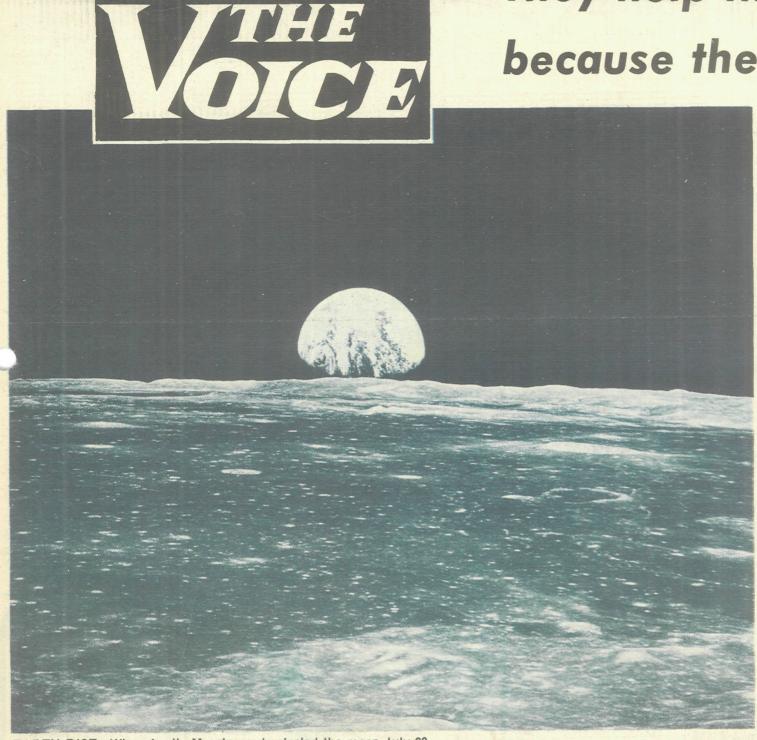
# They help the Haitians because they're 'people'



EARTH RISE-When Apollo 11 astronauts circled the moon July 20, 1969, they saw what few humans had ever seen — an earthrise. The journey to the moon was called by Pope Paul "most singular and marvelous . . . It is more astonishing to note that it is no longer a matter of dreams. Science fiction has become a reality."

### Court says election unfair

# How workers 'rejected' Chavez

SAN FRANCISCO cerns have recently been them. flooding the country with "repudiated" the United

By GERARD E. SHERRY Farm Workers of America led sons signed a contract with ing trial for a permenent inby Cesar Chavez and chose the the Teamsters union that re-(NC) - Agri-business con- Teamsters union to represent sulted in a strike called by

Cesar Chavez. In May, the It is also claimed that the Larsons went to court to enalleged details of a "secret" "secret" election was super- join all UFW strike and boyelection at the K.K. Larson vised by Father Richard cott activities under the Caliranch in Thermal, Calif., Humphreys, pastor of Our fornia Jurisdictional Strike through which farm workers Lady of Soledad in Coachella. Act. They asked the court for On April 15, 1974, the Lar- a preliminary injunction pend-

> DEACON Edward Lynch, shown talking with a security guard at Boca Raton Hospital, is one of four future priests working in S. Florida parishes this summer. See additional photos on P. 7.

junction. The hearings lasted four and a half weeks.

EARLY this month, Judge Fred R. Metheny in Indio, Calif., issued a preliminary ruling and opinion. The court did not declare that a jurisdictional dispute existed and did not issue a jurisdictional strike injunction. Thus, the UFWA can continue to strike, picket and boycott against the Larsons in the effort to convince them to renegotiate. The judge did enjoin the UFWA from secondary boycott activities pending this has little real signficance to the UFWA now inasmuch as it is not conducting a secondary boycott.

The most important part of the judge's ruling came when he said that the Larsons probably "interfered" with their workers' right to choose a union. He added that "the court also feels compelled to enjoin the plaintiffs in this case from coercing or compelling any of their employees not to join or to join any labor organization as a condition of securing or continuing in their employment until final judgment in this

According to lawyers involved in the case, the judge's ruling means that no worker need join the Teamsters as a condition of employment. Without this clause, there is no real Teamster contract. In other words, the court has declared the Teamster contract at Larson null and void.

MANY OF the following (Continued on page 4)

By BOB O'STEEN Voice News Editor

"I don't even ask about their legal problems," says Mrs. Willie Williams of St. Mary Cathedral parish, referring to the Haitians she is teaching English to in the evenings. "They want to work and I'm helping them.

"I help them because they are human beings," echos Martin Conze of the County Manager's office and who also teaches the Haitians at night.

BOTH HAPPEN to be members of St. Mary's but they began their involvement with the Haitians separately a few years ago out of concern for people in need and later combined their efforts when they accidentally discovered each other's activities.

Mrs. Williams is a secretary in the Dade County mayor's office and Conze works with the citizen information program at the Edison Neighborhood Center. Both steadfastly refuse to get involved in the Haitians' problems with the Immigration Service which has classified some 800 as illegal immigrants subject to deportation. Their status is being reviewed by the government and is also being fought in the courts and may take a year or two to decide.

Meanwhile, many Haitians are denied work permits, and others who can work have a language and cultural problem. That is where Mrs. Williams and Conze come in.

"I find that they would rather work than just take handouts," says Mrs. Williams, whose father is Haitian and mother is Jamaican.

"I STARTED working with the Haitians with Mrs. Athalie Range when the first batch of them came a year or two ago. I was helping two or three of them in my home at first, then worked up to about 15. So I had to move out the classes and got permission to take them to Edison High where a community program was being conducted.

"I met Mr. Conze at my office one day by concidence when he was trying to

(Continued on page 5)



ARCHBISHOP Coleman F. Carroll welcomes Mrs. Roberto Clemente during ceremonies renaming a Miami park for her late husband. The Archbishop gave the benediction during the program which attracted state and Puerto Rican dignitaries. See additional photo, P. 2.

ESPANOL Páginas 20 y 21



# He died helping others to survive

Pirates, earned many distinctions during his 18 years in the major leagues. He won four National League batting championships, made 3,000 hits and received a most-valuableplayer award. He could hit (.317 lifetime average), field, run and throw.

Roberto Clemente died with the same intensity with which he lived.

In January, 1973, while the world mourned the loss of life in the tremendous earthquake in Nicaragua. Clemente took a personal hand in raising \$150,000 in cash and tons of clothing and foodstuffs to aid the victims. He insisted on personally accompanying a plane carrying relief goods from his native Puerto Rico to the stricken area. Badly overloaded and not in good condition, the plane crashed, and Roberto Clemente was dead. Three days of mourning were decreed by Puerto Rico's governor.

Roberto Clemente was born in 1934 into a financially

Distress" will be primarily

recent years. She cited cases

husbands who in turn threaten

need help," she declared,

pointing out that the main

goal of the project will be to

selves." In line with this fees

Archdiocese of Miami will be

may contact Mrs. Howell at

women to pay them.

help the women help them-

From Archdiocese

# Women's refuge gets \$4000 gift

The largest donation received women in distress. thus far by "Women in Distress." a new refuge to provide short-term emergency social service to women of all ages, has been contributed by the Archdiocese of Miami in the amount of \$4,000.

Mrs. Mary Alice Owens, administrative director of the Catholic Service Bureau of presentation on behalf of the Archdiocese this week.

ACCORDING to Lois Howell, coordinator, the contribution far exceeds the smaller amounts donated by other churches and individuals to the project which is these women and others who expected to open in a large residence in the northwest section of Broward County about Aug. 1.

"We are definitely not welcoming women seeking will be charged in most cases abortion," Mrs. Howell, based on the ability of the herself the mother of three children said. "We will assist unwed mothers who are planning to have their babies only used, she said to employ a in the last months of pregnancy as well as married women who are in difficult circums- careful interviews and screen- Aug. 4. tances and are expecting a ing. child but are without

### Funeral set today for Mrs. Beati

The Funeral Liturgy will be celebrated at 10 a.m. today (Friday) in St. Mary Magdalen Church, Sunny Isles, for Mrs. Anne Mulligan Beati, whose son is administrator of Archdiocese of Miami Cemeteries.

A native of New York City who came to Miami 23 years ago, Mrs. Beati died Tuesday the age of by after a brief illness.

Formerly a member of Blessed Trinity Church, Miami Springs, where she was a member of the Altar and Rosary Society, she resided with her husband, Joseph at 17505 N. Bay Rd. and was a member of the Catholic Daughters of America.

In addition to her son, William P. of Miami, Archdiocesan Cemeteries Administrator, she is also survived by three other sons.

Burial will be in Our Lady of Mercy Cemetery under direction of Lithgow-Kolski-McHale Funeral Home.



Archdiocese of Miami Weekly Publication

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comfortable family in Puerto Rico. His father was foreman of a sugar plantation. The boy's exceptional ability in baseball pointed him towards the major leagues, which he reached in 1955 despite color quotas (he was black) and prejudice against Spanish-speaking players. He seldom rested when home during the winter because local people and officials kept him busy responding to civic needs. At the time of his death, he was on the way to building a "Sports City" for Puerto Rican youngsters, to whom he was a folk hero.

'It was so typical that he'd meet his death in such a fashion - helping people less fortunate," commented Danny Murtaugh, who managed the Pirates in their 1960 and 1971 World Series victories. Such an epitaph is something for us

For a free copy of the Christopher News Notes, "No Easy Answers," send a stamped, self-addressed envelope to The Christophers, in care of The Voice, P.O. Box 38-1059, Miami, Florida, 33138.

# Director here going to vocations meeting

Father John McGrath, Jesuit Father John V. Archdiocesan Director of O'Connor, religious life Vocations, will be among FORT LAUDERDALE - husbands, as well as other those participating in the early September national conven-She emphasized that the tion of the Religious Vocation help which will be offered to Directors of Men in Farmingthe destitute by "Women in ton, Mich.

"... To Us the Ministry housing and job opportuni- of Reconciliation" will be the ties. Counseling services etc., theme of the five day session will be given by various agen- at Mercy Center which will cies in Broward County, she feature workshops dealing with such topics as new direc-MRS. HOWELL noted tors, high schools, high school Broward County made the that the problems of women seminaries, advertising, and have increased greatly during minorities.

Father Reid C. Mayo of of women whose children Burlington, Vermont, presihave been beaten by their dent of the National Federation of Priests' Councils, will the lives of their wives who serve as keynote speaker to have nowhere to turn. "It is the convention.

> TV special slated on LA

NEW YORK - (NC) -"Poverty and Power in Latin America," a special religious Monies donated by the program examining why 80 percent of the people living in Latin America are shackled full-time resident manager by poverty, is scheduled to be who will be employed after aired on NBC-TV on Sunday,

Originally telecast in Those desiring additional June, 1973, the program has information about the project been updated to include segments on the overthrow of the "Women in Distress", P.O. late Chilean President Box 4101, Fort Lauderdale, Salvador Allende by the

program director for the Center for Applied Research in the Apostolate (CARA) in Washington, D.C., will address the delegates on "Exploring Trends in Religious

A Day of Reconciliation will be conducted by Passionist Father Cassian Yuhaus, provincial consultor and national director of Institute 74, and institute concerned with the renewal of Religious life.

