "Blue Grotto Seafood House," the dubious Dehon brothers, Calvin (Stacy Keach) and Russell (Frederic Forrest) first participate in a complex armored-car-robbery only to be ripped off by the caper's mastermind (Barry Primus). What follows is a downhill race against time to intercept the loot before Primus can fence it (it's all in consecutive serial numbers and thus easily traceable) at 30¢ on the dollar. First there's a wild shootout with the D.C. cops, then a series of car and clothes switches, then a transparent con of the traitor's girlfriend (Margot Kidder), and finally a big show-down in a building being demolished.

This last segment runs for 20 minutes or so and must be the noisiest, dustiest on record — and ultimately one of the bloodiest. Director Jack Starrett has filmed the Jonathon Taplin-David Whitney screenplay with an eye for pell-mell action and an ear for racy backwoods expletives and witticisms.

The result is a startling slice of black humor and satire on recent caper movies, with Keach and Forrest enjoying a veritable field day as refugees from the coal mines running amok in the big bad city (and it's nice to see the nation's Capital, rather than, say, New York or Los Angeles, get it on the chin as the urban fleshpot). There are some lines that are absolutely precious (e.g., when Forrest, after a gauche indulgence of appetite at a stuffy restaurant, proclaims he's "as full as the town dog"; or when Keach confronts "Ludwig," the snooty wine steward, with "Here's 20 dollars, go change your name.") and this is the first movie in which someone is menaced with a live lobster. But there's an awful lot of cussin' and killin', plus a gratuitous visit to a massage parlor, which tends to put a sour edge on the action. Yet as a spoof on the recent run of tough-guy movies, this one has enough energy and ya-hoo gumption to get away with most of its gross excesses.



WITH HIS brother Calvin (Stacy Keach) calmly looking on, hothead Russel Dehon (Frederic Forrest) puts a live lobster to use in wresting infor-

mation from double-crossing buddy (Richard Romanus) in "The Gravy Train," a wild, raunchy new caper comedy from Columbia Pictures.

## Graham Greene and how his novels becomes movies

Few major literary figures have achieved as much popular fame and critical esteem from their work in the motion picture medium as has the English author Graham Greene. His association with movies spans some 40 years and a variety of labors including that of film critic (1935-39), script-writer (nine features), and co-producer (two infelicitous efforts).

During that time, Greene also had the opportunity to observe what happened to 16 of his novels and short stories in their adaptation for the screen by other hands. Because of his close and long-standing involvement with film, it is not by chance that critics have often commented on the cinematic style of Greene's literary fiction (e.g., Agee's remark that Greene "does not write novels at all, but verbal movies").

Anyone interested in the relationship between literature and film could find no better subject than the study of Greene's stories, films, and critical writings and no better guide for this than Graham Greene: The Films of His Fiction by Rev. Gene D. Phillips, S.J., Assistant Professor of English at Loyola University of Chicago. Beginning with a

chapter on Greene's film reviews, Father Phillips makes some helpful generalizations about Greene's approach to theatrical film as a mass entertainment medium which, by involving the emotions of the audience, may also challenge their minds. For Greene, film is an action medium, rooted in the convincing reality of an exciting story, making possible the treatment of ideas and themes having great moral consequences. The result is something Greene calls "poetic cinema," the presentation of life as it is and as it ought to be.

FROM this starting point, the book traces Greene's film career beginning with *Orient Express* (1933) to *Travels With My Aunt* (1972), dividing them into his entertainments and the serious novels and distinguishing between those adapted by others and those scripted by Greene himself. Each work is first addressed as literature in its own right and then its subsequent treatment on the screen is assessed, a method which allows us to see most clearly how changes from one medium to the other have affected the presentation of Greene's original ideas.

The most extensive analysis is given, of course, to those regarded as his most effective films: *The Fallen Idol* (1948)

and *The Third Man* (1949); interestingly enough the former came from a short story and the latter was an original screenplay. Greene's major novels, such as *The Power and the Glory* (filmed as *The Fugitive*, 1947), *The Heart of the Matter* (1953), and *The End of the Affair* (1955), did not measure up to the expectations of the originals, although each had much to admire. Rescued from the oblivion into which it has unaccountably fallen, is a little gem of World War II patriotism, *Went the Day Well?* (1942) which film historian William K. Everson calls one of director Cavalcanti's finest works.

Greene, being primarily a writer, is not in the least concerned about even the worst of these films because he feels that "the book has the longer life." Father Phillips, however, is certain that the "best of the Greene films, with *The Third Man* leading the list, will last as long as anything that he has written."

This is a well-organized book with helpful bibliography, filmography, and index, entirely accessible to the general reader and useful for the scholar. Martin Dworkin, the general editor of the "Studies Culture and Communication" series of which this is one volume, has provided a thoughtful essay on the growing recognition of the writer's contribution to the art of film making, something about which we still have much to learn.

Father Phillip's work contributes some practical information in this regard and is an invaluable reference because, it records Greene's own comments and judgments about his cinema career. (Rev. Gene D. Phillips, S.J., *Graham Greene: The Films of His Fiction*, Teachers College Press, Columbia University, New York, 1974: \$10.50, cloth/\$5.95, paperback).

## Capsule reviews

**The Bank Shot** (United Artists) . . . George C. Scott kids around in a wacky comedy about why crime doesn't pay.

Television executives were recently expressing concern about the time when the current group of caper films in which the crooks successfully get away with the loot become available for the tube. Such a film was *COPS AND ROBBERS*, based on a story by Donald Westlake. But this latest adaptation of a Westlake yarn should cause the TV networks no real problem on that score.

In *The Bank Shot*, George C. Scott plays a prison escapee who gets away from the police after a bank heist, but without the loot; in addition it is clear that the intrepid prison warden (Clifton James) is going to keep after him, even if it means swimming out to the sea after Scott, who at film's end disappears over the horizon. This is the neat comic conclusion to a neat comic movie. *The Bank Shot* is a treasury of gimmicks and gags in which Scott masterminds a plot to rob a mini-bank in a shopping center by putting it on

wheels and towing it away in the dead of night. Stashing away loot is one thing, but hiding a whole bank-on-wheels is quite another, as Scott and his eccentric band of thieves soon learn.

It is good to have Scott in a sure-fire movie after some of his recent misfires. He and the supporting cast, including Sorrel Booke and Bob Balaban as two of his flunkies, all play their parts with just the right straight-faced, tongue-in-cheek humor. There is a minor subplot in which the fetching girl member of the gang (Joanna Barnes) seeks to seduce Scott. This element, plus the strong language which peppers the sound track, introduces something of an adult tone to the proceedings, but the flavor of the film as a whole is light-hearted fun. Broadway's *Gower Champion* (*Hello Dolly!*, Irene) has given the picture a fast pace and has had the good sense to keep *The Bank Shot* under 90 minutes, so that the film is over before it has a chance to sag — as comedy films that run longer tend to do. His is an example other directors could well follow. (A-III)

## RELIGIOUS PROGRAMS

**SATURDAY**  
5 p.m.  
THE TV MASS — (Spanish) — Ch. 23  
WLTW Celebrant Father Ricardo Castellanos.

**SUNDAY**  
7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK  
9 a.m.  
CHURCH AND THE WORLD TODAY —  
Ch. 7 WCKT — Film: "Spirituality in America."  
10:30 a.m.  
THE TV MASS — Ch. 10 WPLG — Fr.  
John Farrell, O.S.A.  
2 p.m.  
INSIGHT — (Film) WINK Ch. 11.  
RADIO  
Sunday  
6:30 a.m.  
CROSSROADS — WSHE-FM, 1035 kc.,  
Miami.  
10 a.m.  
CROSSROADS — WJNO, 1230 kc., W.  
Palm Beach.  
MARIAN HOUR — WSBR, 740 kc., Boca  
Raton.

## Scientist on secret of youth

TORONTO — (NC) — At the age of 22, Dr. Charles Best co-discovered insulin, which has ultimately resulted in saving millions of people suffering from diabetes.

But at 75, Dr. Best seems to have unlocked another mystery — perhaps of one greater importance to himself — the secret of staying young.

AND Dr. Best, with his wife, Margaret, has shared some of the reasons behind their success with senior students at Toronto's De La Salle high school who have incorporated gerontology — the science of aging — into their regular course of studies.

"Exercise is important, of course, and when I was in

Florida recently I swam 100 yards a day for more than seven weeks. In fact, because we're neighbors," he told the students, "you should get a pool and then I'd come over and use it."

"However, in order to stay young you've got to think that way. Some people have

asked if my life has been a bit of an anti-climax in terms of accomplishments after the insulin discovery.

"THAT'S just nonsense, because my lecturing, traveling, and research in the field of diabetes, vitamins and enzymes have been tremendously exciting."

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Academy Award-winner Glenda Jackson Stars As Elizabeth.

## 5-Emmy series on queen to air

The Emmy-winning series, "Elizabeth R," will follow England's Queen Elizabeth I through her gradual transition from a pretty, young princess to an unsightly and lonely old woman for six consecutive Tuesdays at 9:30 p.m. beginning Tuesday July 16 and concluding August 29 on Channel 4.

Academy Award-winning British actress Glenda Jackson stars as the "Virgin Queen" in the 90-minute dramas, each written by a different author. Together the plays present a chronological picture of one of the most exciting and colorful periods in history.

Elizabeth was Henry VIII's daughter by Anne Boleyn, who was beheaded by her spouse. The Queen never married, and the dramas are based loosely around her relationships with the many men in her life.

In the opening episode, "The Lion's Cub," young Elizabeth is banished from the court to the Tower for her suspect relationship with Thomas Seymour. Author of this play was John Hale, who co-authored the screen play for "Anne of a Thousand Days" and "Mary, Queen of Scots."

The second play, which will be telecast July 23 — "The Marriage Game" — shows Elizabeth as a young queen and

depicts her romance with Robert Dudley, the Earl of Leicester.

In "Shadows in the Sun" on July 30, she is portrayed as Europe's most eligible lady, with great rulers vying for her affection. "Horrible Conspiracies" is the fourth drama scheduled for Aug. 6 and focuses on Mary, Queen of Scots, her plot against Elizabeth and finally her execution.

England defeats the Spanish Armada in "The Enterprise of England," the Aug. 13 "Elizabeth R" episode. And Philip II of Spain turns his military might against Elizabeth in revenge for Mary's execution.

The National Academy of Television Arts and Sciences awarded five Emmys to "Elizabeth R" for the 1971-72 season. Three were for Outstanding Dramatic Series, Outstanding New Series and Outstanding Achievement in Costume Design. Glenda Jackson received two awards for her role as Queen Elizabeth I, one for Outstanding Single Performance by an Actress in a Leading Role (for the "Shadow in the Sun" episode) and another for Outstanding Continued Performance by an Actress in a Leading Role in a Dramatic Series.

## Vatican theft, apartment comedy on film

SATURDAY, JULY 13

8:30 p.m. (ABC) — Cry Panic — Made-for-TV film is a suspense thriller about a motorist who runs down a pedestrian in a small midwestern town he's driving through. Stopping and then going for help, the man discovers that no one wants to help him — and worse, the body has disappeared. The Big Question is, what happen — and why???

### Jeanne Wolfe goes national

WPBT, Channel 2, announced that the Public Broadcast Service has selected the "Jeanne Wolf With..." series to be broadcast nationally beginning July 30.

"Jeanne Wolf With..." a production of WPBT, Public Television for South Florida, premiered September 1973. It has been a popular series airing Wednesdays at 7:30 p.m. Jeanne has talked with 31 nationally-known guests, including, Katherine Graham, Julian Bond, Phyllis Diller, Jimmy Hoffa, Jackie Gleason, Lily Tomlin.

"This is the first time that a series produced by a Florida Public Television station will be scheduled on the national service and marks the first step towards WPBT becoming the Southeast Program Production Center for PBS," said George Dooley. "It is most appropriate for Jeanne Wolf to be in this role" commented Dooley, "as she has been a part of so many Channel 2 firsts since the station went on the air in 1955."

The program will be seen on over 250 affiliate stations. Jeanne Wolf, host and producer of the series, is an established television and theater personality.

John Forsythe, Earl Holliman star.

9 p.m. (NBC) — The Apartment (1960) — This is a Billy Wilder comedy-satire, and as you might expect, it is sometimes hilarious, sometimes tasteless, sometimes bitter, sometimes sly, sometimes obvious — but at all times quick and interesting. The plot has to do with the corporate rise and moral near-downfall of your garden variety office manager (Jack Lemmon), whose sudden success in climbing the company ladder is directly connected with his bachelor apartment — which is loaned out to philandering executives higher than he is in the top ranks. Shirley MacLaine plays the object of at least part of the partners' affection — and gradually she and Lemmon fall in love, unwillingly of course. The moral comeuppances for all involved are of the standard Hollywood variety, but Wilder and his talented cast devise startling ways of arriving at the obvious, obligatory conclusion. MacLaine and Lemmon are superior, and Fred MacMurray is good as a sneaky insurance exec. (A-III)

SUNDAY, JULY 14

8:30 p.m. (ABC) — Riot (1968) — Filmed in the Arizona State Penitentiary, "Riot" conveys the grime and frustration of prison life while recreating a supposedly factual drama of a riot and break. Jim Brown dominates the film by his very size, physical presence, and smooth style. Unwillingly caught up in the fast-moving events, Brown assumes leadership when a poorly-planned break of a handful of men in isolation turns into a full scale revolt by the entire prison. Several violent, bloody sequences bolster the dramatic action, and the dialogue is a bit raw in parts, as is to be expected in this type of setting. Also, a general audience may find the brutal kangaroo court offensive. While "Riot" is not a great movie, it is well made and will appeal to an action-oriented audience. (A-IV)

MONDAY, JULY 15

9 p.m. (ABC) — The Turning Point (1952) — Big-city politics and crime take to the fore in this fast, lurid melodrama. William Holden stars with Alexis Smith, Edmund O'Brien. (A-II)

TUESDAY, JULY 16

8:30 p.m. (ABC) — Linda — Made-for-TV feature. Two California couples apparently share more than just the beach house they're renting, and the results prove murderous. If that doesn't satisfy you, there's an element of betrayal via framing for murder, plus a couple of twists at the end. Stella Stevens, John Saxon, Ed Nelson, and Mary Robin Redd star as the crazy, mixed-up foursome.



PAUL ANKA will headline his own hour-long musical extravaganza, "Merv Griffin Presents Paul Anka," Saturday, July 13 at 10 PM on WTVJ, Channel 4. Appearing with him will be guest stars Wayne Newton, the internationally famed Argentinian Gauchos and Odia Coates.

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

SATURDAY, JULY 13

1 p.m. (4) Children's Film Festival (Family)  
 1 p.m. (6) Invisible Ray (Objectionable in part for all)  
 3 p.m. (6) Crack in The World (Unobjectionable for adults and adolescents)  
 3:30 p.m. (4) Pursuit To Algiers (Family)  
 3 p.m. (10) Cripple Creek (Family)  
 6:30 p.m. (10 & 12) Cry Panic (No classification)  
 9 p.m. (5) The Apartment (Unobjectionable for adults)  
 9 p.m. (7) The Naked Edge (Unobjectionable for adults and adolescents)  
 1 p.m. (6) Frozen Ghost (Objectionable in part for all)  
**OBJECTION:** Lack of regard for human life  
 11:30 p.m. (4) New Interns (Objectionable in part for all)  
**OBJECTION:** This episodic film about the training of interns attempts to compensate for its many cliches by overwhelming the viewer with erotic dialogue and situations  
 11 p.m. (10) Boogie Man Will Get You (Family)  
 11:30 p.m. (7) Flaming Star (Family)

3:30 p.m. (10) The Battle Of Rogue River (Family)  
 8 p.m. (6) Operation Pacific (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce  
 9 p.m. (10 & 12) The Turning Point (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) Ulysses (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Black Gold (Family)  
 11:30 p.m. (11) Damn Yankees (Unobjectionable for adults and adolescents)

TUESDAY, JULY 16

10 a.m. (6) Epitaph For A Fast Gun (No classification)  
 1 p.m. (6) Stop, You Are Killing Me (Unobjectionable for adults and adolescents)  
 3:30 p.m. (10) Man In The Dark (Unobjectionable for adults and adolescents)  
 8 p.m. (6) Desire Under The Elms (Unobjectionable for adults)  
 8:30 p.m. (10) Crowhaver Farm (No classification)  
 8:30 p.m. (12) Linda (No classification)  
 11:30 p.m. (4) The Cavern (Unobjectionable for adults and adolescents)  
 11:30 p.m. (10) Only Two Can Play (Unobjectionable for adults)  
 11:30 p.m. (11) Wind Across The Everglades (Objectionable in part for all)  
**OBJECTION:** Low moral tone; suggestive costuming

WEDNESDAY, JULY 17

10 a.m. (6) Breakthrough (Family)  
 1 p.m. (6) The Phony American (No classification)  
 3:30 p.m. (10) The Petty Girl (Objectionable in part for all)  
**OBJECTION:** Suggestive costuming and situations  
 8 p.m. (6) Captain Horatio Hornblower (Family)  
 8 p.m. (12) Man From Laramie (Unobjectionable for adults and adolescents)  
 8:30 p.m. (10) She Lives (No classification)  
 9 p.m. (7) Journey To The Center of The Earth (Family)  
 11:30 p.m. (4) Sex And The Single Girl (Objectionable in part for all)  
**OBJECTION:** The virtue of purity is ridiculed throughout this film because of an unmitigated emphasis on gross suggestiveness in costuming, dialogue and situations  
 11:30 p.m. (10) Tall Story (Objection-

able in part for all)  
**OBJECTION:** The behavior of the principal characters in this film can be morally misleading for the audience (youth) for whom it is intended. In addition, the picture contains suggestive situations and dialogue  
 11:30 p.m. (11) The Sleeping Car Murders (No classification)

THURSDAY, JULY 18

10 a.m. (6) Stage To Thunder Rock (No classification)  
 1 p.m. (6) Epitaph For A Fast Gun (No classification)  
 3:30 p.m. (10) Santa Fe (Family)  
 9 p.m. (4 & 11) Halls Of Anger (Unobjectionable for adults)  
 11:30 p.m. (4) Where The Spies Are (Unobjectionable for adults)  
 11:30 p.m. (10) The Brigand (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions; suggestive costuming  
 11:30 p.m. (11) The Learning Tree (No classification)

FRIDAY, JULY 19

10 a.m. (6) Stop, You're Killing Me (Unobjectionable for adults and adolescents)  
 1 p.m. (6) Breakthrough (Family)  
 3:30 p.m. (10) Sergeant Ryker (Unobjectionable for adults and adolescents)  
 8 p.m. (6) Revolt Of The Mercenaries (No classification)  
 9 p.m. (4 & 11) Sweet Ride (Objectionable in part for all)  
**OBJECTION:** In spite of its moralizing ending, which is itself contrived, this

look at the sun-drenched raunchiness of Southern California's surfing set is frequently leering and brutal in its treatment  
 9 p.m. (7) Silent Running (No classification)  
 11:30 p.m. (4) Daughter Of The Mind (No classification)  
 11:30 p.m. (10) Fire Down Below (Objectionable in part for all)  
**OBJECTION:** Suggestive dancing and dialogue; low moral tone  
 11:30 p.m. (11) Swingin' Summer (No classification)

SATURDAY, JULY 20

1 p.m. (4) Children's Film Festival  
 1 p.m. (6) Son Of Frankenstein (Unobjectionable for adults and adolescents)  
 3 p.m. (6) The Racers (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions  
 3 p.m. (10) Man In The Saddle (Unobjectionable for adults and adolescents)  
 3:30 p.m. (4) Spider Woman (Family)  
 6:30 p.m. (10 & 12) Mousey (No classification)  
 9 p.m. (7) "S" (No classification)  
 9 p.m. (6) The Thing That Couldn't Die (Unobjectionable for adults and adolescents)  
 11 p.m. (12) Voyage To The Planet Of The Pre-historic Women (No classification)  
 11:50 p.m. (7) 833 Squadron (Unobjectionable for adults and adolescents)

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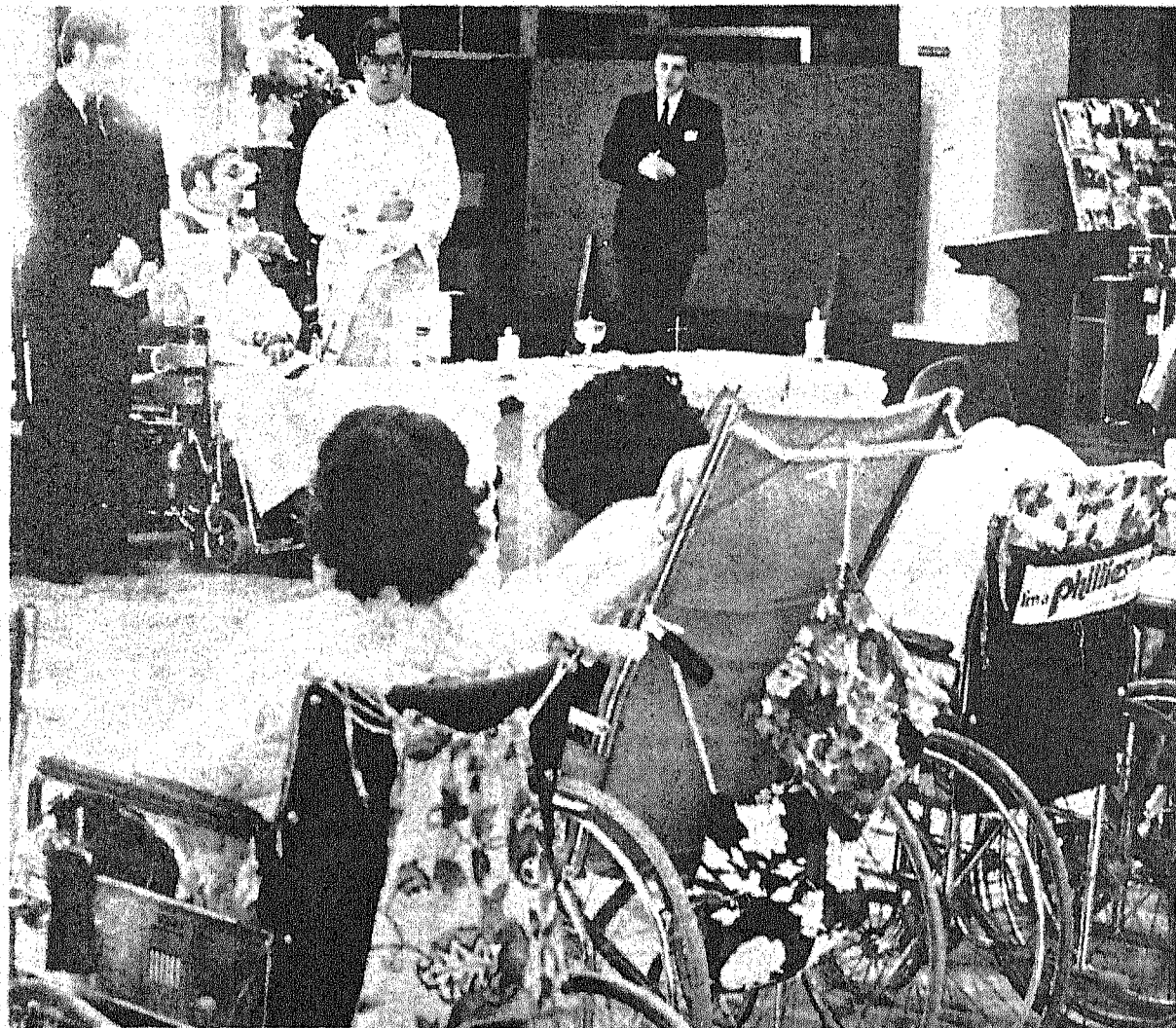
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# THE HANDICAPPED

Have problems of isolation and are misunderstood even by own families



"Who is handicapped in common prayer? Not the crippled nor the retarded, nor the deaf, nor the blind, not indeed any of those society calls 'handicapped.'" Paraplegic Father William Atkinson of Philadelphia celebrates Mass.

By JAMES BURKHART

Until recently, I had never met a deaf person. My concept of deafness was probably typical — 50 percent indifference mixed with 50 percent ignorance. Last summer, however, I began an intensive sign language program in preparation for a teaching position in the physics department at Gallaudet College and started teaching in the fall. Thus, I am in a unique position. I still recall my earlier prejudices and misconceptions, but they are tempered and corrected by my newly-found awareness of deafness. It is from this platform that I write — not as an arrogant expert, but as a sincere novice. In fact, without the guidance of students and fellow faculty members, this article would not have been written.

THE WORD "handicapped" has such an unsavory connotation that very few adults will accept the label and even fewer will enjoy it. That streak of independence that permeates all of humanity usually means that a person will consider a handicap as a hurdle to be overcome or bypassed and not an excuse for self pity. However, many people who successfully live with their conditions nevertheless find their lives restricted for reasons beyond control: the physical or mental difficulties which may satisfy the dictionary definition of "handicaps" are often not the main problems which the person has to overcome on a day-to-day basis.

Examples which come to mind are: the veteran who has become acclimated to life in a wheelchair but can't get on a bus, the epileptic who isn't allowed to drive, and the most tragic example of all, the retarded adult who is without the acceptance and love of his or her own family. Perhaps all this can be best summed up by saying: The individual has accepted his handicap, but society has not. A final example, which again illustrates the attitude of society, is the lack of communication of the deaf face in a hearing world. It is the problems of the deaf, and the attitudes of the hearing toward deafness which are the topics of this discussion.

THE PROBLEMS of the deaf obviously stem from the root cause, loss of hearing. If you plug your ears with wax or cotton, you might have a difficult time enjoying television and conversing with friends. This is nothing compared to the hardship that the deaf adult encounters and has faced since childhood. Let's trace the life of a severely hearing individual impaired from infancy to adulthood.

Jack (hypothetical name) was probably born of hearing parents; about 90 percent of the deaf are. His parents, at first shocked and later embarrassed by his affliction, receive contradictory advice from ill-informed, but well

meaning doctors and specialists. As a result, Jack enters the first grade with a vocabulary of only a handful of words, little lip reading ability, and a meager supply of signs (if he's allowed to sign at all).

His formative years are spent in arduous training in speaking a language he will never hear and in developing a lip-reading skill which is, by its very nature, easier for a hearing person to master. His life is centered around the day school or institution where he spends much of his time. At home, Jack is left out of dinner table talk and the other little things that make a family life cohesive.

It is possible that Jack will never be able to communicate with his own parents (who can't sign) other than a few simple and basic ideas. If Jack is one of the fortunate ones who gets a college or technical school education, his language abilities will eventually improve. Jack enters the portals of manhood having spent most of his life preparing to meet a hearing world. How does society greet him?

TOO EMBARRASSED to have an interpreter accompany him, Jack leaves the doctor's office with a vague idea of the diagnosis and an illegible prescription. He pays the audiologist for repair work that he's not sure he needed. In stores and in restaurants he again finds that people won't take the time to communicate.

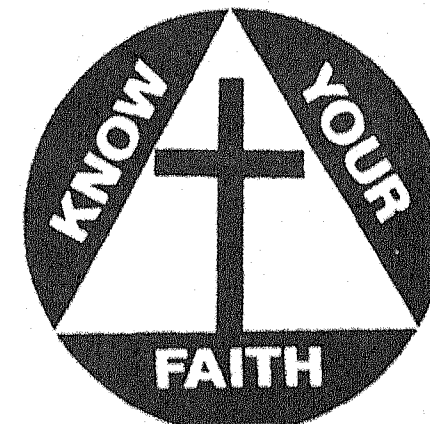
What can we, as Christians, do to change this attitude? First, if you are in a profession, take time to write clearly. If Christianity doesn't motivate you, remember that the deaf person has paid for your services and expects the same information a hearing person receives.

Second, don't shout or exaggerate your lip movements. It doesn't help. However, you might try listening; deaf people have vocal chords and many will use them if they are not embarrassed or frustrated into stopping.

Third, sign language is the typical communication form used among the deaf. It is not something to joke about or ridicule. Educate your children too. Prejudice learned young is hard to lose.

Fourth, learn, and encourage others to learn finger spelling (alphabet). It only takes a day or two to memorize and the deaf really appreciate it when a hearing person steps into their world a little bit.

Jesus showed his love for the deaf by his cures in the Gospels. Today, there are between two and three million people in the United States who are looking for the Jesus in you. They don't need your cures nearly as much as they need and want your understanding and patience.



In Blanchardville, Wis., Clarence Lewis, 76, uses a cane to help him walk. Lewis, a deaf mute, worked for 50 years as a street sweeper in the village of 800 residents.



"The Handicapped person suffers, make no mistake about it. If he does not suffer actual physical pain, he certainly knows the pain of mental anguish."

## Everyone is handicapped in some way

By REV. EUGENE J. WEITZEL, C.S.V.

A very wise someone once wrote: "Every human person is a mystery that must be learned slowly, reverently with care, tenderness and pain, and is never learned completely." Since it obviously admits of no exception, it applies as much to those who are handicapped (whether physical or mental), as to those who are considered "normal." A handicapped person is no more or less a mystery than a "normal" man or woman, nor is it more or less difficult to learn about him.

In the process of unravelling the mystery that surrounds the handicapped individual, often, the difficulty does not reside in the "learner," but in the learner. In trying to relate to and understand the handicapped (and, incidentally, to accept him), we too frequently focus on the handicap — blindness, deafness, lameness, mental retardation — and ignore the "normal" qualities. Perhaps we tend to do this because we fail to realize that no human being is "normal" in every way — all of us are handicapped to some extent,

slightly or seriously — in one or more areas.

ONCE A PERSON — pastor, teacher, parent, therapist, physician, nurse, peer or friend — accepts that everyone is advantaged in some respects and disadvantaged or handicapped in others, he can more readily move toward emphasizing and utilizing an individual's strengths (those areas in which he is considered to be normal), while deemphasizing the particular handicap to the extent possible. Focusing on the positive while down-playing the negative is vital for those who wish to learn the mystery of the handicapped adult and to be of assistance to him.

To the extent that there are medical and psychological determinants available for judging the seriousness of a particular physical or mental handicap, it is usually not too difficult to draw the line between "normal" and "handicapped." However, even when applying these norms, it is important to keep in mind numerous other factors, including not only the individual's compensating assets (areas of nor-

mality), but also his capacity and willingness to utilize these in surmounting or circumventing the handicap. Thus, the handicap of having only one leg or one eye may be a serious handicap for some people, at least in some areas, while it is only a minor inconvenience for others in almost every area.

IN OUR efforts to discover a handicapped adult's attitude toward his handicap and himself, we should keep in mind the following points:

- Unless the handicap is a severe mental one, a handicapped individual has the same urges, drives, ambitions, goals, fears, doubts, anxieties, etc. as that of a normal person. Remember, he is human too.
- He yearns, hopefully in a realistic way, to be normal and live a normal life.
- He wants to be allowed to compete with "normal" people, at least in those areas where he can responsibly compete.

- Most handicapped adults have learned to compensate, at least to some degree. They welcome useful suggestions regarding the compensating process, especially from professionals.
- The reasonably well-adjusted handicapped adult knows his limitations and has learned to live and work within them. Constant reminders by "normal" people can quickly interfere with his self-actualization.
- The well-adjusted adult handicapped person resents being over-protected.
- Pity is his worst enemy.