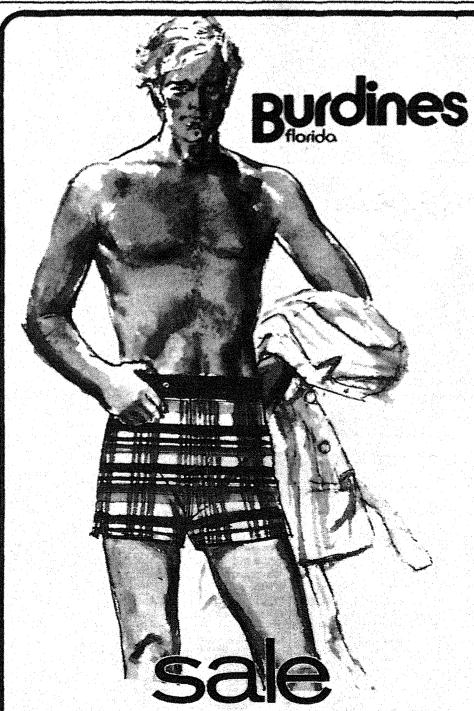


FLORIDA'S Governor Reubin Askew and Miami Mayor Maurice Ferre join Mrs. Roberto Clemente in unveiling the plaque renaming Wynwood Park, 101 NW 34th St. in memory of her late husband, star out-fielder of the Pittsburgh Pirates. At right is Gov. Rafael Hernandez Colon of Puer-

### Camp for Handicapped

and physically handicapped Robert Ray.

MONTICELLO, Iowa - persons for all ages, was (NC) - Camp Courage, a dedicated here in a ceremony year-round camp for mentally attended by Iowa. Gov.



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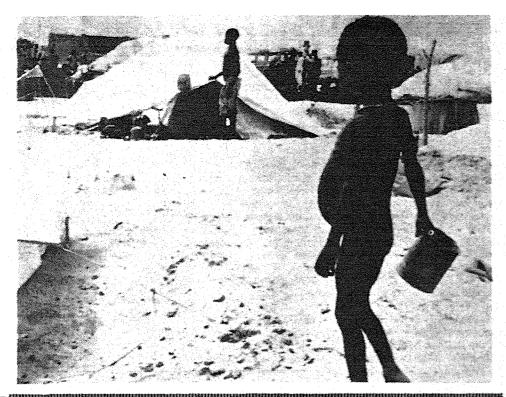
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# Auxiliary bishops in Colorado, Ohio

52, vicar general of the Young- April 6, 1946. stown. Ohio, diocese, has been named auxiliary bishop of Youngstown.

Denver archdiocese, has been tion named auxiliary bishop of Denver.

announced here by Arch- stown diocese in 1965 and held bishop Jean Jadot, apostolic those positions until 1972, of Denver as well as chancel-

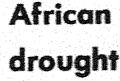
WASHINGTON — (NC) — Bishop-elect Hughes is a general.
Pope Paul VI has appointed native of Youngstown. He Bish two auxiliary bishops for the attended St. Charles College born in Denver, where he United States, both of whom in Catonsville, Md., and St. attended Regis College and St. will serve in their native Sees. Mary's Seminary in Cleve- Thomas Seminary. He was or-

FATHER Richard C. Notre Dame, where he receiv-Hanifen. 43. chancellor of the ed a master's degree in educa-

He was named super- degree. intendent of schools and vicar The appointments were of education in the Youngdelegate in the United States. when he was named vicar lor of the archdiocese.

Bishop-elect Hanifen was ing at the Catholic University FOLLOWING ordination of America here, where he he studied at the University of received an M.A. degree, and Lateran College in Rome, where he received a J.C.L.

> At present he is secretary to Archbishop James V. Casey



Spindly arms and a distended stomach mark a child suffering from marasmus (progressive emaciation) in Gao. Mali (left). Mali is one of the sub-Sahara countries which have been suffering from a sixyear drought. At right, desoair seems to have overwhelmed this woman of the Peul tribe in Upper Volta, also affected by the drought. Many members of the Peul tribe have been forced to migrate to neighboring countries.



# Disregard for truth, life Asgr. William A. Hughes, land. He was ordained on vicar general of the Young-April 6, 1946. Thomas Seminary, He was ordained June 6, 1959, He later attudied guidance and counsel-studied gui

canon law at the Pontifical truth and life has permeated survive only through the ex- become the objects of recrea-American culture according to Cardinal Timothy Manning of Los Angeles in an article published in the July 15 issue of the Los Angeles Times.

The cardinal cited the Watergate affair and legalized abortion as two examples

LOS ANGELES - (NC) of his contention, and main-A general disregard for tained that man's dignity can head of life; they have ercise of his conscience.

Cardinal Manning said: Signs of the times point to

a transformation of our American culture. Once we subscribed to the proposition that America was powerful From this departure from because it was good, that it the sanctities surrounding was good because people life, we have degenerated into worked hard, that production was the proof of virtue. All of this has passed through the Watergate of our history, and is no more. A sampling taken television screens for our evefrom the Commonwealth ning diversion, cries out for might serve as an indicator of the malaise in our way of life.

TAKE our regard for drama confessed that he had lost his "ethical compass." Does he not speak for the multitude? It would seem as if the operating norm is "Do what you will but don't get caught." The quest for instant hapment, immunity from the demands of duty are worth the oath - calling on God to scraps of paper from the side-

witness what is said as truth. In the play, "A Man for All Seasons," playwright Robert Bolt has Thomas More earth, defoliate it in explain to his daughter why he vengeance, pollute it with will not swear to the act of debris, but the earth always succession and thus gain his answers back with spring, infreedom at the price of violat- nocent and unoffending ing his conscience: "When a spring. on ooth holding his own self in his happening with our world of hands. Like water. And if he humans. We have seemingly opens his fingers then he defiled our personhood, yet needn't hope to find himself nature responds with a spring-

The ovens at Belsen blot the through the human family. It history of national socialism, is true. The emerging young On an average of three per have brought back a sense of minute, unborn babies are be- the spiritual and the transing aborted in this land cendental; a new scale of dedicated to the pursuit of values that antiquates all the life, and cast a pall of death material dimensions that from the incinerators in back were the measurements of alleys of our hospitals.

WOMEN are the fountaintional sex. Children are the fruit of love, but they have become a lost generation, the charges of a bureaucracy that shifts them from juvenile hall to foster home to foster home.

From this departure from pandemic veneral disease. pornographic stimulation and gutter vulgarity. Violence in the streets, reproduced on our iustice but penetrates not through our conditioned eyes.

Take our regard for truth. One of the characters in nature. We have raped the the current Washington land in our avarice. "Inner city" is the ultimate production of all our technology. Look at the filth of our city streets and parks after a weekend. In Tokyo I have seen a woman pick a discarded match stick from a subway piness, continuous excite- floor because it offended the sense of order. One of our habitual odd-men-on 2nd St. lie. The evil is compounded spends his nights and days on when the lie is fortified by the a compulsive drive to pick up walk. It would seem as if litter had made him mad.

YOU may devastate the

time of a new generation that Take our regard for life. sends hope and joy once more our time.

# Call for halt to test in genetics praised

WASHINGTON - (NC) -A.U.S. Catholic Conference official has welcomed the recommendation of a scientists' panel that research into creation of hybrid genes be curtailed as an "interesting and salutary move indicating science's deepening concern for mankind's common good.

Msgr. James McHugh. director of the USCC Division of Family Life, said that the suggestion made by a committee of the National Academy of Sciences showed that at least some scientists are alert to the ethical implications of their research.

The committee warned recently that new techniques of transfering genetic material from animals to bacteria could cause new disnittee urged postponement or results as well.

hybrid genetic matter is bility of scientific break-grown in Escherichia coli (E. throughs."

coli), a bacterium commonly found in the human digestive system. According to the committee report, "new DNA elements introduced into E. coli might possibly become widely disseminated among human bacterial, plant or animal populations with unpredictable effects.

DNA - deoxyribonucleic acid - is the basic material of

Msgr. McHugh praised the scientists for "trying to take as broad an approach as possible" to potential problems stemming from such research and for considering the well being of animal and plant life in addition to that of mankind.

He noted that the committee recommendation was a eases and could increase the departure from the classic apincidence of cancer. The com- proach of viewing research only in terms of scientific abandonment of research breakthroughs. The combecause of its potential harm, mittee's recommendation, he even though such research said, showed a "deepening could produce beneficial sense of concern for the common good and the future of The committee said that a research as well as concern prime cause of concern in the for balancing the safety of the experiments was that the population against the desira-



A NAZARETH resident carries a basket up one of the city's narrow, dark streets towards an area where sunlight breaks through between old houses. The country village image of Jesus' boyhood is hard to find in the city today. But one remnant of theological history has been unearthed — the home where Mary received word that she would become the Mother of God. (NC Photo 7/15/74)

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# How workers rejected Chavez union

(Continued from page 1) details have been gleaned from the official court record of the four-and-a-half-week hearing, but some earlier history is necessary to sort out the conflicting claims of the Larson Ranch, the Teamsters and the UFWA.

The Larsons were among the first of the California growers to sign with the Chavez union in the Coachella Valley. In 1970 the UFWA won an election at the ranch with the workers voting 78 to 2 in favor of Chavez. The contract lasted until April 14 of this

That election was conducted by Msgr. Roger Mahony, chancellor of the Fresno diocese, secretary of the U.S. bishops' Ad Hoc Committee on Farm Labor, and the Rev. Lloyd Saatjian of Palm Springs, pastor of the United Methodist Church there and a member of the Palm Springs School Board. K. K. Larson is on the board of directors of that church and his wife serves on the school board. Mr. Saatjian was later appointed the permanent arhitrator of the Larson UFWA contracts and during this was named mediator. So much for the earlier history.

On Feb. 27 of this year Chavez intimated that he wanted a renewal of the contract and met with Mrs. Patricia Larson. Mr. Saatjian and Lionel Steinberg of the David Freedman Company also attended this meeting. Steinberg later signed with the UFWA. Another negotiating session was scheduled for March 20 and in the mean- union spokesman said the time on March 12, a UFWA official said. "the workers the border patrol looking the signed a petition that the other way. He described the IFWA contract be re- election:

But Sydney Nathan, an atformey for the UFWA, said that prior conduct of the Larseas suggested that perhaps they wanted to "sabotage" a new collective bargaining agreement. He said:

"THERE IS very good reason to believe that the Larsons had decided long before Feb. 27 that they would not resign a new contract. In December 1973, Mr. Larson ordered the shook (the boxes used to pack and ship the grapes: for the 1974 harvest. In each of the prior years under the UFWA contract. Mr. Larson had ordered the label printed on the boxes at the time he placed his order. For the 1974 season he instructed the box-maker to imprint no label on his boxes. At that time there was absolutely no indication that the workers wanted a change. The Larsons, however, were obviously preparing for a change

Larson testified in court that despite the petition of March 12 his workers a week later petitioned him not to stay with the UFWA. But some of his workers alleged that the petition was circulated by Larson's supervisory personnel and that the grower himself made it clear he wanted no part of Chavez. They felt they had to conform or be fired.