ASIDE FROM the vital roles played by medicine, psychology, psychiatry, and education, society in general and individuals in particular can lend invaluable aid in many ways to the handicapped person in his efforts to surmount his physical or mental problem. Society must develop positive and supportive attitudes toward those who are either physically or mentally impaired, but especially those with "unsightly" physical defects or severe mental and emotional difficulties. It must encourage, especially in its legislation, self-determination and a meaningful spirit of independence. Society does this most effectively when it concentrates on the personhood and not on the handicap, and when it generously provides curative (health-care facilities) and educational opportunities.

But serious harm can be done to the physically or mentally disadvantaged when he is branded as a "freak" or somehow undeniably different, one to be ashamed of. Society furthermore disadvantages the handicapped when it denies them opportunities to achieve in areas where they can succeed, and when it fails to provide assistance — medical, psychological, educational and even financial — where assistance is obviously needed.

Though there is much more to be said concerning the acceptance and training, care and treatment of the handicapped, perhaps few words are more meaningful when applied to the handicapped than those of Abraham Lincoln (who probably didn't have the handicapped in mind when he spoke them): "These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible and learn what appears to be wise and right."

## Liturgy makes everyone special

By REV. ROBERT W. HOVDA

On last Ash Wednesday, The States-Tem in New Orleans headlined a page of Mardi Gras pictures: "Everybody was somebody at the Mardi Gras." And it's true. That is one of the great values of carnival — any carnival time or season. All the "normal," respectable, powerful, dominant social roles are suddenly seen to be vulnerable, and vanity, and the subject of jest. The clown succeeds the prince, and the marginal figures of society become the heroes.

Liturgical celebration should do the very same thing for Christians. At Sunday Mass, every woman, every man present is a child of God, joined as church to praise, to petition, to give thanks, to offer sacrifice, to share the sacrament of Jesus' body and blood — all on a level of radical equality. Whatever differences exist among us — and they are many, and sometimes startling — when we are part of a worshipping congregation, we see Jesus in every face and hear the Holy Spirit in every breath.

THIS IS ONE of the reasons why we all need public worship (liturgy) so very much. We are disciples of Jesus. Jesus points to and embodies and heralds the reign of God, the "kingdom." Jesus says the reign of God has already begun. Jesus says the only favorites are those whom society has excluded or oppressed: "He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners" (Luke 4:18). And Paul writes: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Gal. 3:27-28).

But if the reign of God has already, in some sense, begun, it has certainly not reached the fulfillment which is God's gift. Oneness in Christ Jesus and freedom (liberation) from all idols, slaveries, powers of the world — these are its marks, its characteristics. Yet you and I live every day that are full of disunity and division, full of unfreedom, idolatry, slavery, fear of the powers of the world.

Caught up in a daily life that denies our sisterhood and brotherhood in one human family under God, we sometimes refuse to let the liturgy help us — by bringing our prejudices, hostilities, selfish pride, idols and worldly masters right into the assembly of the church. It is easy for us to forsake Jesus and church and to join the crowd whenever the crowd excludes someone, ridicules someone, ignores someone, oppresses someone. We do it all the time — to any person who is "handicapped," any person who is "strange" or "different," any person who is poor or otherwise marginal. And there is no sadder proof of just how thin our baptism and discipleship really are, how shallow is their influence in our lives.

SO WE NEED the openness to experience what liturgical celebration can mean. Because liturgical celebration is the celebration of the reign of God, it makes fun of all our honors, offices and high positions, all our statuses and roles, all our money and property, all our worldly power, all our "normalcy." It lifts us out of our ruts, divisions, inequalities, slaveries, unfreedoms to the common level of God's sons and daughters. It invites us to pray and play as if we all were one, as if we all were free, because, in whatever sense we are joined to Christ, we are both one and free. It bathes us in the same water and feeds us with the same bread.

Liturgy shakes the whole world, and all of our political and economic and cultural institutions, ways, habits, customs. It tells us, "If you think this is home, then you don't know where you belong." It introduces tension, conflict between the life we live daily and the kind of world we are called to create ("Your kingdom come on earth").

And the language of liturgy is one of symbols that touch every possible human sense: smell and taste and touch and sight and hearing. The loss of one or two or three of these senses does not exclude us from communication in the liturgical assembly.

## Suffering is chance to show redemption

By STEVE LANDREGAN

To a Christian, any consideration of the handicapped must occur within the greater

context of the meaning of suffering. The handicapped person suffers, make no mistake about it. If he does not suffer actual physical

pain, he certainly knows the pain of mental anguish.

Christ elevated suffering from the Old Testament concept of deserved punishment for sin (Prov. 3:5f) to an understanding of suffering as a share in the sufferings and the glory of Christ (Rom 8:17).

Suffering and death have been the great mysteries of human life, mysteries that man has tried to solve and explain away since the dawn of time. The ancient pagan saw man as created by accident at worst, or as a slave or pawn of the gods at best. To him, suffering was the result of the displeasure of the gods (cf. the Senoid) or the human "fallout" of the gods fighting among themselves.

In the Old Testament, the understanding of just punishment develops as God fashions His people. It progresses from a concept of corporate and earthly, falling upon a tribe, clan or family and reflecting punishment for sins of the tribe or its leader (Deuteronomy) to individual and occurring in the afterlife (2 Mace 7:1-42).

SUFFERING and the plight of the handicapped are intimately wound up with this emerging understanding of punishment and suffering as we see in the story of the man born blind in John 9.

The story begins with a simple question by the disciples upon seeing the blind man. He must have been a familiar figure since it is obvious from their question that they are aware that his blindness is from birth and not from accident or disease.

They ask: "Teacher, whose sin was it that caused him to be born blind? His own or his parents' sin?"

The question reflects the fact that the teachings found in the later books of the Old Testament were by no means fully accepted and understood in Jesus' time. Indeed, Paul will use the disagreement among the Pharisees and the Sadducees over resurrection to his own advantage (Acts 23:6f).

Thus the Apostles' question shows a primitive understanding of the blind man's suffering (his blindness) as the direct punishment for sin, either his own or his parents'.

CHRIST'S ANSWER emphasizes the Christian view of suffering perfectly. "His blindness has nothing to do with his sins or his parents' sin. He is blind so that God's power

might be seen at work in him."

Jesus heals the man's blindness and triggers a confrontation with the Pharisees that results in His observation that "I came to this world to judge, so that the blind should see, and those who see should become blind."

The statement is prophetic in that it predicts that the Pharisees and others who believe that they already possess the truth (see) blind themselves to the fullness of truth that is Jesus.

Jesus gave physical sight to the blind man, before the man even knew who Jesus was (John 9:36). This miracle, as all miracles and healings worked in His name was a sign of the Messianic age (Luke 4:18) when Isaiah prophesied that the blind would see.

But Jesus did not restore the sight of all the blind men in Palestine, nor did he raise all the dead nor make all the deaf hear or all the lame walk.

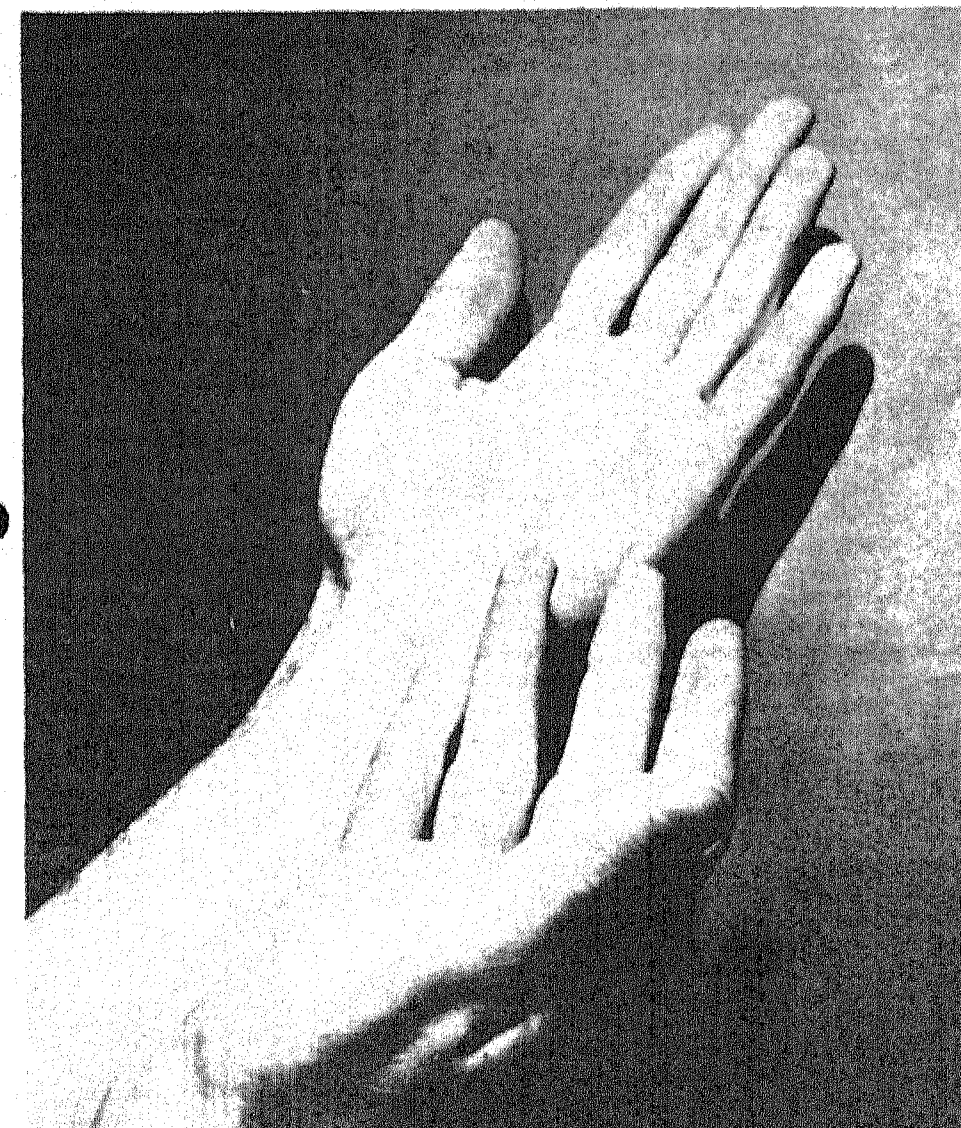
Father Xavier Leon-Dufour describes Jesus' miracles as wiping away a few tears as a promise of the day when all tears would be wiped away (Rev. 21:4).

CHRIST DID NOT eliminate suffering and death, the bitter fruit of man's separation from God. He overcame it by changing it from something that was futile and constantly reminded man of his mortality, to something that was redemptive that constantly reminds man of his immortality.

Christ identified himself as the Suffering Servant of Yahweh fore told by Isaiah (Matt 12:17-21) who, though completely innocent, suffered indignities, disfigurement, rejection and death in total acceptance for the redemption of others (Is 52:13 - 53:12).

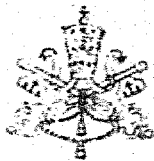
No Christian can heed the call to pick up his cross daily (Matt 10:38) and follow Christ without an understanding of Christ's identification with the Suffering Servant of Yahweh. Christian acceptance of suffering is really a sign to the world of Christ's elevation of suffering from futility to redemption.

The handicapped among us who accept their suffering are a clear sign of our redemption and we should rejoice with them. Those who do not accept their suffering are a clear invitation to us to share the Good News of Christ so that their joy might be complete.



"Sign language is the typical communication form used among the deaf. It is not something to joke about or ridicule." A member of the Gallaudet College Rock Gospel song group uses sign language to express.





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.)

## 'Christians today have duty to exercise their critical moral judgment'

VATICAN CITY — (NC) — Christians today who live "in a climate of public liberty and personal responsibility" have a major duty to exercise their "critical moral judgment" in the society in which they live.

This was the central point of Pope Paul's general audience talk (July 3), during which he spoke to an overflow crowd of summer pilgrims and visitors. The Pope said Christians today live in a society which has become radically secularized and emptied of spiritual values, which in the past were the touchstones of life in general.

"What should the Christian do in this situation?" Pope Paul asked. "Should he alienate himself, should he adapt to the situation? Should he toss away his own ideal and moral reservations and immerse himself in the world with needless permissiveness . . . ?"

SHOULD the Christian live "without taking into account his adherence to his religious and moral principles or the speculative and practical degradations in which often today's profane and worldly existence is lived?" the Pope continued.

The Pope's answer was clearly, "no"! As he put it, he trusted that "no aware Christian would betray his baptismal commitment, that no faithful Christian would be unfaithful to the cross of Christ, by virtue of which true salvation comes to us."

Pope Paul said that for Christians to keep clear of "earthly corruption," it "was necessary to form an authentic spiritual outlook." To achieve this outlook, the Pope said the first requirement was that Christians maintain a line of demarcation between the Christian life and the life of the world.

TO KEEP this division clear the Christian must "keep himself free and poor in respect to the kingdom of the world," Pope Paul said. The more perfectly he can do this, the Pope added, "the more authentic will be his personal religious status and the more effective will be his action in giving or restoring to certain aspects of natural and social life a spiritual and moral value."

A second requirement, he said, is the Christian be aware of his moral sense of judgment in terms of the world's values. "If we today live in a climate of public liberty and of personal responsibility, we have an increased duty to exercise our moral critical judgment with vigilant care," he declared.

"One cannot live blindly or be guided passively or even slavishly by dominant public opinion which has not been put to the test of a critical and responsible reflection," the Pope said. Reinforcing his point, the Pope quoted from St. Matthew: "If a blind man guides a blind man, both fall into a pit."

As a conclusion Pope Paul said: "Temptations or the occasions of sin, as they are called by the teachers of moral science, are today widely diffused and aggressive. One must know how to defend oneself from them by true virtue."

## Speaks to young

VATICAN CITY — (NC) — Pope Paul, taking the occasion of the end of the school year to hail "The new rising generation which asserts itself and judges the world which went before it and formed it," urged young people to follow the Christian way.

The Pope, speaking July 7 to crowds waiting in St. Peter's Square for his usual Sunday blessing, said he saw two "Contrary expressions" in the faces of young people today. "We see an expression of great energy, a will to live and to conquer, a need for certainty and for fullness . . .

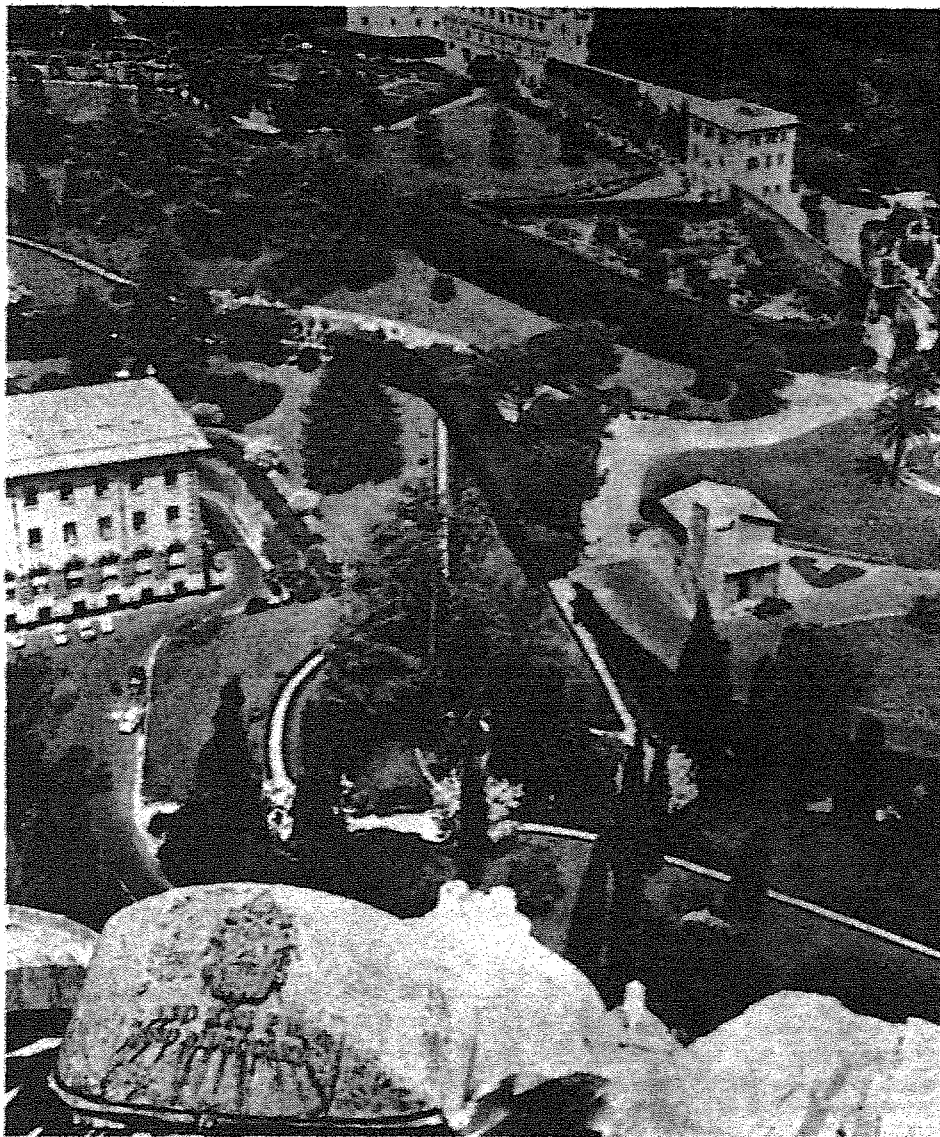
"We see another expression of uncertainty, of scepticism, of disappointment. Why live? Whom to live for? Into what values, toward what ideals should this energy be channeled?"

The Pope said he understood "this torment of your spirit."

He continued: "You are suffering from the decadence of modern times, from the futility of the goals proposed for your energies, from the emptiness of the hedonism that would substitute itself within you for strength, beauty, love, true happiness."

Finally the Pope came to his word of advice.

"Well, we would like as an older brother to give you a hand with this simple Sabbath salute. We want to assure you, at this juncture of your life, that the way is over here, the way is Christ. Many of your companions who give tone to your generation already think this way, and understand."



View of Vatican Gardens from the Dome of St. Peter's Basilica. Tours of the gardens, the Basilica, Vatican Museum and Sistine Chapel are designed to make tourists aware of Vatican City's rich cultural heritage.

## Vatican, Poland establish new contacts

VATICAN CITY — (NC) — The Vatican announced July 5 that it is establishing "permanent working contacts" with Poland as a step leading toward normalization of Church-state relations.

The Vatican said that the decision on the new level of diplomatic relations with the communist government of Poland had been reached after a two-day meeting between Archbishop Agostino Casaroli, secretary of the Council for the Church's Public Affairs, and Jozef Czyrek, Poland's deputy foreign minister.

In an official statement announcing the agreement, the Vatican said:

"On July 4 and 5, 1974 The Holy See's representative, Msgr. Agostino Casaroli, Secretary of the Council for the Church's Public Affairs, met in Rome the representative of the government of the People's Republic of Poland, the vice minister for foreign affairs, Mr. Jozef Czyrek.

"DURING the meetings, which took place in sincere and friendly climate, it was agreed, in conformity with the content and the spirit of the joint communique issued after the

visit of his excellency Archbishop Agostino Casaroli to Warsaw from Feb. 4 to 8, 1974, that the Holy See and the government of the Popular Republic of Poland will institute permanent working contacts."

The establishment of "permanent working contacts" by the Vatican has in the past been a prelude to the resumption of full diplomatic relations were established with Yugoslavia.

Poland and the Vatican now seemed to have reached the point at which the two parties are willing to discuss and agree on full diplomatic relations.

That would open a new era of Church-state relations in Poland.

The Polish bishops had asked the Vatican earlier to consult them throughout any form of negotiations with their country's communist regime.

There are still many questions on Church-state relations in Poland today that have not been solved satisfactorily, including the Church's rights in education, religious instruction, the nominations of bishops, and clergy changes.

## 3 Americans, woman, appointed

VATICAN CITY — (NC) — Pope Paul VI has named six outstanding scientists, including three Americans, one a woman, to membership in the select Pontifical Academy of Sciences.

The academy, with a limited membership of 70, traces its history back to 1603, but has existed in its present form since 1936, when it was reorganized by Pope Pius XI. Its headquarters are in a Renaissance summer house set in the Vatican gardens and its purpose is to honor science, scientific research and outstanding scholars.

The new nominations include the first woman ever to be chosen as a member of the academy. She is Prof. Rita Levi Montalcini, professor of bacteriology at Washington University, St. Louis, Mo., and director of the laboratory of cellular biology at the Italy National Research Center at Rome.

Prof. Montalcini was born at Turin, Italy, in 1909. In 1957 she moved to the United States and took out citizenship. Because of her outstanding work in her field she was elected in 1968 as a member of the U.S. National Academy of sciences.

ANOTHER American named to the Pontifical Academy by the Pope, on the recommendation of the academy's members, is Prof. Severo Ochoa, professor of biochemistry at New York University's school of medicine and Nobel Prize winner for medicine and physiology in 1959. Born in Lueca, Spain, in 1905, Prof. Ochoa taught in Spain, Germany and England and in 1941, moved to the United States and became a citizen in 1956.

## Sorrow for Peron

VATICAN CITY — (NC) — Pope Paul VI has sent his deepest sympathy at the news of the death of Argentine President Juan Peron, saying he heard of it "with profound sorrow."

The Pope sent a telegram to the late President's widow, Maria Estela Martinez de Peron, who succeeded her husband as president of Argentina and who had visited Pope Paul two weeks before the death of her husband on July 1.

The papal telegram stated: "The news of the death of the most excellent Juan Domingo Peron was received by us with profound sorrow, particularly because it occurred while he had dedicated himself with special generosity and commitment to the service of his country . . .

"In these sad moments, while we offer prayers for his soul, we want to express to you and to the most beloved people of Argentina our profound condolences, invoking of the Lord abundant favors which may contribute to ever greater and peaceful advancement of your noble country."

The third American Prof. Marshall Warren Nierenberg, director of the biochemical genetics section of the National Institutes of Health in Bethesda, Md. — is also a Nobel Prize winner. Born in New York in 1927, Prof. Nierenberg studied at the University of Michigan and in 1957, joined the National Institutes of Health at Bethesda. He was awarded a Nobel Prize in 1968.

The other three scientists named are:

Thomas Adeoye Lambo, a Nigerian who is vice director general of the World Health Organization; George Porter, professor chemical physics at the University of Sheffield, England, and a Nobel prize winner in 1957; and Jerome Elehune, professor of general genetics of the medical faculty of the University of Paris.

## Eparchate in Canada

VATICAN CITY — (NC) — Pope Paul VI has established a new eparchate, or diocese, for Ukrainian Catholics at New Westminster, Canada, and named as its head Father Jerome Chymy of the Basilian Order of St. Joseph, rector of the Ukrainian College in Rome.

The Pope also named Father Martin Greschuk, pastor of the Ukrainian Church of St. Stephan in Calgary, Canada, as an auxiliary bishop of the Ukrainian-rite diocese of Edmonton.

In another appointment Pope Paul named Msgr. Miroslav Marusyn as apostolic visitor for the Ukrainian Catholics of Western Europe.

In the past such appointments have caused protests among Ukrainian Catholics in the United States and Canada, who have for some time been demanding that a Ukrainian patriarchate be established with the rights and privileges of nominating its own bishops under a patriarch.

THE candidate for patriarch who has been promoted vigorously among many Ukrainian Catholics is Cardinal Josip Slipyi, Major Archbishop of Lvov of the Ukrainians, in the Soviet Union, who lives in the Vatican as an exile from his own country.

Supporters of Cardinal Slipyi have long contended that he should be raised to the rank of a patriarch and that their national Church should enjoy the rights and privileges of a patriarchal Church, separate but united with Rome, such as other Eastern-rite Churches do.

The Vatican, particularly through the Congregation for Eastern-rite Churches, has maintained that historical and political circumstances do not permit the establishment of a Ukrainian patriarchate at this time.



# You and Your Faith

## From Sunday's Gospel

But a Samaritan who was journeying along came on him and was moved to pity at the sight. He approached him and dressed his wounds, pouring in oil and wine.

Luke 10:33-34

# 'Spiritists capitalize on fears'

By FATHER JOHN T. CATOIR

Long before the movie "The Exorcist" appeared in the land, millions of Americans have been buying things to ward off evil spirits. I'm not going to comment on the movie — I haven't seen it, but I read the book and can understand the powerful shock value it provides. Most people never really heard of

diabolical possession, except perhaps, as a remote legend in some primitive tribe.

As a Catholic priest, it would be impossible for me to say there is no such thing, but in all my years as a priest — 14 this coming June — and in all my travels and contacts with other priests, I have never heard of an actual case of possession.

TO MY knowledge, our

Chancery Office has never had any request for the rite of exorcism, and I read statements to the effect that the New York and Chicago Archdioceses have never been involved in any appointment to perform the rite of exorcism. No priest is permitted to exorcise without delegation from his bishop. So you must admit this is an extremely rare, if not virtually non-existent,

phenomenon.

Nearly all spiritism thrives on the power of suggestion. Spells, counter-spells and charms, the whole commerial racket surrounding these superstitions is built on the vulnerability of people in believing what is suggested to them.

THERE are countless shops found around New York, particularly in Spanish-speaking districts, making lots of money in this business. I saved an article from the New York Times, dated Sept. 15, 1969, which tells a bit about an East Harlem shop run by Carmelo Ramos.

"Mr. Ramos sells candles in a variety of sizes and color-coded to meet specific needs. He has black candles to drive away enemies, red candles to attract a loved one, brown candles to conquer or vanquish an enemy. Blue candles are said to have special healing powers, while purple ones are intended to control the thoughts and actions of others. Yellow and white candles are used when communication with the spirits is desired. Green candles, of course, are used to attract money."

"While Mr. Ramos prefers to cater to persons who are seeking the help of 'good' spirits, he does not turn away those who seek to cast spells or to delve into 'black magic.' For them he has vials of 'bats' blood,' 'snake oil,' 'graveyard dust,' as well as the bones of various animals and candles in a variety of shapes."

"Mr. Ramos also has black rag dolls (at \$5 and \$6), which are often sold along with a gold-plated sewing needle. The needles are stuck into the dolls to cause pain and discomfort to enemies."

This is a cultural thing.

Some people have believed themselves to be bewitched, and actually died. If an object is believed to free them from the spell, they must obtain it, however ridiculous it may seem to outsiders. Unfortunately, spiritists capitalize on these fears and poor people fall victim to their suggestions. It may cost them a lot of money before they are psychologically free.

My advice on this whole bag of worms is to stay away from it.

# Prayer Of The Faithful

15th Sunday of the Year  
July 14, 1974

CELEBRANT: Jesus is really man and really God — really our Brother. This means that we are more than neighbors to each other; we are brothers and sisters; children of the all-loving, all powerful God.

COMMENTATOR: Our response today will be: Lord, unite us in your holy love.

COMMENTATOR: By obeying the Holy Father.

PEOPLE: Lord, unite us in your holy love.

COMMENTATOR: By being of one heart and mind with the spiritual fathers in the family of God, especially with Archbishop Carroll.

PEOPLES: Lord, unite us in your holy love.

COMMENTATOR: By trying to be bright, active, loyal citizens of our country.

PEOPLE: Lord, unite us in your holy love.

COMMENTATOR: By becoming better parish members and more grateful members of this community.

PEOPLE: Lord, unite us in your holy love.

COMMENTATOR: By showing us how to be more generous to others, and less worried about ourselves.

PEOPLE: Lord, unite us in your holy love.

COMMENTATOR: By blessing us with more Religious — Sisters, Brothers, and priests for us and for all the world.

PEOPLE: Lord, unite us in your holy love.

CELEBRANT: Dear God, our heavenly Father, we are all your children on the highway to heaven. Keep us safe in this world with the truth who is Jesus, under the guidance of your Holy Spirit, we ask through Christ, our Lord.

PEOPLE: Amen.



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## What one person can do

# Jim Ellis helped to preserve a lake

Jim Ellis has been approached repeatedly by people in Seattle to run for office — for mayor, for congressman, for governor. Each time, he has said no. Why? "You never really stay in one spot long enough to see a big job through to the end," he claims, "and you don't have the freedom of maneuverability a private citizen has."

The kind of continuity Jim Ellis has been providing as a private citizen in Seattle since 1952 saved Lake Washington from eutrophication — biological death because of lack of oxygen. It took nine years to get the first new regional treatment plant built and seven more to reverse the dangerous growth of algae that were literally smothering the lake. But in 1968, when the last of the old sewage plants was phased out, the lake was cleaner than it had been since 1950. It has gotten cleaner every year since.

HAVING saved the lake, Jim Ellis and a small group of colleagues undertook to clean up Puget Sound, also endangered by 70 million gallons of sewage pouring into its waters each day. In addition, the 53-year-old lawyer is campaigning for efficient rapid transit and to restore Seattle's downtown area. It hasn't been easy, but the rewards have been great.

"We had to work hard to get people interested in the lake and the sound," says Mr. Ellis, "but there's no way you can measure the satisfaction we got from actually being able to do something about the problem."

Jim Ellis saw a need, got involved and made his city a better place to live. That's something one person can do anywhere in the country — or the world, for that matter.

For a free copy of the Christopher News Notes, "Good Government — It's Up to you," send a stamped, self-addressed envelope to The Christophers, in care of The Voice, P.O. Box 38-1059, Miami, Fla. 33138.

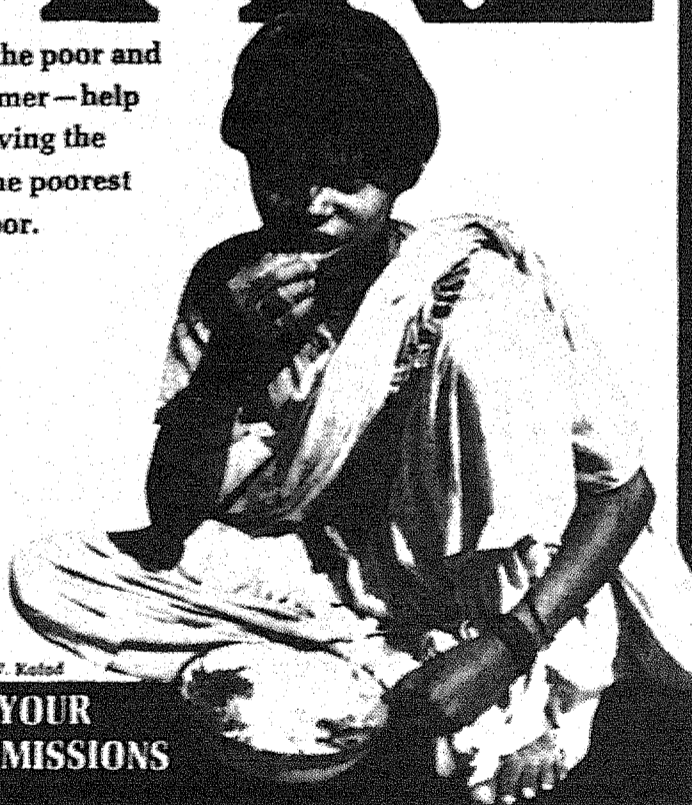
## Raps proposed

### 'string' on aid

SANTIAGO, Chile — (NC) — The general secretary of the Chilean Bishops' Conference criticized a recent statement by the Administrative Board of the U.S. Catholic Conference calling for the U.S. government to condition further military and economic aid to Chile on the restoration of human and civil rights. Bishop Carlos Larenas said that suggestion would severely punish the poor of his nation.