The Larsons told the court that based on this later petition they conducted their elections on March 21. They also said that they first thought of contacting Father Humphreys to supervise the election on March 20. However, sworn testimony suggests that the grower actually began contacting people to conduct an election a week before the anti-Chavez petition was presented to them.

IT WAS testified that in the week prior to March 20, Mrs. Larson asked Richard

He is said to have refused. Furthermore, it was testified about an election

of the Chavez union. He admitted that he had written pro-grower articles, had never talked with Chavez or any UFWA officials to find their side of the story and that he opposses Chavez's strikes and boycotts. Furthermore, it was brought out that the captain of the sheriff's department of the county was also contacted that week regarding security for an election.

Larson also testified that he did not inform the Chavez union that they had decided to have an election. Mrs. Larson attended a March 20 UFWA negotiating session without mentioning the decision of the company to hold one. The negotiating session was adjourned that evening for reconvening the next morning.

At 6:30 a.m. on March 21 Father Humphreys, at the Larsons' request, supervised year's talks on renewal he an "election" at which it is alleged the workers were suddenly asked to vote. It was also pointed out to the court that most of the workers were Mexican nationals speaking only Spanish. UFWA attornevs suggested that fear of loss of job was instilled into the workers because, being close to the Mexican border. the Larsons knew a potential work force of illegal aliens was ever present. A Chavez growers "use illegals" with

The main supervisor, who has tion. Five days later the Lar- with the Teamsters, to con- reason for not taking up Msgr. served as a labor contractor sons agreed to sign a contract duct a fair election. There is Mahony's offer was a prior that Father Humphreys was for them for 14 years, ex- with the Teamsters based on correspondence and a taped "bad experience" with the also contacted that week plained the 'election' to the petitions gathered under phone conversation contain- secretary of the bishops' com-Father Humphreys is on son was present during the (the two UFWA union fair elections. (During the referring to an election surecord as being very critical voting; the UFWA had no per- stewards were fired), de- hearing it became known that pervised by Magr. Mahony at Humphreys conducted the worker, a woman with five with Msgr. Mahony without so when the Teamsters lost to or knowledge of the UFWA, the U.S. was seized by the bor- he was doing it. This, ap- sters have refused to hold the UFWA had no opportunity der patrol) and coercion." to select an observer; there counting.

objective flaws."

And Mr. Larson testifythe UFWA thought the election was fair.'

Mr. Saatjian told the court that although he conducted the 1970 election, and he was the permanent arbitrator of the 1973 contract and he was mediating this year's negotiations, the Larsons neither informed him of the election nor asked him to conduct it. He added that in his opinion the March 21 election was not conducted with fair procedures.

ACCORDING to Nathan, on April 10, in the presence of television cameras "Manuel Chavez of the UFWA, challenged Mr. Larson to a fair. secret ballot election. Mr. Larson accepted on the spot. but within one day, and away

workers in Spanish Mr. Lar- numerous threats of firing ing Msgr. Mahony's plea for mittee. Grami was said to be sonnel present; Father portation (one pro-UFWA Mr. Larson taped a phone call the Di Georgio Ranch in 1966 'election' without the consent children who was legally in informing Magr. Mahony that the Chavez group. The Team-

was no voter privacy; Larson court two reasons for not put-communications.) supervisory personnel were ting to the workers the issue present; as stated above the of whether they wanted the workers themselves were Teamsters or the UFWA. Mr. sent a packet to the Larsons hastily whisked to the elec- Larson said he had a "gener- containing suggested fair tion scene without further ex- al feeling" that the workers election procedures, and he planation; and, the union did really wanted the Teamsters, recommended various people not even have anybody pre- and both Mr. and Mrs. Larson (other than himself) who sent at the time of the ballot testified that William Grami, might conduct valid elecdirector of agriculture organ-Furthermore, Judge izing for the Western Confer-Metheny stated in his opinion ence of Teamsters, stated confirmed with this reporter that "if the March 21 election clearly that the Teamsters was a test, there were certain would not consent to an election

Lyneis, a reporter for the "THE LARSON supervi- from the public eye of televi- Mahony had been in contact in fishing with Roger Mahony Riverside Press Enterprise, if sory personnel brought each sion, reneged on the chal- early April. He strongly urged but that he would never allow he would conduct an election. Worker to the polling place. lenge and called off the elections prior to signing an elections." Grami said his parently, is a violation of the secret elections since then. The Larsons gave the California law on confidential

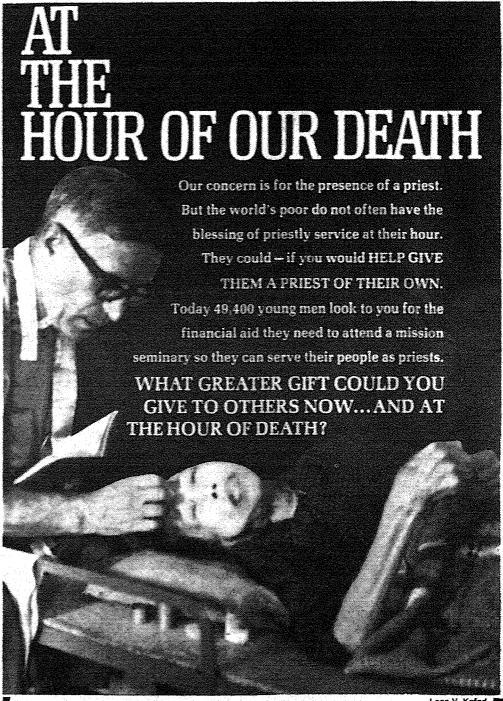
MSGR. MAHONY even

Msgr. Mahony has since the list of the above.

have passed on Msgr. normally takes two or three It was also revealed that Mahony's request to Grami, years for such cases to arrive ing said that "he didn't care if the Larsons and Msgr who replied that he "would go at a final decision.

Still the nagging question remains. If a Coachella Valley court infers coercion in relation to the Larson contract with the Teamsters, can all the other contracts gained from the UFWA by the Teamsters be considered as legal, for the "election" procedures have all been similar?

The question will eventually reach the California Supreme Court. It may be too Mrs. Larson is said to late for Chavez however, for it



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# They help the Haitians because they're 'people'

(Continued from page 1) get help for some Haitians he was working with, so we began coordinating our efforts."

They are now teaching over 100 people, according to Conze, with the help of a couple of other volunteers. And their work is not connected with their regular jobs. It is volunteer work done on their

Conze, who is a native Haitian, was a teacher in Haiti. Helping people apparentely is a natural part of his life-

"Even back in Haiti I helped people when they came to me with their probiems. Later I went to New York as a legal immigrant and was helping people there. Then when I came here and saw the bad situation I got involved again.

"SOMETIMES they would not know what to buy or where to buy it and I would drive them all over the city. Whatever their needs, I would help.

'Right now their biggest need is to rork. They don't believe in someone giving them everything."

Mrs. Williams agrees. "They are very conscientious people. They show up for their classes come rain or shine. They are even asking us to step up the classes and make them longer.

They both feel the Haitians should all be allowed to work while they are here regardless of their final status, but Conze is against efforts in some quarters to start teaching French throughout the schools to accommodate the few Haitians here. 'The Haitians need to learn English, not the other way around."

AS TO ANY personal observation on the refugee status. Conze feels that is something that has to be judged individually. Mrs. Williams says she has heard stories of people being picked up by the police just hours after talking against the government of John Claude Duvalier in conversation on a street corner. But both are leaving the legal questions to others involved in that dispute.

Mrs. Williams who attended Bethune-Cookman College and the University of Miami has a husband. Willie, and two of her late sister's children whom she is rearing. She was past president of the Cathedral Women's Guild.

Mr. Conze sums up their philosophy this way: "I help them because they are



EXPLAINING how she began working with the Haitlans is Mrs. Willie Williams of St. Mary Cathedral Parish, who teaches English to the refugees in the evenings along with Martin Conze (not shown).

human beings. I don't care if you are Cuban, Anglo, black American or Haitian.

If you come to me for help and I can help you. I will do it.

# Population year failure warned against

LONDON - (NC) - ing spent in publicity that remove the economic 40 times as much in re- - perhaps under pressure earth belongs to all, not just to their attitudes and strategies experts stated. for tackling the population tional Relations.

report issued here by the world population growth, they ple live. Catholic Institute for Interna- must help the people in the

World Population Year and overlooks or distorts the real pressure for large families. the forthcoming World issues involved for a world Poor countries must have Population Conference in whose population at present greater opportunities for Bucharest will be a failure un- growth is doubling every 35 trade, better prices for their less the rich countries change years, the institute's group of exports, more and better economic aid particularly to They added that if the rich raise the living standard in the problem, said an authoritative countries want to reduce rural areas where most peo-

AT PRESENT an inal Relations.

poor countries to achieve a dividual born in a rich country
Millions of dollars are bebetter standard of life and so consumes during his lifetime

world's population consumes which "crudely devalue life."

sentially a rich countries' tions and sterilizations. event within the United tries can reduce their population rate growth.

the rich countries in regard to holds just as true today: 'The clearly demands.' tion and consumption of the world's resources then a population problem into its does not face the immensely complex causes of too rapid population growth, solutions may be proposed which will further obscurer the real questions," the report said.

According to the report high birth rates are found in societies with high unemployment, poverty, hunger and illiteracy. Low birth rates result when these social problems are solved for the majority of the people.

IT CRITICIZED some governments of poor counties

report described World rewards for vasectomy and Population Year as "es- now talk of compulsory abor-

same rich countries see its rates must include large scale main purpose as being to measures for distributive problem can be found. question how the poor coun-justice," the report declared.

Conference concentrates on Population Year should be adthis issue to the exclusion of dressed. What St. Ambrose

sources as an individual in a from Western exports - for the rich," and until the rich poor country, the report said, implementing population in- countries take measures to The richer 39 percent of the centive and penalty schemes adjust world trade to the needs of all, to spend less of 80 percent of world resources. It cited taxation on the their resources on armaments The Catholic institute's number of children, monetary and defense, to find appropriate ways of sharing their wealth, to discourage the brain drain from the poor "The only long term solu- countries, we have no right to Nations" and added that these tion to high population growth hope or to expect that solutions to the population

"On the other hand World "It is undoubtedly to the Population Year will have rich countries that the most achieved a great deal if within If the World Population important message of World the rich countries citizens and governments now commit themselves to the radical the role and responsibility of said in the fourth century changes which the situation

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CHERISH

# Take collection for starving, Cdl. Krol asks

"I hope that many more

Almost \$1,150,000 in

many times in the past, will

WASHINGTON - (NC) - succumb to the ravages of discountries into Ethiopia, Because suffering and starva- ease. tion in the drought-plagued Sub-Sahara region of Africa creases relentlessly." not only continues but has letter continued. spread, Cardinal John Krol Catholic Bishops (NCCB) and to assist the drought victims. more water available. United States Catholic Conference (USCC) has asked will join in this undertaking. hishops to hold special collec- he stressed. "The generosity tions throughout the U.S. to of our people, displayed so aid victims of the tragedy.

In a letter to each of the surely express itself again on U.S. bishops, the cardinal behalf of the victims of noted that the six-year famines.' drought which has caused suffering, starvation and death, drought relief has been "has spread across Africa and received by Catholic Relief India, and now threatends to Services (CRS) overseas aid cast its pall of misery across agency of U.S. Catholics, in the globe.

countries of Sub-Sahara hausted. Africa where, each day, tens of thousands, weakened after its overseas relief directors long months of malnutrition, from neighboring African

the past year. An estimated Cardinal Krol explained 245,000 victims of the drought THE VOICE-phone 754-2651 that he "most immediately have been aided by the money, affected are the peoples of the which currently is almost ex-

CRS recently sent three of

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Niger, and Chad where they their disproportionate absorp-"The roll of the dying in- are arranging duty-free entry his for food, medicine and materials, including tools and crucial opportunity to put the The cardinal noted that a equipment needed for well Philadelphia, president of number of dioceses have drilling, irrigation systems full context will have been the National Conference of already initiated collections and other projects to make wasted. . If the conference

> Newspaper talk for I column by

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# ditorials

### What is real issue in dilemma of exiles from Haiti in Fla.?

Efforts of the Archdiocese of Miami to help those Haitians who came here seeking refuge have received widespread community support. Offers of help with food, clothing and jobs have come from all sectors of the community. The refusal of the U.S. Immigration and Naturalization Service to grant work permits means that such job offers have to be turned down. while able-bodied young men and women depend on

THE REAL ISSUE, however, is political asylum. Our position is that the Haitians already here, should be allowed to stay in this country and accorded the status of political refugees. To send them back to Haiti would be contrary to all that this country has symbolized during its almost two centuries of existence, a tradition etched in stone on the Statue of Liberty and written in the history books.

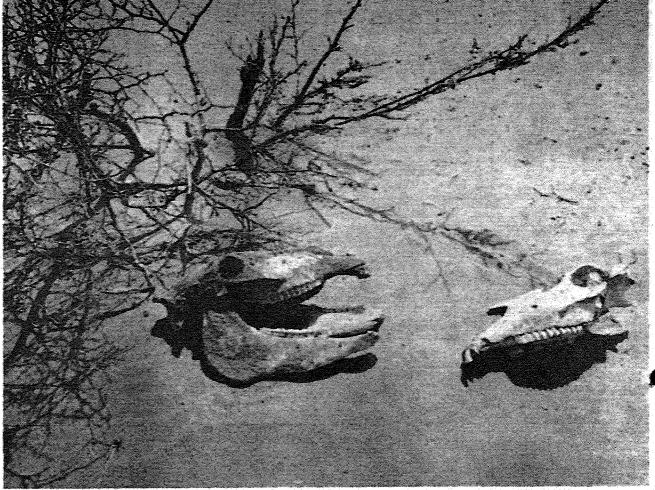
The authority to allow the Haitians to remain in this country is within the discretion of the executive branch of the Federal Government. The law is clear. The United Nations Protocol on the Status of Refugees was ratified by the United States Congress on Nov. 1, 1968 and is the law of the land. The Government has and often does use its discretionary power in similar cases. We think it should do so now in the case of the few hundred Haitians ordered deported.

As of now, actual deportation has been delayed by appeals in the Federal Courts, appeals which could take as long as a year to decide. The Courts, however, are limited in their jurisdiction, to passing judgment on the procedures followed by the U.S. Immigration and Naturalization Service and the U.S. Department of State. The Courts cannot rule on the merits of the Haitians' petition for political asylum.

THE ACCOUNTS of political persecution and harrassment given by the young Haitians being housed in the Seminary are very convincing. Organizations such as Amnesty International and the Inter-American Press Association have reported on the lack of political liberty in Haiti. The National Council of Churches has expressed its concern. Also, the American Jewish Congress supports the Haitians' petition.

We are not in a position to pass judgment on the merits of individual cases, but we do think that those Haitians already in the United States should be given the benefit of the doubt. To do otherwise, in our opinion, would be, in effect, declaring that the U.S. will not be a country of first asylum for anyone fleeing persecution.

Errors of judgment have been made in the past. But it there is going to be an error, let it be on the side of liberty and human dignity.



SKULLS of animals which died in the Sub-Sahara Cardinal John Krol of Philadelphia, head of the drought lie beside branches of a dead thorn tree in National Conference of Catholic Bishops, has urged Upper Volta, one of a half-dozen African nations assistance for drought victims. plaqued by a severe shortage of water for six years.

### Serrans told:

# Build basic sense of vocations'

By FATHER JOHN F. FOLEY

LONDON - (NC) — The major source of the crisis in Religious vocations is a "genuine decline in the sense of vocation itself," Cardinal John Wright told delegates to the 40th annual convention of Serra International here.

Addressing almost 1,000 Serrans who included past international president, Joseph Fitzgerald, K.S.G. of Miami; Msgr. James J. Walsh, chaplain, Palm Beach County Serra Club; and Thomas Moore. Miami Serra Club, at the opening session on July 14. Cardinal Wright, the American prefect of the Vatican Congregation for the Clergy, said, "the awareness of the providence of God in all our lives is less sensitive in a mechanistic, secular society.

The cardinal declared that the "average person's sense of personal dignity and destiny is less sharp" than in pre-

"THERE is an eclipse of awareness." he noted, "that every life involves a special call under the providence of God and a stewardship in which each individual is answerable to

Msgr. James J. Walsh is on vacation. His column,

"The Truth of the Matter" will resume when he

The cardinal challenged the Serrans, an organization established to encourage vocations to the priesthood and Religious life, "to restore the basic sense of vocation on every level."

Cautioning against pessimism among those working to promote vocations, Cardinal Wright - whose congregation oversees the work of diocesan ciergy throughout the world -

"VOCATIONS are on the upturn - and prayer is 'in' again; it may take some some 'flaky' forms at times, but it's

In his presidential address, outgoing Serra International president, Albert E. Maggio of San Francisco, told the delegates that membership in the organization is also on the upturn, with more than 11,000 members in 377 active clubs in 30 countries.

At a Mass concelebrated by Cardinals John Heenan of Westminster and Joseph Cordeiro of Karachi, Pakistan, and by almost 20 bishops and more than 100 priests. Cardinal Heenan told the Serrans:

"BE ON your guard against proposals to divert your efforts to other fields. There are all sorts of more exciting and popular tasks than fostering vocations. . . . but as Serrans you must be firm in refusing to let your society be diverted."

"As Serrans," Cardinal Heenan declared, "you know that, without its priests and Religious, the Church would wither.

"It is also part of your apostolate to encourage priests and nuns to be faithful to their vocations," the cardinal said.

NOTING that all are justifiably determined to treat expriests and ex-nuns with justice and charity. Cardinal Heenan said, "it would nevertheless be foolish and irrational not to regard their abandonment of their vocations as

"It is obvious that these defections inflict wounds on the laity, he continued, "but it is sometimes forgotten that they also hurt the clergy and Religious who remain faithful.

"There is nothing new in being tempted to look back, having put a hand to the plough," Cardinal Heenan said. "What is new is not regarding this as a temptation to be resisted with prayer and self-denial."

DISPUTING a recent article in the organization's official magazine. The Serran, which maintained that the Religious habit is of no importance Cardinal Heenan said:

I believe this to be false. (The Religious habit) is a sign to the world and it is a stimulus to the wearer to maintain the high standard expected of one consecrated to God. I know from experience in Europe, Asia and America that, far from being an obstacle, the Religious habit or the clerical collar is like a magnet. I have been able to help and to become friends with many people who approached me only because they saw

Cardinal Heenan suggested that the members of Serra consider changing the name of their organization at some future convention session.

"The word Serra means nothing to other Catholics," (than American) he said. "I believe you lose the opportunity of recruiting members simply because your name gives no hint of the nature of your apostolate."

Serra International is named after the Spanish Franciscan Father Junipero Serra. Apostole of California and founder of Franciscan missions in California during the

'Fuzzy' talk can be used to twist facts

By JOE BREIG

Jesuit Father Richard A. McCormick recently tried valiantly - but not successfully - to make a contribution to the solving of a moral problem which he set generally in terms of which infants, born deformed, should be treated, and which should be allowed to die.

FATHER McCormick's initial blunder lay in his failure to define his terms. He did not really say what he meant by "treatment" or by the phrase, "allowed to die."

Is it treatment when a deformed infant is fed? Is it treatment to provide elementary medical and nursing care? Or to perform simple surgery which makes possible the feeding of a baby who otherwise will die of starvation?

HIS basic error lies in his straying from the distinction between ordinary and extraordinary means of preserving life — and in his wandering into the moral wilderness (not to say the moral madhouse) of "quality of life" and "meaningfulness of life."

The popes, divinely guided moral teachers, have told us that normally we are not morally obligated to use extraordinary (heroic) means. And any reasonably well-informed physician or moralist knows the difference between extraordinary and ordinary.

But no one can really know what is meant by "meaningful life" and "quality" of life. That kind of fuzzy talk can mean - and can justify - almost anything, including the neglectful, and even the direct, killing of somebody who is a nuisance, or stands in the way of an inheritance

IN AN error of truly huge proportions, Father McCormick alleges that life cannot be meaningful unless one is capable of relating to, and loving, other human beings, and

thus, through neighbor, loving God.

That notion is shot full of far too many errors for detailed discussion here. But clearly it turns away from the Judeo-Christian insight into the immense spiritual values in patient acceptance of one's lot in life. It forgets the role of helplessness and pain in eliciting from others the highest forms of love of neighbor. It forgets, too, the divine graces which are showered upon the world because of such patience

"Life," writes Father McCormick erroneously, "is a value to be preserved only insofar as it contains some potentiality for human relationships." That is an earthbound concept, lacking in spiritual vision. It sees God through neighbor - but not if the neighbor is a deformed child incapable of

what Father McCormick calls "relating."



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### AREA ADVERTISING REPRESENTATIVES

# During summer, deacons are learning future roles

By the summer of 1975 St. Louis parish; the Rev. Mr. power to hear confession they will be assigned as ordained priests to South Florida parishes but this summer they serve in four parishes as Deacons.

Learning to cope with real-life situations and participating in the many activities which are the daily routine of parish priests, are one Irish-born and three South Floridian seminarians stationed in Miami. West All are studying for the priesthood of the Archdiocese of de Paul in Boynton Beach.

Michael Greer, son of Mr. and since these are reserved for Mrs. Woodrow Greer, St. Jude the last of Holy Orders - the parish, Jupiter: the Rev. Mr. priesthood. James Kreitner, a son of Mr. and Mrs. Herman G.

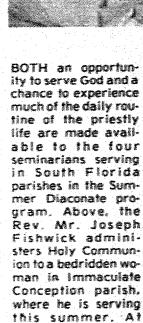
to the Diaconate last Spring it teaches him through prac-Palm Beach and Boca Raton. the Deacons received the tical experience the kind of powers which enable them to sacrifice and service that will share in the priesthood. They be expected of him as a priest Miami at the Archdiocesan may distribute Holy Com- of God." Major Seminary of St. Vincent munion, preach the gospel, baptize, and officiate at Diaconate program in-Included are the Rev. Mr. graveside rites. They may not augurated a few years ago by

Father John McGrath. Archdiocesan Director of Kreitner, St. Clement parish. Vocations, summarized the Fort Lauderdale; and the summer Diaconate program Rev. Mr. Edward Lynch, son as one which "offers him an of Mr. and Mrs. Michael J. opportunity to serve the peo-Lynch, Cobh, County Cork, ple of God by exercising the powers of the diaconate, and. DURING their ordination perhaps of equal importance.