# SHARE

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Credit: Leon V. Kotod

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Miami, Florida 33138

## Schedule of Serra Clubs

### Serra Club of Miami

Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m. — luncheon meetings

### Serra Club of Broward County

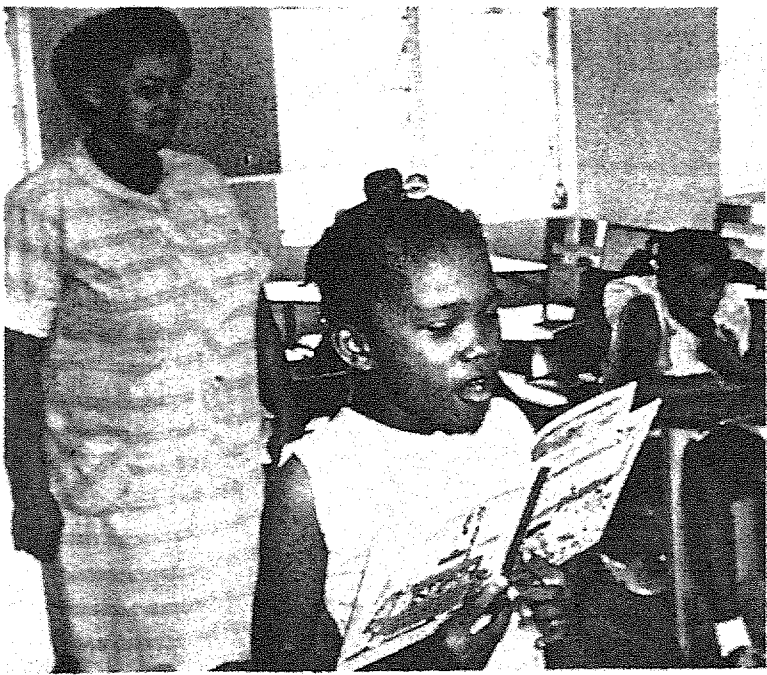
Meets second and fourth Monday of each month  
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,  
Fort Lauderdale 12:15 p.m. — luncheon meetings

### Serra Club of Palm Beach

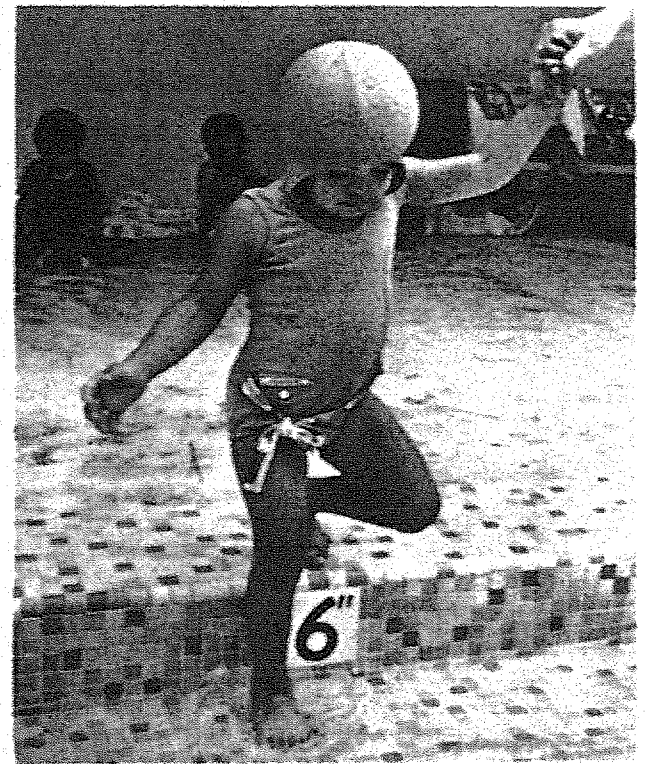
First and third Monday of each month.  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.



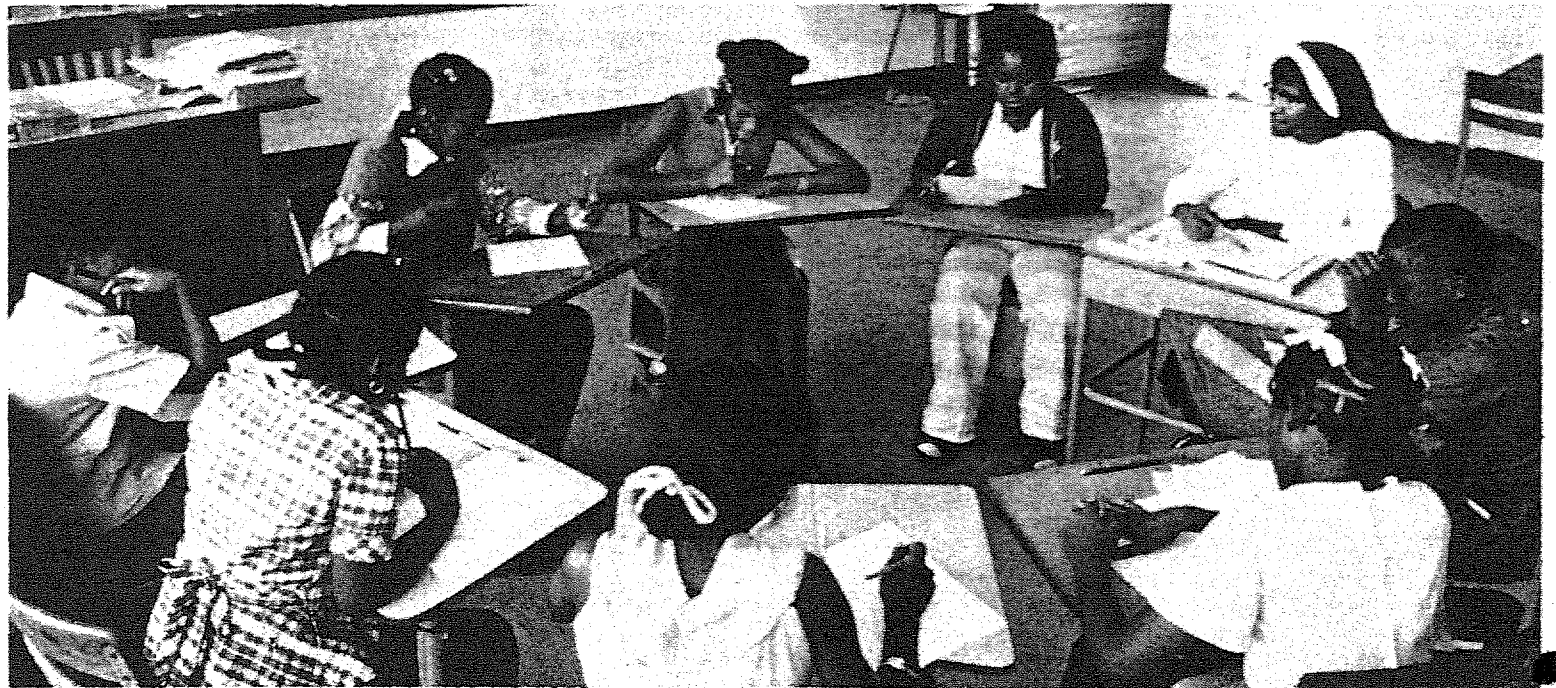
# K K i a d m s p s



Annual summer camp at Marian Center for Exceptional Children features a variety of activities including trike races (above) and swimming lessons for beginners as a tot steps cautiously into six inches of water, right.



In Holy Redeemer parish summer sessions are a serious business as pupils get an opportunity to brush up on remedial reading. Seven year old Sabrina Thomas reads for Mrs. Gwendolyn Johnson (above). At right Sister Francis Eileen, O.S.P. conducts a morning class.



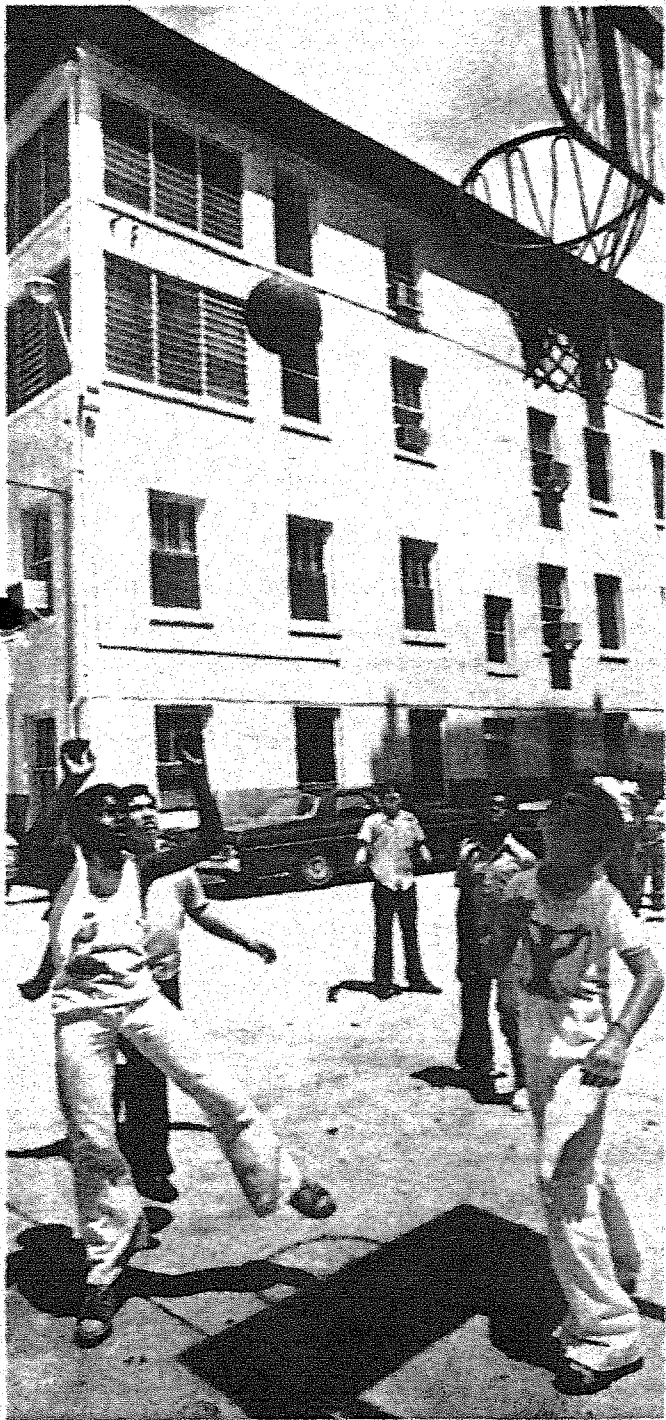
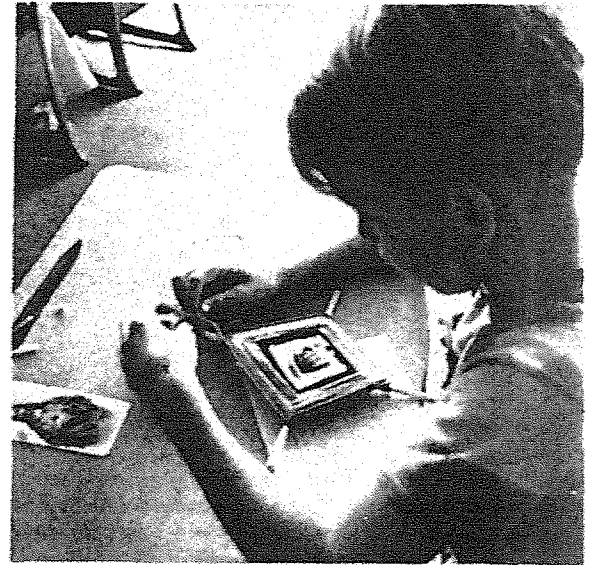
Part of large group of children enrolled in summer project of Gesu and St. Francis Xavier parishes listen to new Jesuit priest, Father William Mayer, explain vestments worn by the priest, before a daily Mass is offered.



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BIBLE SUMMER Camp at the Dominican Retreat House attracted various ages, (above). At left Lila Woolston and Karen Fleri are absorbed in crafts session. At right, George Kappes in crafts class at Nativity Bible Vacation School, Hollywood. Below aluminum pie plates make frames for original drawings of the Sacred Heart at Nativity summer session.



INNER CITY youngsters of various cultures are enjoying the versatile program offered in a program conducted by Gesu and St. Francis Xavier parishes. In the photos at left and right they enjoy outdoor play after lunch served in Gesu cafeteria.





# Follow-up studies show methadone really does work



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

Recently a report was released which was a study of 1230 patients admitted to the Dole Nyswander Clinic in New York City through the years 1964-1968. The report dealt with a follow-up of these patients five years later. I thought that some of the conclusions might serve to answer some of the critics of Methadone.

There is still some doubt among the ignorant. I hear statements such as, "You are transferring people from 'bourbon to scotch'; "Methadone is dope," etc.

In this study presented by Dr. Franklin R. Gearing, it was found that 85% of the people addicted were males, 15% were females; 40% were white, 40% were black, and 20% of Spanish extraction.

Here the average number of years of known addiction was eight; all patients had criminal records; the average number of arrests per patient in the three year period before going in the program was 3.5, and one half of the arrests led to jail terms averaging six months.

Because of the many years of use of heroin and the criminal record of those in the study group, no attempts were made to take the patient off. The goal was social rehabilitation with major emphasis on arresting the habit once they have become stabilized on methadone to become employable. For the majority of the patients, this meant either completing their formal education or learning a vocational skill, or both.

SUCCESS criteria has to do with the aims of the program. These included freedom from heroin "binges" as measured by physical evaluation and clear urine specimens; a decrease in arrests and jail stays, as compared to their record before going in the program; increase in social productivity as measured by employment, schooling or vocational training and recognition of and willingness to accept help for excessive use of alcohol, other drugs, and emotional problems.

In this group of 1230 patients, 810 were under observation on March 31, 1972. 715 had been in continuous treatment. It was found that unemployment decreased from 64% to 20%, home-making and training increased 24%. The percentage remaining unemployed was reduced remarkably; and best of all, after four years of treatment the type of employment was markedly higher. Skilled employment rose from 20% to 35%, unskilled went down from 40% to 15%.

Of the 316 patients who dropped out of the program, by follow-up it was found that 41% were reported to have been imprisoned, or arrested at least once. Twenty-seven per cent had been hospitalized for detoxification more than once in various programs.

ALL these figures may be discouraging to the lay reader, but they are very encouraging to those who work in our field. Here we have really criminal addicts also known as "hard core addicts" who went from a previously very bad record to where a majority became good citizens.

They realized that the methadone kept them out of jail; that they were substituting a one dollar a day habit for a one to two hundred dollar a day habit; that the clean methadone kept them from the illnesses associated with the needle and their self-esteem rose as they became more and more productive.

Patients whose major problem is heroin are very similar to patients with other chronic diseases such as diabetes or tuberculosis. If I had diabetes, please do not take my insulin away, and the same applies to the chronic heroin addict.