Agreed that the summer loseph Fishwick, son of Mr. offer the Holy Sacrifice of the Archbishop Coleman F. and Mrs. Herbert Fishwick, Mass nor do they have the Carroll is "very beneficial," each of the Deacons emphasized how much insight they are gaining into the priestly ministry while living and working with priests of the Archdiocese during the twomonth period.

FOR IRISH-BORN Edward Lynch who began his studies for the priesthood at the University of Salamanca. Spain, where he was a student for six years, his assignment at St. Joan of Arc Church, Boca Raton, is in marked contrast to the work which he did among agricultural farm workers last year. This year he is serving as moderator of the CYO and in his spare time bas a devoted interest in senior citizens. "There are so many aged people in this area." he said, "and so many of them are lonely. They welcome someone to talk with just for a short time. I in turn benefit from visiting and talking with them."

Deacon Greer is stationed until August in St. Juliana parish, West Palm Beach and although like all the Deacons he makes sick calls, preaches during Masses, and assists in the rectory work, he is particularly interested in working with the youth of the parish. In addition, he enjoys communication with the Spanish-



right, he makes a

neighborhood call to

a member of the

parish.

speaking parishioners even ding that he wishes the time During his stay at Holy Famithough he admits his spent in the diaconate ly Church, North Miami, he

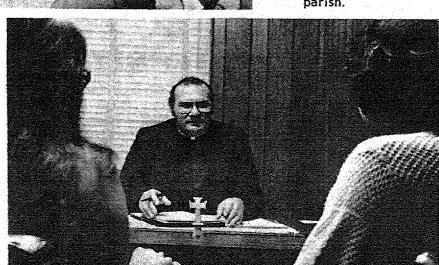
In his brief experience as THE FUTURE priest par-Deacon in Immaculate Conception parish. Joseph ticularly likes to visit the sick much from just talking with Fishwick is impressed with and aging and thinks that in them for one-half or one the number of people" who many instances "we shunt hour," he declared "The faith are searching for ways to away from them because it is of these people is really edifydeepen their faith" and the trying." "He, however, views ing to me." many opportunities afforded such visits as an opportunity him to help people in un- to deepen his own faith, as school year, the Deacons will expected ways. "There is a well as that of the ill and dy-continue to serve in parishes crying need to help people ing. realize that we can all help

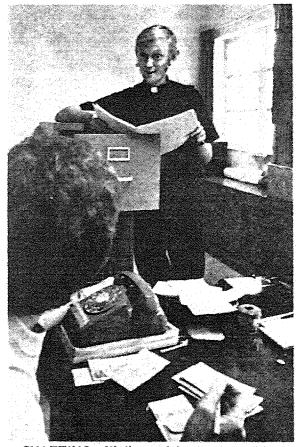
knowledge of their language program in parishes could be has found that one of "the "is limited." lengthened most rewarding phases" of his work is his visits to the elderly. "I have gained so

> Although during the on weekends, he would also Another Deacon, James like to see the parish



WITH a friendly smile for the secretary, the Rev. Mr. James Kreitner, at left checks the Mass schedule at Holy Family parish, North Miami where stationed in the Summer Diaconate program. Below, he talks over their upcoming marriage ceremony with a young couple of the parish.





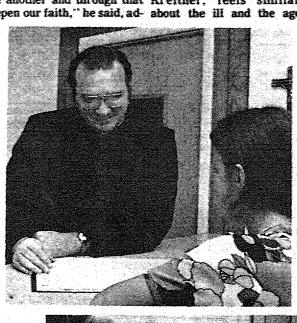
CHATTING with the parish secretary at St. Joan of Arc Church, Boca Raton, Irish-born Rev. Mr. Edward Lynch, who splits most of his time between the youth and the senior citizens of the parish, checks the file for background on parishioners.





ALTAR boys join in a discussion with the Rev. Mr. Michael Greer, above, at St. Juliana parish, West Palm Beach, where the Deacon particularly enjoys working with youth. At left, he confers the Sacrament of Baptism on one of the newest members of the parish.

Photos by TONY GARNET



Miami, Florida/THE VOICE/Friday, July 26, 1974 Page 7

# Bible, topic of series starting at Seminary

A Bible Vacation Journey will be sponsored by St. the Spanish-speaking will be Agatha Family Guild from Father Florentino Azcoitia, Aug. 5 to Aug. 9 during Father Juan Sosa, Father evenings at St. John Vianney Carlos Garcia Sanchez, Msgr. Seminary, 2900 SW 87 Ave.

Each of the five programs Jose M. Fernandez. is scheduled to begin at 8 p.m. and admission is free. Cathedral.

Conducting programs for Agustin Roman and Father

Father William L. O'Dea. Sessions will be conducted in pastor of St. Agatha Church, English and Spanish described the program as "a simultaneously. Speakers for week of grace for all who atthe English section will be tend. The program is so de-Father Neal McDermott, signed as to afford to each one O.P., chaplain, Barry present an opportunity to College: Father Gerard retrace and relive in a way the LaCerra, Archdiocesan Direc- Life of Christ, Jesus, And it tor of CCD: Father Brennan offers one a chance to soar Manning, T.O.R.: Father above the purely human and Donald Walk, chaplain, mundane things of human ex-Miami-Dade Community istence into the realm of the College, North Campus, and Spirit, and thus recapture Father Paul Vuturo, assist- Christ," Father O'Dea said anniversary of their marriage ant pastor. St. Mary urging as many as possible to attend.

### 

### **Dade County**

Singers and guitarists are needed at St. Hugh Church for the Sunday 9 a.m. Folk Mass. Those available should contact Dr. Howard Doolin any Sunday after the Mass.

Catholic Alumni Club of Miami will get together for horseback riding at Golden Eagles on Saturday, July 27. For details call Ken Cohen at 893-4876.

### **Broward County**

Nativity Guild will sponsor a Derby Dance at 9 p.m., Saturday, July 27 in the parish hall, Hollywood. Tickets may be obtained by calling 989-2247 or 983-5221.

### **Palm Beach County**

Annual rummage sale of St. Juliana Women's Club is slated for Aug. 2 through 7 in the school cafeteria, 4500 S. Dixie Hwy. On Friday the sale will be in progress from 10 a.m. to 8 p.m. and on other days from 9 a.m. to 4:30 p.m.

Six-day guided Scripture Retreat for Sisters begins Monday, Aug. 5 at the Cenacle Retreat House, Lantana, where Father Donald Rowe of Chicago will be the retreat master. Reservations may be made by calling the Cenacle at 582-

# Pittsburgher named Barry College VP

Barry College on Aug. 1.

He succeeds Sister M. Trinita Flood, O.P. who became neering. president of the college on

With an extensive experience, Dr. Henry spent one year in 1970 establishing a new four-year liberal arts college, Stockton State College, in Pomona, N.J. where he was one of a 12-man team recruited from across the country. Beginning as a teacher and counselor in South Hills College, Pittsburgh in 1965, he is currently serving as Dean of LaRoche College, Pittsburgh.

### Superior reelected

ASTON, PA. - Sister Corda Marie Bergbauer has been reelected superior general of the Sisters of St. Francis of Glen Riddle, Pa. who staff St. Ann School, Naples.

Cardinal John Krol, Archbishop of Philadelphia, presided at the election of the superior now serving for her fourth year as well as council members.

Some 1,600 members of the order founded in 1855 are now represented in a Chapter of Affairs attended by 54 dele-



Dr. Daniel Henry will as- He also was assistant provost sume his duties as Vice Presi- at the University of Pittsdent for Academic Affairs at burgh where one of his special projects was the reorganization of the School of Engi-A graduate of St. Vincent College in 1962, Dr. Henry earned a Master's Degree in Education at Duquesne and a Masters of Arts and Ph.D. at the University of Pittsburgh.



Golden jubilarians are Mr. and Mrs. Fred Birkmeyer of St. Bernard parish, Sunrise.

## Sunrise couple marks 50 years of marriage

was observed recently in St. Bernard Church by Mr. and Mrs. Fred Birkmeyer

Father Michael Hourigan. pastor, was the celebrant of a Mass of Thanksgiving and witnessed the renewal of nuptial vows for the couple in the presence of family and friends.

Also participating in the Mass were Mrs. Frances Switzer of Buffalo, N.Y. and Raymond Birkmeyer, who they were wed 50 years ago in Club followed the Mass.

SUNRISE - The golden Annunciation Church, Buffalo.

parish of the Fourteen Holy travel expenses personally. Helpers where he was a member of the Men's Club and she was active in the Altar Guild, the couple came to South Florida in 1956. Mr. Birkmeyer was in the firebrick construction business prior to his retirement. He is currently a member of the Men's Club in St. Bernard celebrated last Friday in St.

A reception for the jubilawere their attendants when rians at Springtree Country

### Mrs. Reardon, 74, dies; Lady of Holy Sepulchre

Recently returned from native of that city. Hong Kong, China, Mrs. Rear-James G. Reardon of Fort of Key Biscayne. Lauderdale and New York and was a member of the Equestrian Order of the Holy

### St. John parish festival slated

Their annual summer festival will be sponsored by members of St. John Bosco parish tomorrow (Saturday) and Sunday from 2 p.m. to 11 p.m. on the parish grounds, 1325 W. Flagler St.

Music, refreshments, games and other entertainment will be provided. Proceeds will benefit the building fund.

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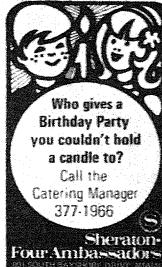
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KEY BISCAYNE - The Sepulchre of Jerusalem as Funeral Liturgy was offered well as of the 100 Ladies of Cross parish, of which Mr. last Friday in St. Agnes Charity. A memorial Mass Fisch was a member, was the Church for Mrs. Dorothy was celebrated on July 18 in Dean Reardon, longtime the ladies chapel of St. Florida and New York resi- Patrick Cathedral, New York dent who died at the age of 74. City, for Mrs. Reardon, a

She is survived by her don was the widow of the late daughter. Miss Mary Reardon



DON'T SING THE







# Jr., adult legionaries working in S. Carolina

Four junior members of ing at Monk's Corners from the Legion of Mary accomaries are engaged for two weeks in extension work in Monk's Corners, S.C.

The program is known as Peregrinatio Pro Christo, which translated means "to wander around for Christ" and had its beginnings in the time of St. Columbs, an Irish saint who lived from 521 to 597 and traveled from place to place spreading the word of God. The Legion project was conceived by an Irish Legionary working in London. The spirit of sacrifice is paramount in the movement in which legionaries give up a portion or all of their vacations to spread the Good News Formerly members of the and also meet the necessary

Among those participat-

the Legion of Mary in the panied by four adult legion- Archdiocese of Miami are jusior members Rosemary, Apdrew and Martha Buckland of Miami; and Cathy Grandfield, West Palm Beach. Adults include Anna Marie Norton of West Palm Beach, who heads the Legion program in St. Philip Benizi parish where Father Michael Kaney is pastor: Barney McDonald, also of West Palm Beach; and Bill Sullivan and Jeannette Cooper, Miami, Three juniors and one adult from Atlanta as well as three juniors from Savannah are also participating

Mass in Holy Name Church, West Palm Beach. preceded the departure of the motorcade of South Floridians to Atlanta where they were met by Mrs. Norton.

### Ervin Fisch, N. Palm Beach resident, dies at age 67

NORTH PALM BEACH celebrant of the Mass. The Funeral Liturgy was Clare Church for Ervin Fisch. whose daughter is principal of St. Rose of Lima School, Miami Shores.

The former owner and operator of Fisch Appliances. Lake Park, Mr. Fisch died on July 16 in a local hospital at the age of 57.

Father Charles Sallivan, C.P. pastor of St. Paul of the

.BLUES..

CLASSIFIED

READ THE

He is survived by his wife. Opa: a daughter. Sister Jean Rosaria, O.P. priocipal at St. Rose School: a step-son. Robert Taber, Louisville. Kv.: two sisters. Mrs. Leone Zschaechner and Miss Viola Fisch, Appleton, Wis.; and a

Entombment was in Our Lady of Mercy Mausoleum. Miami, under direction of Northwood Funeral Home

brother, Herbert of Hilbert.

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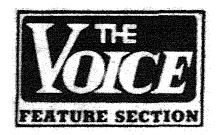
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SUMRISE BLVD #1

MTPACOASTEL WEIGRWAY

FORT LAUBERDALE

CLASSIFIED Page 8/Miami, Florida/THE VOICE/Friday, July 26, 1974



# Don't blame Vietnam for violent actions of some Americans

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

Frank Gorham was one of the terrorists who threatened to kill hostages in July at the cell block in the U.S. District Court building in Washington.

A writer in one of our major newspapers reported Gorham's crime record, then suggested that it all began with his participation in the Vietnam war. For he had a clean record until his career as a paratrooper began in Vietnam. This launched him on a spree of theft and violence that eventually landed him in the cell block in Washington.

IT SEEMS to be the general practice to explain away the violence in American life by blaming anything and everything except American life. Explain away our criminal violence by blaming it on the blacks or the Puerto Ricans or the Vietnam war but don't blame American life!

I am no admirer of James Baldwin but I think he was eminently right in saying that "violence is as American as apple pie." And we will only waste our valuable time until we start purging American life of its violence. It is not the eagle (though the eagle, being a bird of prey, is a fitting symbol of violence) but rather the handgun that is our real national symbol.

Looking back through history, we recall the violence of the Ku Klux Klan, and perhaps dismiss it as a minor aberration in our history. It's a lot of fun watching those old movies featuring white-sheeted riders on white-sheeted horses, roaming around in search of Catholics, Jews or blacks. But it was no fun to be a victim of those madmen.

We tend to think of the Ku Klux as a very minor slice of American life but the fact is that scores of other desperadoes roamed the South as terrorists after the Civil War. One of the worst was a group with a pretty name: the Knights of the White Camelia.

WE DON'T like to think of the massacre of Indians as part of our American way of life but their slaughter was part of the saga. President Hayes told Congress in 1877 that many, if not most of our Indian wars have had their origin in broken promises and acts of injustice on our part." General Sheridan announced: "There are no good Indians but dead Indians!".

Several books have appeared lately dealing with American violence. One of the most revealing is Richard Slotkin's "Regeneration Through Violence." Regeneration has been a favorite theme of builders of new civilizations. The assumption always is that the old civilization was corrupt, sordid and decadent but the new one will thoroughly regenerate human nature. The early Marxists planned not only to change the economic system but more importantly to reinvigorate and regenerate mankind.

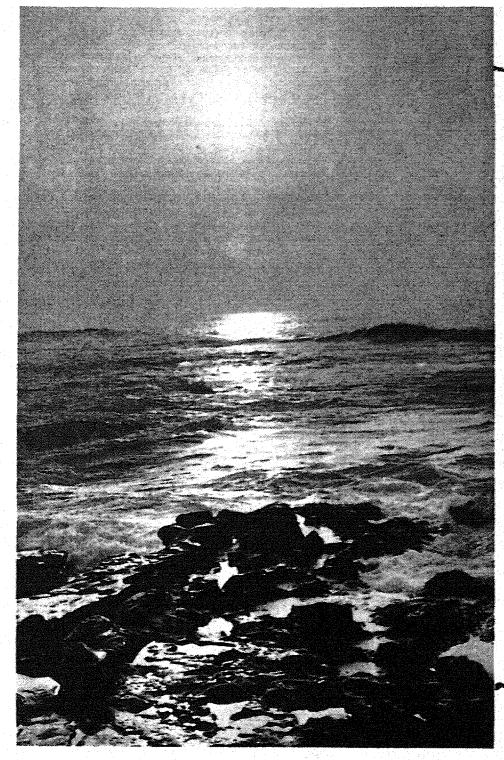
We had this sort of thing in our own American history. We were pure and innocent in contrast to the rotten, old civilization of the dirty old world. America would produce a new race that would bring about a paradise on earth by wringing an existence out of nature, tapping her natural resources. We would be a great people because we were good people, and we certainly proved ourselves good at murder and violence.

WHO WERE the men and women who had the greatest impact on the developing civilization? Slotkin, in the abovementioned book, alleges that the American myth was founded not so much on the admirable Founding Fathers at Philadelphia but on the adventurers who "tore violently a nation from the implacable and opulent wilderness" — the rogues, the land-boomers, the hunters and Indian-killers. Our history is a history of regeneration through violence, the violence of the cattlemen embroiled in constant wars with their rivals, the violence of prospectors for gold, oil and minerals.

An inhabitant wrote of Virginia City, Montana in the 1860s: "Nearly every third cabin was a saloon . . . Not a day or a night passed which did not yield its full fruition of vice, quarrels, wounds or murders."

It was not Vietnam that caused the violence. It was our violence that got us into Vietnam.

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



Let the sea and what fills it resound, the world and those who dwell in it; Let the rivers clap their hands, the mountains shout with them for joy Before the Lord, for he comes, for he comes to rule the Earth; He will rule the world with justice and the peoples with equity.

# 'Healing' stories not accurate

Both NC News Service and Religious News Service gave reports on what seemed like wild happenings at the International Conference on Charismatic Renewal at the University of Notre Dame.

What they reported was a kind of wild happening at a Friday night healing service in which there were reported cures of cancer, leukemia and a wide variety of other ailments.

BUT SINCE those stories were published I have heard from those who were there and they say it wasn't like that at all. Not that they deny there were healings, as a matter of fact one priest says a girl blind from birth was able to see, but they say that the manner in which the event was reported simply doesn't reflect the reality of a spiritual experience that was felt by all who were there

I've come to the conclusion that what charismatics experience simply isn't something that can be really understood by those who do not experience it themselves. An observer who stands outside the experience simply can not report the reality.

That doesn't mean that I am prepared to say without any reservation that this experience is a valid one, that this is a movement that is authentic in the Catholic Church. It does mean that I recognize that not being a charismatic, I do not entirely understand their experience. CONCERNING the basic thrust of the movement, I have an ambivalence. I believe very much in the power of the Holy Spirit, I believe very much that we should turn to the Holy Spirit to ask His guidance. I believe, too, that our faith should involve our emotions, that we should feel our love for our Lord.

But at the same time, I am by nature a person who feels emotions interiorly. I have been familiar with Pentecostalism most of my life but the exterior display of emotions that is such a basic part of Pentecostalism has repelled me rather than attracted me.

Recognizing this in myself, I believe that I must be careful not to judge others because they are different than I am. For that reason when I write of the Charismatic Renewal I try to recognize that what might not be my way could be the way for others.

BUT EVEN taking this into account. I find some things disturbing in the movement. One of the most serious is the emphasis on the baptism of the Holy Spirit. I do not doubt that Catholics must sometime in their life have a conversion experience. That is a time when they come to the clear realization of the importance of their faith. But there is one baptism and I find a tendency among some Charismatics, not necessarily the leaders but the people who write to me, to suggest that it is necessary to have a second baptism of the Holy Spirit to be truly in Christ.

This I believe to be theologically false.

While those who have written to me say the experience at the healing session at Notre Dame was not quite the way it was depicted in news stories. I have some qualms about this, too. I do believe that if God wishes to heal even the most serious ailments then He can do so and He can use human agents to accomplish this. While I would hope there would be a followup in which the leaders of the movement would seriously investigate the claims of healings at Notre Dame, I do not doubt the possibility there were authentic healings.

But I wonder if things like this do not arouse false expectations on the part of the crippled, the blind, the ill. Since our life on earth is not the end, it is not essential that all be healed of bodily ailments. It is the eternal soul that is important.

Concerning the movement, it seems to me we are where we have been. It is important that those within the movement stay close to the Church — my observation is that for the most part they do — and that they be careful not to fall into an attitude of elitism in which it is suggested that all must be just as they are.

And for the rest of us, it is important not to judge quickly but to pray that if this movement is truly the work of the Holy Spirit it will succeed and if it is not that the teaching Church will

# MOVIES-TV-RADIO

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

the Ask Boxs (A-7 AT threaton A Prieston Lake AVAITIET DET BOY (B) Arking (A)) And Georgeday (A-3) Andy Warnoi's Frankenstein (B) Anno di A.3) 5016 B) Barrack Gods and fron Men (B) Beast Must Die. The (A.3) Benic (A-1) Bank Snot (A-3) Buster and Billie (8) Black Belf Jones (A-3) Black Eye (A-4) Blazing Saddles (B) Busting (B) Battle of the Amazons (C) Bad/ands (A-3) Billy Two Hats (A-3) Brack Six (B) Brack Windmill (A-3) Captain Kronos: Vampire Hunter (A-2) Cry of the Wild (A-2) Cinderella Liberty (B) Ceremony, The (A-3) Charlots of the Gods? (A-1) Conrack (A-2) Creeping Flesh (A-3) Crazy Joe (B) Catch My Soul (A-3) Claudine (A-3)

Day of the Dolphin (A-2) Demons (A-3) Deadly Trackers (B) Daisy Miller (A-2) Doctor Death: Seeker of Souls (A-3) Don't Look Now (8) Diary of a Shiniuku Burglar (C)

Conversation (A-3)

Corky (A-3)

Cry Unclei (C) Chosen Survivors (A-3)

Death by Hanging (A-3) Dark Places (A-3) Digby, The Biggest Dog in the World

Day for Night (A-3) Don Quixote (A-1) Don is Dead, The (B) Decamped (C) Especial (A4)

Brecira Glide in Blue (A-3)

England Made Me (A.4) Enter the Dragon (B) Executive Action (A-3) Film Portrait (A-I) Fish of the Double K (C) French Conspiracy (A-2) Frankenstein and the Monster from

Fantastic Planet (A-3) Fata Morgana (A-3) Pasy Brown (C) Free Women (A.3) Five on the Black Hand Side (A-3)