There are two types of rehabilitation. The first one enables the "beginner" to come off drugs completely with good counseling, guidance, etc., and the other, the long term user, who will realize that he cannot continue on heroin and live and therefore seeks methadone which will keep him comfortable, enable him to work and with the regulated dose will go on to social productivity within himself and society.

# Students from area reap college awards

By JOAN BARTLETT

College awards are still rolling in, continuing to prove that people from our schools do a good job wherever they go.

The valedictorian of the 1971 class of Columbus High School, Robert M. Hayden, has been chosen as a Fenwick Scholar for the 1974-75 year at Holy Cross College, Worcester, Mass. Robert, now a senior at the school, will design and carry through his own program of instruction in his major, psychology.

He will study how altruistic behavior relates to religiosity, under a program which leaves the recipient free to design the last phase of his undergraduate education in the way he thinks is most profitable.

Meanwhile, at Gardner-Webb College in Boiling Springs, N.C., former Archbishop Curley student Mike Eveson has signed a grant-in-aid with the college's football team, the Bulldogs. Mike received letters in wrestling, foot-



CUB SCOUT Pack 376 from Christ the King parish, Perrine, recently toured the USS California, nuclear powered, guided missile Frigate.

# News of the CYO

The Archdiocesan CYO Summer Sports program moves into its second phase on Sunday, July 14, with a mixed volleyball tournament at St. Rose of Lima School, NE Fourth Ave. and 105th St.

Check-in time is 12 noon and play is scheduled to begin at 12:30 p.m. Teams consist of four boys and four girls in a single elimination play. Competition is open to all CYO's.

St. Rose of Lima CYO is the defending champion.

Robert Delmonico is the newly installed president of St. Monica CYO.

Other new officers, installed by Father Bryan Dalton during 6 p.m. Mass last Saturday, are Carol Anderson, vice president; and Theresa Johnson, treasurer.

A pancake breakfast under the auspices of St. Bartholomew CYO will be served in the school hall, Miramar, Sunday, July 14 beginning at 9 a.m.

Tickets will be available on Sunday outside the church with reduced rates for children under 12 years of age. For information contact Laura Mollica at 989-8124.

# YOUR CORNER

ball and baseball in high school, and was an All-City Linebacker; so it looks like Mike has a bright sports future ahead of him.

Named to the Dean's List for the Spring semester at their respective colleges are Brother Christian Kaywell, T.O.R., West Palm Beach, a sophomore at St. Francis College, Loretto, Pa.; and Ardesir A. Irani, Miami, University of Miami School of Business Administration.

In Coral Gables members of the Columbian Squires will meet at 7:30 p.m., Tuesday, July 16 in the Columbus Room of the K. of C. Council Hall, 270 Catalonia Ave., Coral Gables.



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U.S. CHOICE A WESTERN BEEF  
**Rib Roast LARGE END** **\$1.59**

U.S. CHOICE WESTERN BEEF CHUCK  
**Shldr. Steak Bnls.** **\$1.49**

WESTERN CORN FED PORK LOIN  
**Center Cut Chops** **\$1.49**

WESTERN CORN FED PORK LOIN  
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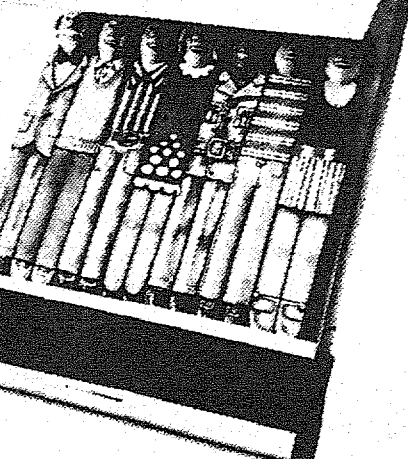
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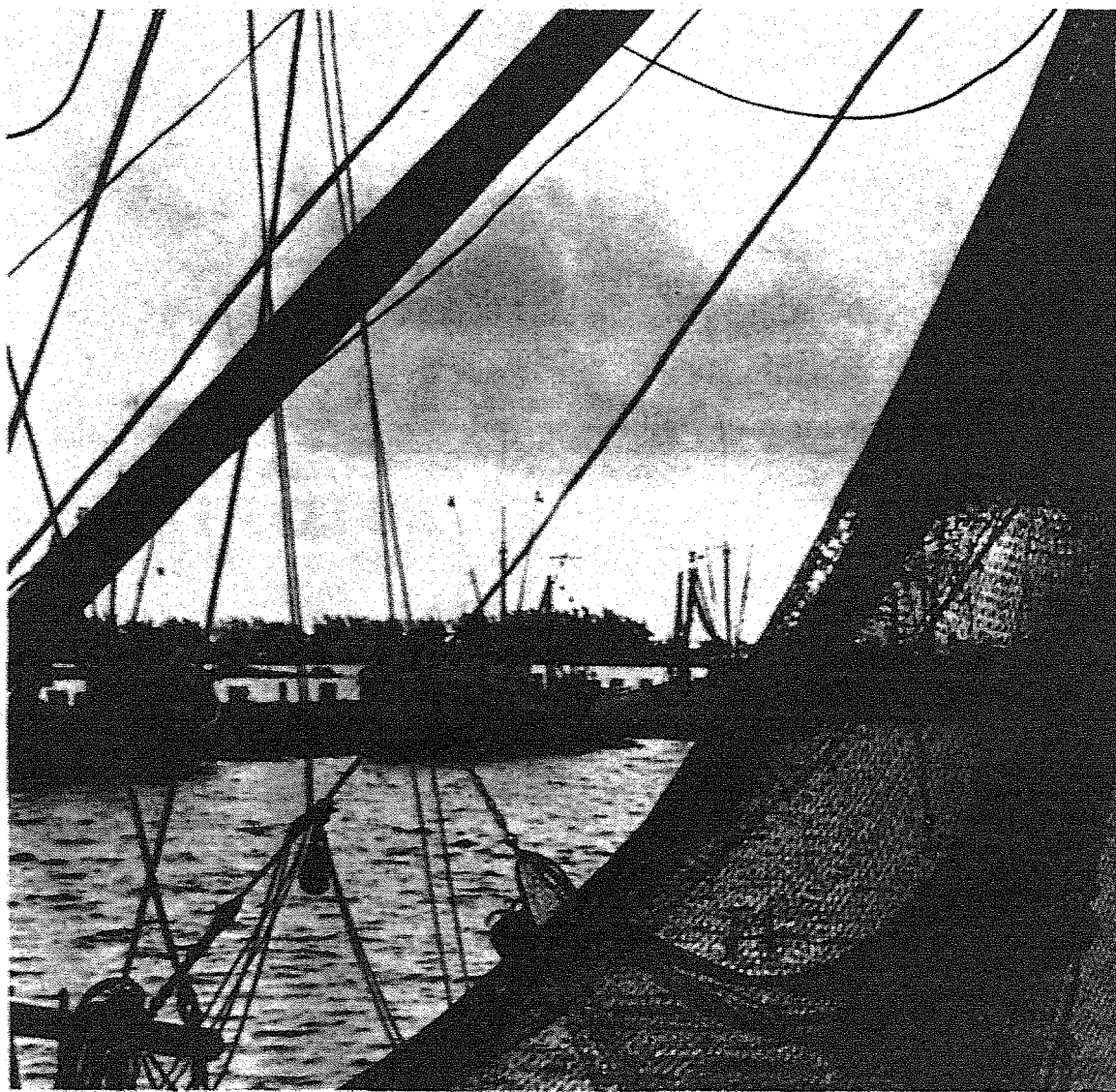
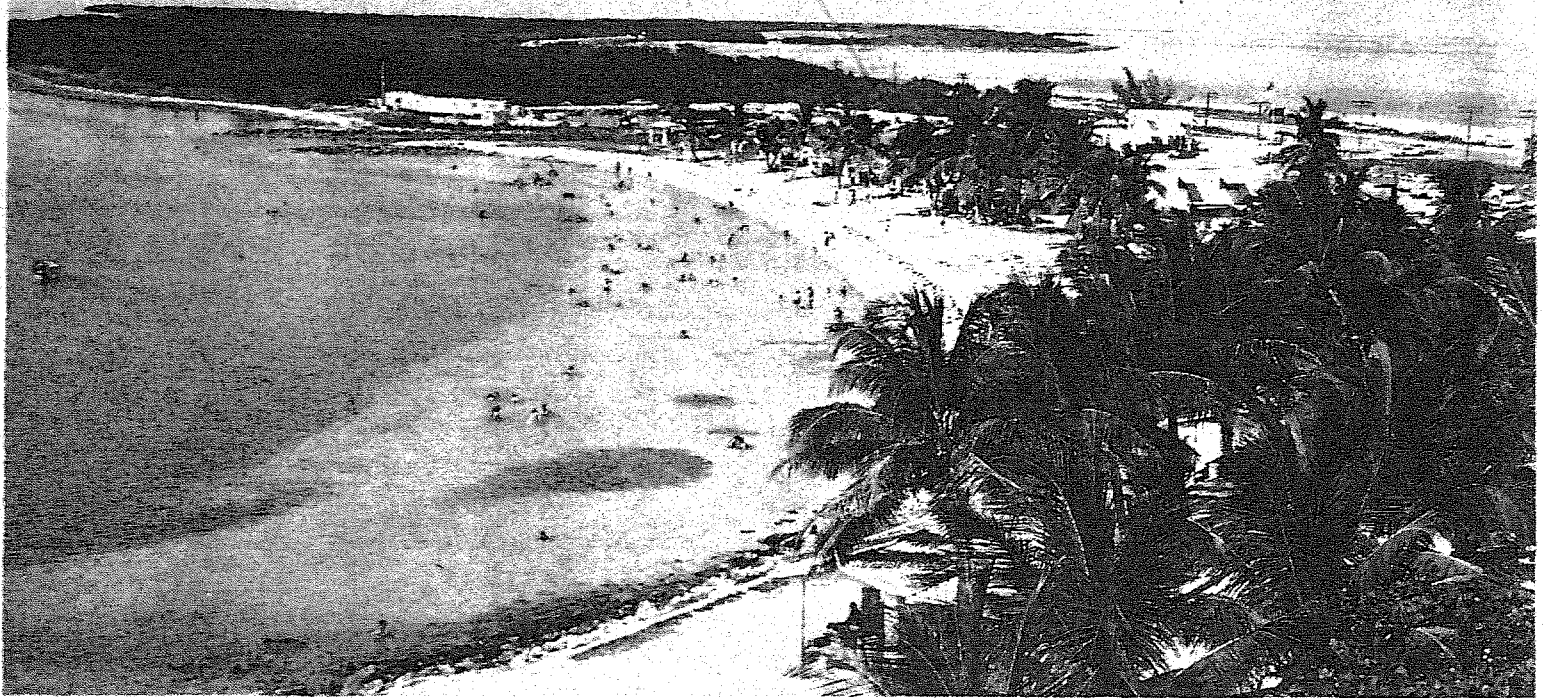
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# VACATIONS

**BAHIA HONDA** State Park, situated just 13 miles south of Marathon on Bahia Honda Key offers a palmy, wide-beached retreat for summer visitors and South Florida residents alike. More than 200 acres of the park are lapped on one side by the Gulf of Mexico and on the other by the Atlantic Ocean. Skin and scuba diving rate high among favorite activities and facilities are available for camping, fishing and picnicking.



**KEY WEST** is the scene of weathered shrimp boats at anchor and silhouetted against the evening sky. Such harmonious sights contribute to the peaceful island mood of the Florida Keys, long an attraction to Northerners and Floridians.

## Folk group to perform

St. Timothy Folk Group will sponsor a Coffee House on Saturday, July 13, at McDermott Hall, 5400 SW 102 Ave.

The folk group will perform at both 7:30 and 9:15 p.m. Refreshments will be served. A nominal admission may be paid at the door.

## Another 'Search' program slated

**FORT LAUDERDALE** — Another in a series of Search for Christian Maturity programs is scheduled for the weekend of July 26-28 at St. Thomas Aquinas High School.

Young adults between the ages of 18 and 25 are invited to participate. Further information may be obtained by contacting the Archdiocesan Youth Activities office at 757-6241.

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# Mensaje a la juventud

Este último domingo, la alocución pronunciada por el Papa Pablo VI, tuvo como tema central los jóvenes estudiantes, y ante los millares de fieles reunidos para recibir la bendición pontificia dijo:

No les pensamos a estos jóvenes que todos, en una u otra manera, tenemos próximos: es la nueva generación que sube y que se afirma, que toma conciencia de sí y juzga al mundo que le ha precedido y que le ha formado.

Nos acogemos complacidos a esta juventud y complacidos les abrimos el puesto a la vía que les corresponde en nuestro tiempo: jóvenes sed bienvenidos: dijo el Santo Padre.

El Pontífice señaló en el rostro de la juventud dos expresiones contrarias: Vemos una expresión de gran energía dijo Pablo VI — un deseo de vivir, de conquistar, una necesidad de certeza y de plenitud. Así es. Vuestra apertura a la vida es voluntad, es amor. Pero también vemos otra expresión: de incertidumbre, de escepticismo, de desilusión. ¿Por qué vivir? ¿Por quién vivir? ¿Cuáles son los valores? ¿Cuáles son los ideales hacia los que dirigir esta energía, esta fuerza hacia la vida? ¿Dónde colocar el amor?

“Nosotros comprendemos este tormento de vuestro espíritu, — afirmó el Santo Padre — comprendemos la necesidad que hacer sufrir ahora a la juventud; la necesidad familiar de razones superprimarias propuestas a la actividad juvenil, la vacuidad del hedonismo que quiere apagar la fuerza, la belleza, el amor, la verdadera felicidad, la indiferencia agnóstica del pensamiento actual, el pesimismo crítico y la ideología materialista del progreso social.

“Vosotros lo instáis — agregó el Pontífice — esto no basta a vuestro espíritu abierto hacia otros horizontes de verdad y de vida. Vosotros sufrís, jóvenes, vosotros en el corazón, quizás, lloráis silenciosamente. Nos, queremos, como hermanos mayores, daros una mano con este simple saludo dominical, queremos aseguraros para este momento crucial de vuestra vida, el camino de Cristo.”

Días atrás, y con ocasión de la solemnidad de San Pedro y San Pablo, en la víspera, el Papa bajó a la Basílica Vaticana, para orar ante la tumba de San Pedro. La oración allí pronunciada fue recordada al día siguiente, 29 de junio, ante los fieles reunidos en la plaza de San Pedro para rezar el “Angelus”.

## LA DEVOCION A SAN PEDRO

Ayer tarde, cuando estaba ya cerrada la Basílica, bajamos, como es tradición, a

venerar la tumba de San Pedro, a bendecir los Palios y a invocar al Discipulo, al Apóstol, al Mártir de Cristo, primer Obispo de Roma, base y centro de la unidad de la Iglesia, a quien fueron confiadas las llaves, es decir, los poderes del reino espiritual que es la verdadera religión entre la tierra y el cielo. Hemos tributado nuestro homenaje a él, Pedro, siervo de los siervos de Dios, Pastor universal de la grey de Cristo.

Os podeis imaginar cuál ha sido nuestra emoción, también esta vez, pensando en el santo e incomparable predecesor nuestro, algo así como si estuviéramos abrumado por la confrontación de este hombre único, primer Vicario de Cristo, con el humilde sucesor actual suyo, que somos nosotros. Pensábamos en la dimensión humana de Simón, hijo de Juan, llamado Pedro por el Señor, para encontrar en las debilidades que el Evangelio nos recuerda, algún parentesco con nuestra propia debilidad; pero, como siempre, inmediatamente lo hemos visto agigantarse ante nosotros por la riqueza emotiva de su entusiasta pasión hacia el Maestro, por su inspirada y fulgurante confesión del mesianismo divino de Jesús, por su ardiente capacidad de amarlo, de anunciarlo, de seguirlo, hasta Roma, hasta el martirio. Hemos rezado: con temblor por nosotros mismos tan débil; con gozo por Roma, por toda la familia católica; y con esperanza también por aquellos grupos de hermanos hasta ahora separados de la inviolable unidad de la Iglesia de Cristo; y después no sabremos expresar con cuánto ardor hemos elevado nuestra oración por toda la sociedad humana, por el mundo, por todos y cada uno de los hombres, grandes o pequeños, santos o pecadores, próximos o lejanos, jóvenes o viejos, difuntos o vivos.