Gravy Train (A.4) Guns of a Stranger (A-1) Gerdon's War (B) Girls Are For Loving (C) Girl in Blue (A-3) Going Places (C) Goiden Voyage of Sinbad (A-1) Great Gatsby (A-3)

Hell Up in Harlem (B) Henry VIII and His Six Wives (A-2) Happy Mother's Day Love. George (B) Happy New Year (A-3) Herbie Rides Again (A-1) Harry in Your Pocket (A-3)

low to Seduce a Woman (B) Human Revolution (A-2) House on Chelouche Street (A-3) Huckleberry Finn (A-1) In the Name of the Father (A-3)

Italian Connection (C) It Lives by Night (A-3)
I Escaped from Devil's Island (B)
I.F. Stone's Weekly (A-2) Inheritors, The (A-3)

Jimi Hendrix (A-3) Jeremy (A-3) Jonathan Livingston Seagulf (A-1)

Kazablan (A-3) Keep On Rockin' (A-2) King in New York (A-1) Lady Yakuza (A-3) Lucky Luciano (B) Last Detail (A-4) Late Autumn (A-1) Laughing Policeman (B) Long Goodbye (A-4) Lion Has Several Heads (A-4)

Love and Anarchy (A-4) Lords of Flatbush (A-3) Lovin' Molly (A-4) Lucia (A-4) Le Grande Boufee (C)

Le Retour D'Afrique (A-3)

Marco (A-2) McQ (A-3) Magnum Force (C) Midnight Man (B) Madhouse (A-3)

Merchant of Four Seasons (A-4)

Mean Streets (A.4) Mother and the Whore, The (A.4) My Way (A-3) Nelson Afteir (A-3) Neison Aren (A.3) Nahed Ase (A.3) Night Watch (A.3) Neoture Factor (A.7) Newman's Law (A.3) New Land (A.3)

Oklahoma Crude (A-3) Operation Leontine (A-3) Optimist (A-1) Outside Man (A-3) Our Time (A-4) Outfit, The (A-3) Operation 5.N.A.F.U. (A-3) Pale Flower (A-3)

Mame (A-2) Man is not a Bird (A-3) Man on a Swing (A-3)

Parallax View (4-3) Partner (A.T) Pat Garrett and Bill the Kid (B) Phedre (A-2) Playtime (A-1) Prison Guard (A-3) Papillon (A-3) Paul and Michelle (B)

Pyx, The (A-4) Paper Chase (A-3) Robin Hood (A.1) Roommates (C) Reminiscences of a Journey to Lithoania (A-1) Razor in the Flesh (A-4) Road Movie (A-3) Red Psalm (A-4) Le Petite Theatre de Jean Rengir

Ragman's Daughter (A-3) Stoolie, The (A.3) Seven Ups (A-3) Siegner (A-3) Sambizanga (A-2) Second Gun (A-3) Serpent, The (A-3) Serpico (A-4) Some Call It Loving (C) Sting, The (A-3) Sasuke Against The Wind (A:3) Scalawag (A-2) Save the Cildren (A-1) Scubal (A-1) Shangha: Killers (B) Scream, Blacula, Scream (A-3) Siddhartha (A-3) SSSSSS 1A-31 Sugarland Express (A-3) Sugar Hill (A-3) Superdad (A-2) Stone Killer, The (A-4) Slaughter's Big Rip-Off (C) Saleil-O (A-3)

Shaft in Africa (C) Slams. The (C) Spectre of Edgar Allen Poe (A-2) Spook Who Sat by the Door (A-3) Summertime Killer (A-3) Summer Wishes, Winter Dreams i A.

Spikes Gang (A-4) Super Cops (B)

Take. The (A-3) That Man Bolt (A-3) Triple Echo (B) Thieves Like Us (A-3) Traitors, The (A-3) Tall Blond Man with One Black Shoe Three Musketeers (A-2)

Three Tough Guys (A-3) Two Men of Karamoja (A-3) Tattooed Swordsman (A-3) That's Entertainment (A-1)
Thunderbolt and Lightfoot (B) Terror in the Wax Museum (A-2) Tales that Witness Madness (A-3)

Thomasine and Bushrod (A-3)

Unholy Rollers (C) Ulzana's Raid (A-4) Uncle Vanva (A-2) Undertaker and His Pals, The (B) Up The Sandbox (A-4)

Visions of Eight (A-1) Vanishing Wilderness (A-1) Valerie and Her Week of Wonders

Where the Lilies Bloom (A-1) Willie Dynamite (B) Warehouse (A-4) Wedding in White (A-4) Westworld (A-3) Westworld (A-3)
Wedding in Blood (A-3)
White Lightning (A-3)
Warm December (A-3)
Wicked, Wicked (A-3) Way We Were, The (A-3) What? (C)

Your Three Minutes Are Up (B)

Year of the Woman (A-4) Zandy's Bride (A-3)

Zatoichi's Conspiracy (A-3)

KEY TO RATINGS A1—Morally Unobjectionable for General Patronage A2—Morally Unobjectionable for Adults and Adolescents A3—Morally unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B —Morally objectionable in Part for All

# AMUSEMENTS CHINATOWN:

# Polanki's study of social imperfectability 'fresh, original, flawless' entertainment

Chinatewn (Paramount) is an updated challenging private-eye flick about large scale corruption in high places.

The best private-eye movies of the Thirties and Forties came from the hard-boiled school of detective fiction developed by Dashiell Hammett and Raymond Chandler. The appeal of their gumsboe heroes was their hard-bitten professionalism hiding an inner vulnerability to the often sordid nature of their work. Although they could afford few illusions about life, they had a dogged sense of obligation in doing whatever was necessary in getting a job done. Unlike the super-spys and sleuths that succeeded them, theirs was not an amoral world. Rather, it was an ambiguous one that reflected, however, dimly, some of the real complexities of everyday life.

Attempts to revive this film tradition have been, at best, interesting failures. A film like Robert Altman's The Long Goodbye demonstrates how far our contemporary cynicism is from the relative innocence of the pre-war years. Perhaps what makes Roman Polanski's new film. Chinatown, such a successful movie is that it does not try to imitate a genre but rather to use its conventions in the creation of something fresh and original. As much as it is an evocation of the past, with its echoes of familiar ingredients of the private-eye genre, it is primarily a modern piece rather than a nostalgic pastiche.

JACK Nicholson plays a private investigator hired to follow a philandering husband. What seems at first a routine job of drudgery escalates into murder, real estate manipulations, and large scale corruption in high places. The intricately detailed plot is one of the film's most satisfying aspects in its narration of a complex mystery of the kind best typified by Howard Hawks' The Big Sleep (1946). The story is a jigsaw puzzle of disparate clues that tantalize the mind until they gradually begin to form a recognizable pattern. On the level of mystery narrative, Robert Towne has come up with a brilliantly-conceived script.

Setting the action in Los Angeles during the Thirties is not a book to drag in some easy nostalgia. The recreation of the period seems to be meticulous, from the look of the streets to the gadgets and decor of the interiors. from the hair styles to the clothing fashions - none of it would be out of place in a 1937 movie. It is this precise sense of detail that makes the period setting organic to the story rather than calling attention to itself.

This care for detail carries over into the camerawork which has a certain enervated quality suited to depicting a parched city in the midst of a drought. Bringing it all to life are the actors, each of whom ring true to their parts (even the wooden Faye Dunaway and the unctious John Huston).

Story, acting, production work, everything is right and carried off flawlessly under Roman Polanski's direction. Here is one of those rarities of modern moviegoing: a film completely under control, disciplined enough to get every nuance from its intended effect. Part of the credit obviously must go to producer Robert Evans who saw the project through from its inception. Polanski, however, has made the film very much his own.

HE HAS, for instance, gone out of his way to take chances with his material: a



JACK NICHOLSON plays a private-eye in Roman Polanski's challenging new film, Chinatown, a Paramount

### The movie reviews -

Movie reviews appearing on this page were furnished by the Division for Film and Broadcasting of the United States Catholic Conference and are published for the guidance of our readers. Following are the DFB ratings of films: A-1: Morally unobjectionable for general patronage

A-2: Morally unobjectionable for adults and adolescents

A-3: Morally unobjectionable for adults.

A-4: Morally unobjectionable for adults with reservations

B: Morally objectionable in part for all C: Condemned

leading man playing through most of the film with a nose full of stitching, a love scene that does not try to glamorize its aging star, a Horacio Gutierrez. casual visit to the morgue, and a finale that goes against the genre by being thoroughly arranger, music educator. depressing. Most objections to the film will not be about its violence (most of which is dale Symphony Orchestra, has psychological and very controlled); instead. some may find the ending, with its implication that corruption is built into our social in- He has received television's stitutions and that the individual is power- highest award, the Emmy, as less against the mighty, to be the underlying well as an Academy Award message of the entire film.

For those who have followed Polanski's adaptations of Jerome Kern's prior work and concerns, it is evident that music in the film 'Cover Chinatown is a metaphor for his themes of Girl. social imperfectability and human corruption. The film's ending does force one to think 26-year-old piano virtuoso, has of the movie as more than simple entertainment and appreciate its levels of social criticism. It is this deeper level of meaning which makes Chinatown a thoughtful entertainment much in the sense of Graham summer series will take place Greene's minor works. (A-IV)

### Promenade concerts continue

The fourth in the series of Miami Philharmonic summer "promenade" concerts will take place Saturday, July 27 at 8:30 p.m. in Gusman Hall and Sunday, July 28, 4 p.m. at the West Palm Beach Auditorium. The Philharmonic will present Rimsky-Korsakov's "Scheherazade" and the "Concerto No. 1 in E Flat Major" by Franz Liszt. with Carmen Dragon as guest conductor and guest pianist

Dragon, noted composer. and conductor of the Glencomposed and conducted scores for 30 motion pictures. for his arrangements and

Gutierrez. Havana-born performed on major recital stages throughout the world.

The final concerts of the Miami Philharmonic 1974 August 3 and 4.

### Capsule reviews

Herbie Rides Again (Walt Disney/B.V.) Walt Disney's Hayes, Wynn enlists the aid of favorite Volkswagen (and the his bumbling nephew, a lawworld's, for that matter, at a yer played by Ken Berry total of \$33 million at the boxwho naturally falls in love office) is still getting good with the perky Ms. Powers agents, foul up the defection of the comedy falls to the mileage, if not quite so many and ultimately helps Miss Hayes hang in there. laughs, Herbie, you may re-Just as naturally, Herbie call, is the lovable LOVE BUG of a few years back. the VW is the smartest one of the lot, taking over whenever Here Herbie rides again not as a race car (although he/it someone with brains is needmanages a few side trips onto ed, and marshalling a phalanx

the local tracks) but as the of beetles for the big showdon

well-kept companion of eccen-

tric dowager Helen Hayes.

against snarling land de-

initial, no less.

with Wynn's bulldozers. It's all lots of witless fun Miss Hayes lives in a con- in the standard Disney vein, verted San Francisco fire- and if the film sets no standhouse along with all sorts of ard for kiddle entertainment, anthropomorphic gadgets and perhaps it does set the record a real-live girl boarder, for the number of rear-pro-Stephanie Powers. Miss jection and process shots used Hayes is also the last holdout in a modern production. (A-I)

S\*P\*Y\*S (Fox) Any comveloper Keenan Wynn, who as parison to the previous Alonzo Hawk, wishes only to Sutherland-Gould hit satiric build the world's tallest build- comedy, M\*A\*S\*H, is, deing - in the shape of his last spite the stars, the asterisks and the advertising cam-

To rout the doughty Miss paign, purely illusory and, in-comes from character actors the murder of two Russian all too familiar. agents.