“Oh! ¡Con qué naturalidad, junto a San Pedro, se dilatan, como dice San Agustín, “los espacios de la caridad” hasta alcanzar dimensiones universales! Haced vosotros lo mismo, hermanos: rezad, rezad a San Pedro, para que os obtenga de Cristo el ser todos verdaderos seguidores del Señor en la santa Iglesia de Dios.

Que la devoción a San Pedro confiera a nuestra expresión religiosa una triple característica: la universalidad, la autenticidad, la fortaleza. La religión de San Pedro es la religión de la fe y la caridad para con todos, y no puede menos de estar en tensión hacia los últimos confines del mundo, victoriosa al ser poseedora de la genuina y unívoca verdad divina, y siempre dispuesta al ineludible sacrificio de sí mismo.

Así, hijos carísimos, San Pedro os bendice con nuestra mano.



## Segundo Encuentro Nacional

Los días julio 2 al seis se llevó a efecto el Segundo Encuentro Nacional de Cursillos, en esta ocasión en Findlay, Ohio.

Más de 600 personas, procedentes de 100 diócesis de los EE.UU., asistieron al Encuentro. Representando a Miami, los padres José L. Hernando y Robert Palmer, encabezaron una delegación integrada por siete miembros de habla hispana y cinco norteamericanos.

En entrevista celebrada con el padre Hernando, éste informó que el tema desarrollado fue el de “La Evangelización de los Ambientes”, siendo analizados en los diferentes días del congreso, los distintos ambientes dentro del panorama estadounidense, es decir evangelización en el ambiente de pobreza, injusticia, de pecado, familia, juventud, rurales y urbanos, de trabajo, etc.

“Hubo sesiones generales en inglés y de grupos de personas de habla hispana, así como a nivel nacional, dividiendo a los asistentes por razón de la región de que provenían,” señaló el padre Hernando, quien agregó: “Un mensaje primordial en este Segundo Encuentro de Cursillos, fué el relativo a su éxito, el cual enfatizaron, mal podría ser determinado por el número de asistentes, sino que aquel dependería de los ambientes que lograrán evangelizar cada uno de los presentes”.

Durante la entrevista con el Director de Cursillos Para Personas de Habla Hispana de Miami, hicimos referencia a la recién celebrada Feria de Colores, que organizada por el referido movimiento, tuvo lugar el pasado 29 de junio, en los terrenos y salón parroquial de la Iglesia de St. Dominic.

“Lo mismo se hizo con el fin el recaudar fondos que nos permitieran hacer frente a los gastos de la Casa de Cursillos Emaus — renta, luz, etc. Y en su organización colaboraron todos los cursillistas.”

El padre Hernando conceptuó de exitosos y

“también el ambiente de familiaridad en que se convivencia, alegría y desenvolvio” dijo.

## ORACION DE LOS FIELES

Sexto Domingo Después de Pentecostés  
Julio 14, 1974

**OFICIANTE:** Jesús es verdaderamente hombre y verdaderamente Dios, nuestro hermano verdadero. Esto significa que somos más que vecinos los unos de los otros; somos hermanos y hermanas; hijos del todo poderoso, del Dios lleno de amor.

**COMENTADOR:** Nuestro sermón de hoy será: Señor, únenos en tu sagrado amor.

**COMENTADOR:** En la obediencia al Sagrado Padre.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**COMENTADOR:** Haciéndonos de un solo corazón y una sola mente con los padres espirituales en la familia de Dios, especialmente con el Arzobispo Carroll.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**COMENTADOR:** Tratando de ser ciudadanos brillantes, activos y leales de nuestro país.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**COMENTADOR:** Haciéndonos mejores miembros de la parroquia y miembros más agradecidos de esta comunidad.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**COMENTADOR:** Enseñándonos a ser más generosos con los demás, y menos preocupados de nosotros mismos.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**COMENTADOR:** Bendiciéndonos a nosotros y al resto del mundo con Hermanos, Hermanas y sacerdotes más religiosos.

**PUEBLO:** Señor, únenos en tu sagrado amor.

**OFICIANTE:** Amado Dios, nuestro Padre Celestial, todos somos tus hijos en el camino hacia el cielo. Manténnos salvos en este mundo con la Verdad, que es Jesús, bajo la guía del Espíritu Santo, te lo pedimos por intermedio de Cristo nuestro Señor.

**PUEBLO:** Amén.

Los días sábado 13 y domingo 14 se llevará a efecto el V Festival de la Iglesia San Roberto Belarmino.

Los actos programados darán comienzo a las 12 M. extendiéndose hasta las doce de la noche.

## Festival de San Juan Bosco

La Iglesia San Juan Bosco anuncia la celebración de su “Undécimo Festival de Verano”, los días 27 y 28 de este mes.

Anualmente se realiza este evento con el fin de recaudar fondos para mantener y hacer posible la escuela, Catequesis, Comunidades de Vida Cristiana, Juventudes, Grupos parroquiales integrados en la vida parroquial.

Como aliciente hay regalos a los que contribuyen; entre los mismos se encuentran: un Pontiac-Catalina de 4 puertas y aire acondicionado; un billete de \$1,000.00, un TV en colores de 21”, una lavadora eléctrica, un equipo de aire acondicionado de 5,000 b.t.u., un radio 4 bandas Solid State, una bicicleta Niágara y una cuenta de ahorro de \$50.00.

## Pornografía: al alcance de todos

Actualmente la otrora interesante actividad de buscar en revisteros últimas publicaciones interesantes se ha convertido en algo embarazoso.

La proliferación de revistas con temas, fotografías y grabados pornográficos supera en mucho a las de tema de sano interés general, por lo que al examinar los estantes, y aún sin que en ello intervenga nuestra voluntad, nos pondremos en contacto con un material producto las más de las veces de mentes enfermas, escritos en los términos más vulgares y mostrando todo un mundo, no de sexo precisamente, sino de sus manifestaciones enfermizas.

A la persona adulta todo ello puede resultar molesto, pero posiblemente está preparada para que no tenga mayor alcance que un momento desagradable al ser sorprendida por publicaciones con portadas y

títulos inocentes, pero su importancia se agiganta cuando se piensa que esa lectura y todo ese material obsceno está al alcance de los niños.

Lo más grave es que esos estantes se exhiben en la hora presente en los establecimientos más variados, de habitual visita por el público para adquirir productos esenciales, bien de comida o farmacéuticos; en mercados y farmacias a los que suelen ir las familias o enviar a un menor a buscar un comestible o una medicina.

Mientras no se legisle al respecto, llegando hasta prohibir la venta de tales publicaciones en dichos lugares, debieran los propietarios de los comercios separar al menos las reconocidas como toda la familia del resto, y éstas, las pornográficas, impedir su revisión por el parroquiano y especialmente los menores, presillando sus páginas.





# Palestina: Tierra Santa

# Reflexiones de un peregrino

Por FR. JOSE L. VAZQUEZ, O.P.

Está cumpliéndose un aniversario de mi visita corporal a los lugares santos de Palestina. Nadie debe extrañarse de que apunte hacia ese adjetivo "corporal", porque cualquier hombre-cristiano, judío o musulmán — es un peregrino constante de aquellas tierras de una manera espiritual. Desde aquí quiero dejar sentado que yo, además, he tenido la suerte de acercarme corporalmente. Llevaba años soñando en ese viaje y preparándolo: debido a eso, tal vez, cobrara un sentido agudizado en mi vida.

A aquellos que tengan pensado correr idéntica experiencia, les brindo algunas de mis reflexiones de peregrino.

### PREPARESE DESDE AHORA

Ir a Tierra Santa ya es, de por sí, una bendición. Y puede llegar a ser un momento excepcional en la vida de cualquiera, con tal de que se observen unos requisitos previos. Pongamos por ejemplo: un viaje a Tierra Santa es, o debe ser, radicalmente diferente de cualquier otro viaje turístico. ¿No habéis oído a alguien que vuelve de allá abierta o secretamente decepcionado? La causa es bien sencilla: buscaban allí lo que sinceramente no se da: paisajes grandiosos, tesoros artísticos, pintoresquismo oriental.

Una atenta preparación permitirá evitar esos inconvenientes desde la base. Hay que prepararse para entender la complejidad histórica de esa tierra, donde se dan cita y se tocan los vestigios humanos más antiguos con las realizaciones más modernas.

Esa tierra fue testigo y encrucijada de civilizaciones dispares: cananeos, hebreos, egipcios, asirios, persas, griegos, romanos, bizantinos, árabes, cruzados, turcos y últimamente sionistas de aquí y allá. Sólo una mediana cultura permite no confundir un candil árabe con una lámpara romana, o no importa qué clase de ruina arqueológica con un lugar santo.

Es apasionante la historia de esta tierra, pero exige una auténtica preparación en el visitante.

### TURISMO DE HONDURA

No quiero que se me acuse de fabricante de paradojas. Ni que de que gustan los juegos de palabra fáciles. Se habla corrientemente de turismo de altura. Y se supone que ese turismo no se contente con llevar unos mapas en los bolsos y una cámara terciada sobre los hombros. Que, cuando se va a Chichen-Itzá se sepa algo de cultura maya. O lo que es lo mismo, que un viaje por ciertos intereses elevados, no porque le sobre el dinero.

Una auténtica peregrinación a los lugares santos es algo más que un turismo de altura. Debe calar más hondo. Para ello, hay que tener sensibilidad espiritual. Hay que tener unos ojos avezados a la fe y una imaginación que discurra por idénticos caminos. Lo que vamos a buscar, detrás de esas piedras y a caballo de esos paisajes, es algo así como los designios misteriosos e insondables de Dios, inscritos en la historia palpitante de los hombres.

Aquí es donde se entremezclan geografía, historia, humanidad y teología.

Las aventuras aquí tienen un nombre y una finalidad trascendente: son testimonios de Dios.

Y los hombres son testigos. Patriarcas, jueces, profetas, apóstoles... Sobre todos, Jesús de Nazaret, a quien nos parece ver surgir detrás de los lirios del campo, de la higuera, de la gruta, del lago y de la montaña.

Ya sabemos que no hace falta ir a Palestina para encontrar a Cristo. Él está presente, por doquier, en medio de los hombres, sus hermanos. Pero lo que la Tierra Santa descubre o confirma, es la dimensión histórica y tangible de la

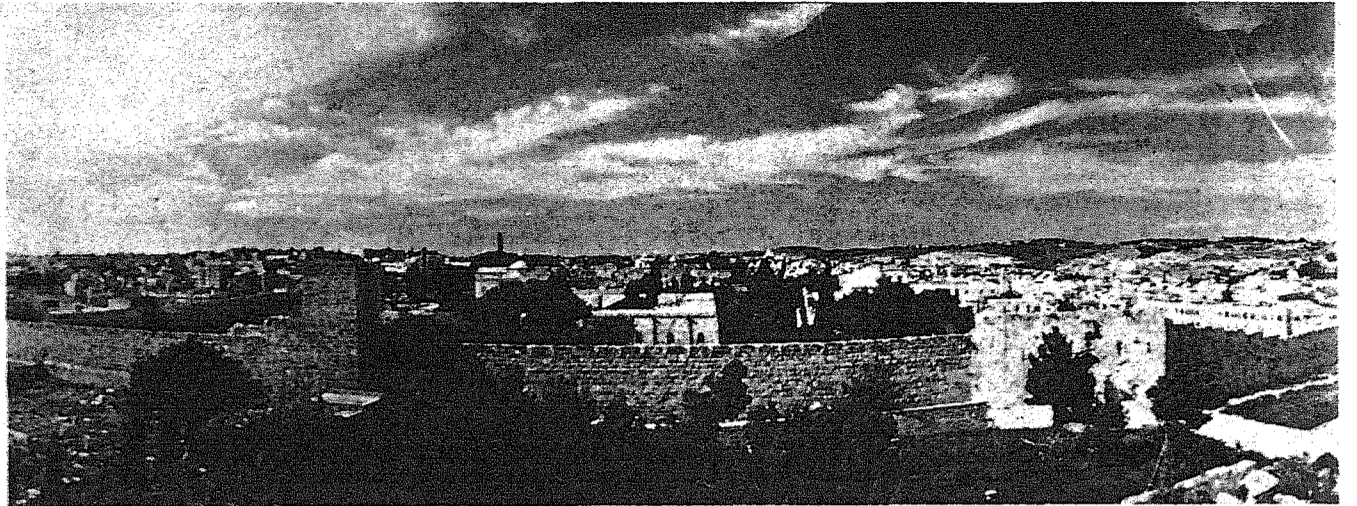


"Una auténtica peregrinación a los lugares santos es algo más que un turismo de altura... Lo que vamos a buscar a caballo, detrás de las piedras de esos paisajes, es algo así como los designios misteriosos e insondables de Dios, inscritos en la historia palpitante de los hombres."

salvación: Dios hecho hombre en un tiempo y en un lugar determinado. La tierra nos conduce a un reconocimiento.

### LOS POBRES

Yo quisiera decir una última palabra a mis hermanos que se acercan a Tierra Santa. Es ese un país de pobres, esos mismos pobres que Jesús amaba y que siguen manteniendo para siempre entre nosotros el misterioso rostro del artesano de Nazaret.



Vista panorámica de la ciudad de Jerusalem, cortesía de la Oficina de Turismo del gobierno de Israel en Nueva York.

El director ejecutivo del Comité Chileno para el "Año Santo", Luis Egana, habla acerca de las planes para esta celebración, durante una conferencia de prensa celebrada en Santiago. El tema del año será "Chile, un País de Hermanos". La Iglesia está urgiendo reconciliación, olvido de pasadas divisiones, y ayuda para satisfacer las necesidades de esta nación en manos de un gobierno marxista hasta el pasado año en que fue derrocado por un golpe militar.

# LA VOZ

Suplemento en Español de "VOICE"

## La alegría del cristiano

Por el DR. MANOLO REYES

¡El Cristiano debe ser un hombre alegre! Porque al estar convencido de la religión que practica Dios lo ha escogido para ir por el mundo diseminando la buena nueva de su doctrina.

Es cierto que el dolor ajeno, y en multitud de ocasiones el dolor propio, nos taladra, nos perfora, nos desespera.

Cuando vemos al prójimo o a un familiar cercano debatiéndose entre la vida y la muerte, cuando contemplamos como hogares que parecían fuertes y sólidos se vienen abajo, cuando conocemos que hay jóvenes que se pierden en las telarañas tendenciosas de la vida, es lógico que se sufra.

Si hasta el propio Jesucristo, espejo y luz de nuestra alma, lloró ante la tumba de su amigo íntimo Lázaro. Y sufrió las penas y dolores más horribles durante su Calvario y Crucifixión.

No hay dolor sin un ulterior arco-iris de paz y de alegría. En estas bases debe asentar el Cristiano su fe, su esperanza... y por así decirlo... su alegría.

El Cristiano es un ser humano escogido por Dios para propagar la buena nueva de su Evangelio. Y esa selección de Dios, unida a la buena nueva que trae un mensaje eterno de luz, vida y verdad del Evangelio, forman un todo de alegría.

Es más las dos primeras apariciones de Cristo a la vida pública fueron en momentos alegres, en momentos festivos, ya fuere en el Templo cuando Cristo era prácticamente un niño. Y más tarde en las Bodas de Cana de Galilea, donde movido por la petición de su Divina Madre produjo su primer milagro: la multiplicación de los panes y de los peces.

La misma vida de Cristo es toda un canto de esperanza, un canto de alegría. Gracias a su Supremo sacrificio el ser humano pudo borrar las lacras del pecado original y las puertas de la eternidad se abrieron como una promesa de paz infinita para todos.

Porque la doctrina de Cristo está basada en la verdad. Y la verdad es amor. Hasta la venida de Cristo se contemplaba a Dios, su Omnipotente Padre, como un Castigador. Cristo con su bondad, con su alegría, con la verdad de Dios hecho hombre para redimir a sus hermanos, produjo la metamorfosis del Poder de Dios, en Poder de Padre, en Poder de Amor, en Poder perdonador.

La verdad verdadera de la vida es el amor, amor de hermanos, amor de Dios, que equivale a la paz y a la felicidad eternas.

Por eso, quien vive en Cristo y para Cristo, es un ejemplo vivido de amor, amor que se sacrifica, amor que perdona, amor que trae la paz interna a todo ser humano.

Y quien predica la dulce doctrina del amor, siempre estará alegre!

Me hubiera gustado recorrer esos lugares a pie, con mi sayal de fraile, acogido a la providencial hospitalidad del oriente. Por desgracia, eso se torna imposible, cuando se cuentan los días disponibles con los dedos de una mano.

Pero he sacado una conclusión caminando por cualquier callejuela de cualquier villorrio de allá: hemos de hacer un esfuerzo de sencillez, de comunicación de bienes, que sirva como de base a una pobreza asumida, equilibrio entre nuestras diferencias sociales.



## Matrimonios al por mayor

Más de 250 años sumaban los cuatro contrayentes de un doble enlace de jubilados, realizado en la Capilla de San Francisco, entre asociados del Hogar del Pensionista de esta ciudad.

Han sido ya varios los matrimonios realizados entre socios de dicha entidad, que en sólo año y medio de existencia reúne a más de 5.000 jubilados, pero es la primera ocasión en que se celebra una doble boda. Los contrayentes fueron Jacinto Trullas Magent de 71 años y Remedios Martínez Martínez, de 65 por un lado y Manuel Rojas García y María García Loez, ambos de 61, por el otro.

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# Court ruling called denial of 'inviolability' of life

ATLANTA — (NC) — The "infamous decision" of the 1973 U.S. Supreme Court on abortion "not only legalized abortion on request" but "legitimizes a value system which denies the inviolability of any human life," the president of the Catholic Hospital Association (CHA) said here.

Addressing some 1,500 health administrators at the third annual Catholic Health Assembly, the CHA president, Msgr. James T. McDonough of Philadelphia, said the court's decision leads to the conclusion that any life can be violated if sufficient reasons can be found for doing so. "This is utilitarianism, pure and simple," he said.

"A VALUE system radically opposed to our traditional Catholic value system has become dominant in American society today," Msgr. McDonough said. Catholic hospitals must recognize the difference between the dominant value system

and their own, he said, and must continually measure values to keep them "in conformity with the New Testament."

The CHA, he said, has conducted programs throughout the United States on individual and corporate rights of institutions in order to assure a firm foundation for the CHA's pro-life stance and to communicate the association's position on litigation and legislation "directed against the moral values and principles for which the CHA stands."

HE SAID that the CHA "wanted to help legal counsel and decision-makers in local efforts to protect and preserve the health care apostolate of the Catholic Church."

Despite the success in obtaining inclusion in federal hospital assistance legislation of a "conscience clause" which allows medical personnel freedom from prosecution for refusal to participate

in abortions, Msgr. McDonough said that Catholic hospital personnel "cannot be lulled into complacency and think the battle is won."

A proposed hike in CHA dues would include an amount set aside for "financial assistance to any member threatened with litigation related to preserving and protecting its corporate rights and prerogatives when such litigation would seriously effect the Catholic health apostolate," he said.

Msgr. McDonough, who is director of social services for the archdiocese of Philadelphia, said he believed that strong, well established and efficiently managed health care institutions would "stand as monuments to our respect for life — all human life — from conception to death and eternal life." They will, he

said, allow a more productive response to the needs of the people, providing a wide variety of services.

## Brothers ask for stamps

The Brothers of the Oblate Stamp Bureau, Oblate College, 391 Michigan Avenue, N.E., Washington, D.C. 20017, would appreciate receiving cancelled stamps of all denominations, both United States and Foreign.

The stamps are used to help support our overseas missions in the poverty stricken areas of many countries. Stamps should be left on the paper with a margin of about 1.4 inch, and separated into U.S. and Foreign. The stamps should be sent by 3rd or 4th class mail.

## Funeral liturgy offered for Mrs. Mary Lenahan

The Funeral Liturgy was celebrated in Epiphany Church last Saturday for Mrs. Mary B. Lenahan who died on July 4 in Melbourne at the age of 89.

Msgr. John O'Dowd, V.F., pastor, was the celebrant of the Mass for Mrs. Lenahan, who came to Miami 40 years ago from her native city of New York and was a pioneer member of SS. Peter and Paul parish.

A charter member of Villa Maria Auxiliary, in

which she had served several terms as secretary and treasurer, she had also been an active member of SS. Peter and Paul Altar Society. The altar in the first Villa Maria building was a gift from Mrs. Lenahan in memory of her son.

In addition to her daughter, Mrs. Bernice Kutz, whom she was visiting at the time of her death, she is also survived by two other daughters: Mrs. Marion Gravelly and Mrs. Ann McChesney of Miami; 10 grandchildren and 13 great-grandchildren.

## Mrs. L.B. Horsell dies; past president of guild

The Funeral Liturgy was offered last Friday in St. Rose of Lima Church for Mrs. Linnie B. Horsell, a pioneer member of the parish.

Father Stephen O'Connor, assistant pastor, celebrated the Mass for Mrs. Horsell, who died at the age of 74 after a long illness.

A resident of Miami for the past 25 years who came to Miami from Philadelphia, Mrs. Horsell was a past presi-

dent of St. Rose of Lima Guild and Villa Maria Auxiliary and was as well as charter member of both organizations. In addition she had served as treasurer of Biscayne Park Women's Club.

She is survived by three sisters, including Mrs. Pearl O'Donnell, Biscayne Park; Mrs. Doris Hinshaw, North Miami; Mrs. Louise Drella, Brooklyn, N.Y.; and a brother, Homer Lankford, Dalton, Ga.

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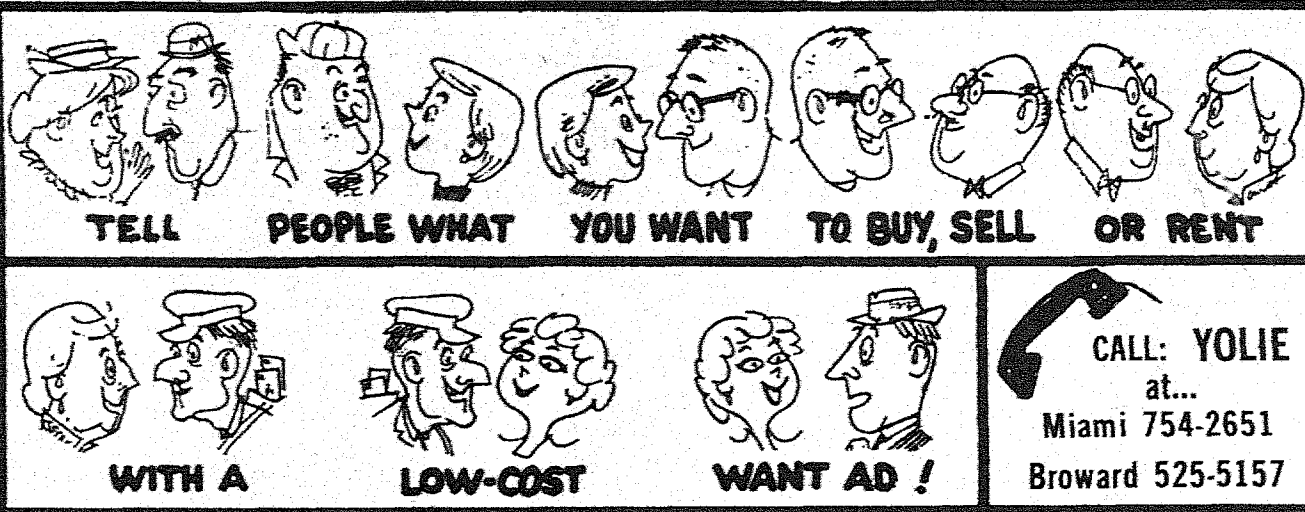
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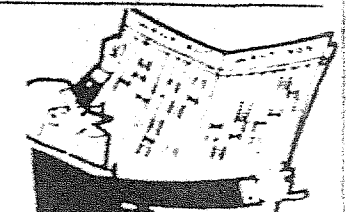
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"HOW DO YOU STOP THIS THING?" — Cardinal Humberto Medeiros of Boston gets a ride on a swing while visiting the archdiocesan summer camp for underprivileged children at Nantasket Beach, Mass. The cardinal wondered aloud, "How do you stop this thing? It's like perpetual motion!"

## Nicaragua continues task of rebuilding from quake

MILWAUKEE — (NC) — The devastating earthquake that destroyed Managua, the capital of Nicaragua, in December 1972, still affects the entire country, according to Bishop Salvador Schläefer, who heads the vicariate apostolic of Bluefields in Nicaragua.

A vicariate apostolic is a Church jurisdiction in a missionary area dependent on the Vatican Congregation for the Evangelization of Peoples.

A MEMBER of the St. Joseph's Province of the Capuchin Order, and a native of Campbellsport, Wis., Bishop Schläefer supervises 25 priests and brothers in the mission territory, run by the Capuchins since 1938.

He recently returned to his home state for a visit and to ordain three men to the priesthood.

Although Managua lies on the western coast of Nicaragua, approximately 1,000 families migrated just after the earthquake to the east coast, where the Bluefields mission diocese lies.

"A lot of people are still dazed with the after-effects. Psychologically, I mean," Bishop Schläefer said. "Generally, all direct help has been finished."

However, he noted that in-

direct help, such as the construction of new homes, is still underway.

ONE of the first things Bishop Schläefer did after the earthquake was to set up emergency committees in all the towns in his mission. The committees, which were usually made up of the mayor, a few of his assistants and the local ministers, undertook the problems of rebuilding and relocation.

"Whatever funds came to me I gave to all the committees we formed," Bishop Schläefer said.

More than \$44,000 in donations from the faithful in the Archdiocese of Miami was forwarded to Archbishop Miguel Obando Bravo of Managua following the earthquake in addition to 40 tons of clothing, medical supplies, and food contributed by South Floridians.

Anglicans, Baptists, Catholics, and Moravians provided food, clothing and shelter to the families which migrated from the devastated west coast.

"WE dealt more on the local level," Bishop Schläefer said. "The ministers in each area took care of distributing all the sugar, flour, powdered milk, bulgar wheat, canned goods and, of course, money

that was sent in. "Specifically, we tried to develop an all-out leadership program for the people in Bluefields, to teach them how to help themselves. There are 600 small settlements down there."

"After the earthquake we asked the people whom they wanted to head their communities. So delegates were elected, and the task of rebuilding was begun."

TO PROVIDE expert advice, the clergy in Nicaragua brought in technical advisers who might stay only one day or perhaps as long as a week.

"Of course, the help the people gave to each other was always invaluable," the bishop pointed out. "We also brought in doctors and nurses to show them how to give injections, how to treat anything and everything."

With the money received from outside Nicaragua work was begun on rebuilding. This created jobs and every head of a family was employed.

Among the projects was a plan to build 100 new homes. Thus far, 30 have been constructed.

But most of the people, Bishop Schläefer noted, "still live like people did in the times of Christ. It's a very primitive way of life."

## Sterilization bills called 'return to law of jungle'

WASHINGTON — (NC) — An U.S. Catholic Conference (USCC) official has found a trend away from concern for human rights and toward a "survival of the fittest" mentality in sterilization bills which have been considered in state legislatures this year.

Msgr. James McHugh, director of the USCC family life division, said a survey by his office found that sterilization laws were considered in 18 states this year and that many of the bills were "eugenic in intent" or aimed at cutting state welfare rolls.

MANY of the bills have only small chances of passage and some have died with the closing of legislative sessions, but Msgr. McHugh said that he was disturbed by the trend represented by such bills rather than their chances for immediate enactment.

By "constantly chipping away at laws regarding procreation," Msgr. McHugh said, "society is destroying the family which is the supporting structure of social order." The trend in these bills, he added, is "not in the direction of safeguarding human rights, but rather toward the survival of the fittest, which is a return to the law of the jungle."

HE CITED a bill which proposed sterilization of "mentally retarded or incompetent" persons prior to marriage and another bill to force sterilization of any unmarried woman receiving

state aid who has more than two children. A third bill proposed mandatory sterilization on fathers who do not support minor children.

The Family Life director said that he endorses "highly prohibitive laws" regarding sterilization and a total ban on use of sterilization in connection with welfare programs.

He criticized state bills which would provide payment for sterilization from state funds or health-insurance plans. Such laws, he said, are immoral, since they are aimed primarily at welfare recipients and since they "subject a human right — the right to procreate — to a cost-benefit analysis."

PROVIDING state or federal funds for "so-called voluntary" sterilization of welfare recipients, the priest said, is "a subtle way of persuading the poor that sterilization is what you want them to choose."

Msgr. McHugh also objected to proposals regarding sterilization of retarded persons as society's "easy way out" for ignoring the problems of the retarded. Attempts at "lumping together all the retarded into one category," he said, are misguided since many retarded persons are capable of raising a family.

For retardates incapable of raising children, no one has ever proven the necessity for sterilization, Msgr. McHugh added. He said that many

proposed bills refer to retardates as "mental defectives," a term he called dehumanizing and unjust.

Msgr. McHugh also criticized several bills which would make sterilization available to minors without parental consent.

The coercive bills, represent the "most blatant attack on human rights," Msgr. McHugh said. Permissive bills, he added, are also immoral since "they imply that if certain conditions are met, it is all right for the state to endorse or mandate sterilization."

Such reasoning, he said, distorts the role of law by attempting to justify a procedure which is contrary to human dignity. "The right to procreate," Msgr. McHugh explained, "cannot be reduced simply to private or personal decision-making because it has a social purpose and because society is obligated to assist persons in the fulfillment of that right."

## Haitians get food and help

(Continued from page 1)

federal court stage.

"HOWEVER," said Sonnett, "the reason for the rulings against us was that we just didn't have the volunteer help necessary in dealing with so many cases to get the detailed evidence in each case needed to prove political persecution."

"But we've got more volunteer help and new evidence and now the State Department has agreed in writing to reconsider the cases, so we have asked the Fifth Circuit Court in New Orleans if they will remand them back to us at the administrative level for rehearing."

"Our contention is that originally the State Department didn't really check out the cases. The interviewers would get about three lines of statement from an individual and send it to Haiti where our State Depart-

ment would look at it and say, 'from this we would say they are not refugees and we recommend against refugee status.'

"One of the first boatloads came in at 2 a.m. one Saturday morning and by noon that same day the State Department had recommended deportation."

"BUT NOW they've agreed to check out the cases thoroughly. For instance, if a man says he was a chauffeur to a Duvalier opponent, that is a hard fact that can be checked out. These details are what count."

Sonnett said the legal process, which could ultimately affect hundreds of Haitians, could take a year or longer to begin to resolve the cases which have to be decided individually unless the State Department granted a blanket classification as it did for the Cubans — which, he said, is unusual.

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