If the plot sounds proscreenwriters. Small support ing. (A-III)

deed, deceptive. The comedy Joss Ackland (as the CIA in this case is all low and fre- boss) and Vladek Shevbal (as quently tasteless as Gould and the Russian secret service Sutherland, playing inept CIA head), but most of the burden of a Russian athlete by get- idiosyncracies of the two stars ting themselves involved in whose routines have become

In spite of such hilarious mising, its execution is not, scripted bits as the inspection thanks one assumes, to the of dog feces it still looks pretstolid direction of Irvin ty much as though most of the Kershner and the writing in-funnies occurred to our heroes abilities of no less than three while the cameras were roll-

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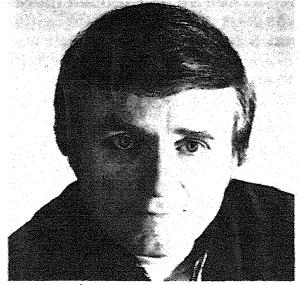
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Mike Douglas will host variety-talk program.

# Hamlisch to join new Douglas show

Winner of three Oscars this year for "The Sting" and "The Way We Were," composer Marvin Hamlisch will join television favorite and Emmy-winner Mike Douglas as cohost when "The Mike Douglas Show" premieres on Channel 4 Monday, August 12 at 9:00 a.m.

Douglas' first 90-minute show on WTVJ will be starfilled. Along with Hamlisch - who will cohost through Friday. August 16 - will appear Elliot Gould and Donald Sutherland, who took movies by storm in M-A-S-H" and are now appearing in "Spys:" the legendary Groucho Marx in a rare TV appearance: the popular singing De Franco Family; dancer Donna McKechnie: and regulars on the show, Frank Himter and the hand

Hamlisch will play "Grandpappy Spells" during the variety-talk show - a game in which he'll demonstrate how a composer goes about scoring a motion picture, using a clip from his first film, "The Swimmer," with Burt Lancaster. Sutherland and Gould will talk about their latest film together and about some very special events in their private lives

Joining in the fun, too, will be witty Groucho Marx who will not only tell stories like only a Marx can, but will sing as well. Adding more song and dance will be the De Franco Family with "Abracadabra" and Donna McKechnie dancing to "The Sting.

Douglas, who is blessed with a natural charm and wit and a lilting way with a song, has received many honors during his career. In 1967, he won the first Emmy given by the National Academy of Television Arts and Sciences for Individual Achievement in Daytime Television. Then in 1973, he was again nominated by the Academy in the category of Achievement in Daytime Television for "The Mike Douglas

In 1965, Mike topped the music charts with "The Men in My Little Girl's Life." He is also the author of "The Mike Douglas Cookboo," a collection of celebrities' favorite recipes as prepared on his TV show.

The second son of a poor Irish family, Michael Delaney Dowd (known best as Mike Douglas) has come a long way.



MOTHER TERESA of Calcutta, who with a devout but small group of sisters works among the very poor of Calcutta, India, will be interviewed by WTVJ's Joe Abrell on "Montage" Saturday, July 27 at 7:00 p.m. Ralph Renick will host the program. Mother Teresa will talk about her work, her life and poverty. She will also give her views on America and living one's life in

# Acker, Peck, Hackman in films

SATURDAY, JULY 27

8:30 p.m. (ABC) - The Hanged Man - Western shoot-'em-up with Steve Forrest, Dean Jagger, Cameron Mitchell. Sharon Acker. There's a touch of the horrific thrown in, too, as a convicted gunslinger is banged only to return from the dead as a frontier mystic - with a vengeance.

9:00 p.m. (NBC) - Maroused & 1969) - Gregory Peck, Gene Hackman, Richard Crenna, and James Franciscus star in a star-trek adventure that goes awry as three astronauts get stranded in space. Peck plays the ground control director, and David Janssen flies in in a rescue capacity. In all, the film offers super space and electronic effects, and a taut, gripping adventure yarn for all ages. (A-II)

SUNDAY, JULY 28

8:30 p.m. (ABC) - Fireball Forward - "World premiere" action-suspense drama stars Ben Gazzara as a maverick Army general in World War II. Ricardo Montalban, Eddie Albert co-star.

MONDAY, JULY 29

9:00 p.m. (ABC) - Hello Down There - Rerun of a made-for-television film (sounds like a pilot) starring Tony Randall as a slightly whacked-out marine scientist who decides to move his family into an undersea home as part of a monthlong experiment. His wife Janet Leigh has a little problem with the scheme - she's scared stiff of getting that wet! Jim Backus co-stars as Randall's dubious boss.

TUESDAY, JULY 31

8:30 p.m. (ABC) - The Gun And The Pulpit -Rerun of a made-for-television Western starring the boy-wonder-preacher-turned-actor (and that is being charitable). Marjoe Gortner. The plot's the thing slick young gunlighter (Gortner) barely escapes death by hanging, and hides out in a little uptight town disguised as a preacher - until, one day, a mean bombre rides in and the Big Showdown is scheduled. One of the more colorful supporting actors is a fellow named Slim Pickens — and that's about what this one offers.



WEDNESDAY, JULY 31

8:30 p.m. (ABC) - The Last Angry Man - This looks like a TV series pilot, based as it is on a popular novel by Gerald Green, which in turn was the basis for the great 1959 movie starring Paul Muni as Dr. Sam Ableman - the crusty, compassionate, enduring neighborhood doctor in a changing Brooklyn neighborbood. The TV flick stars Pat Hingle in the Dr. Abieman role and it may or may not live up to its predecessors. The year is 1936, when things were tough all over, but a doctor's housecall cost \$2.00. That's right, \$2.00!

9:90 p.m. (NBC) - The Double Man (1968) - The familiar spy-thriller of the late Sixties goes straight as CIA agent Yul Brynner ventures to the snowy Swiss Alps in search of the truth behind his son's murder. The murder, as it turns out, was set up to lure Brynner into a trap in which he will be eliminated and a lookalike (also played by Brynner) substituted to infiltrate the U.S. Intelligence network. As Brynner's romantic interest, both before and after the switch, Britt Ekland is highly decorative but understandably confused. The movie has promise, but it is underdone. (A-I)

THURSDAY, AUGUST 1

9:00 p.m. (CBS) - A Streetcar Named Desire -Elia Kazan's 1951 version of the Tennessee Williams' play starred Marlon Brando, Vivien Leigh, Kim Hunter and Karl Malden in a powerful drama about a brute who knocks a lady off her pedestal of dreams and brings her down to his level of reality. The themes and characters are vintage Williams but for all that this is a mature and challenging movie for an adult audience.

### THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On T FRIDAY, JULY 26 film with the following notation: "This is an adult picture. Parents should ever 10 a.m. (6) Manfrap (See rating Tues-day, 5p.m. (6) Enter, Inspector Margret cise discretion in permitting the imma

No classification) 3:30 p.m. (10) Beat The Devil (Objectionable in part for all)

marriage; suggestive costuming; law moral tone.

8 p.m. 14 & 111 Around The World in 80

Days (Family) \$ p.m. (6) Bridges Of Toko-Ri (Unobjec-

tionable for adults and adolescents)
11:30 p.m. (4) Allantis, The Lost Conadolescents) 11:30 p.m. 111) House Of Usher (Unob-

SATURDAY, JULY 27 p.m. (48 III Children's Film Festival

(6) Werewolf Of London (No

IN pm. (4) Man Killer (Tarran)

J p.m. (6) Escape From Zahrain (No. classification) 3:30 p.m. (4) Terror By Night (Sherlock Holmes) (Family)

(5) Pearl Of Death (Sherlock 8:30 p.m.: 10 & 12) The Hanged Man (No.

classification: 15 & 71 Marooned (Unobjec-

y p.m. 12 & 27 merusing reconstruc-tionable for adults and adolescents) If p.m. (6) The Raven (Family) If p.m. (12) The Black Room (No-classification) If:12 p.m. (11) Flying Tigers (Family) If:30 p.m. (4) Walk On The Wild Side /Socrate (rassification)

(Special classification)
OBSERVATION: This film is a melo-drama developed in the sardid context of a brothel. Although the theme, redemp-tion a prostitute, is moral, numerous elements of treatment require caution for mass audiences. In order to alert and people, the distributor is advertising the

# RELIGIOUS

SATURDAY

**PROGRAMS** 

5 p.m.

THE TV MASS — (Spanish) — Ch. 23
WLTV 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: "The Holy 10:30 a.m. THE TV MASS - Ch. 10 WPLG - Fr.

Frank Cahill. 2 p.m. INSIGHT — (Film) WINK Ch. 11. RADIO

Sunday 6:30 a.m. CROSSROADS — WSHE-FM, 1035 kc.,

10 a.m. CROSSROADS — WJNO, 1230 kc., W. Palm Beach. MARIAN HOUR — WSBR, 740 kc., Boca TOTAL TO SEE IT."
SUMDAY, JULY IN

1.50 pm 10: best the Devil (Ub)ectionable in part for all 1 bits a.m. (8) Abbott and Costello in the DBJECTION: Light treatment of Foreign Legion (Family) moral tone.

10 pm (8) Master of Ballantrae (Family) pm (8) Master of Ballantrae (Family)

I p.m. (6) When the Boys Meet the Girls 1 p.m. (6) Deadly Bees (Unables-

finent (Unobjectionable for adults and 8 Mp m (IR 12) Fireball Forward (No Charter at the

11:15 p.m. (12) Seven Little Fors Unobjectionable for addiescents and adults: 11:30 p.m. (4) Ensign Pulver (Unobjec-

tionable for adolescents and adults: 11:30 p.m. (3) Blood of the Vampire (Objectionable in part for all) OBJECTION: Excessive brutality;

MONDAY, JULY 29

10 a.m. (a) Pony Soldier (Family) 1 p.m. (b) The Trap (Unobjectionable for adolescents and adults) 3.30 p.m. (10) Heroes of Telemark, part

one l'Unobjectionable for adolescents and adults) 4 p.m 15) Here Come the Helsons (Family)

tionable in part for all)
OBJECTION: Reflects the acceptability of diverce

9 p.m. (NJ. 12) Helio Down There (Fami-

II M p.m. (4) Never Let Me Go (A-1) 11. 30 p.m. (10) Fabrandest 451 (Linguise) TUESDAY, JULY 38

10 a.m. (a) The Combers (No classifica

(Unobjectionable not source)

3.35 p.m. (3) (ronoide (No classifica-3.30 p.m. (8)) Horose of Teleman, part from (Unobjectionable for adolescents and edulis

4 p.m. (5) The Boy Cried Morder (Unobjectionable for adolescents and adults) 5 p.m. (6) David and Ballianeba (Objec-

OBJECTION: Suggestive sequences 2 To p.m. (NE. 12) The Gain and The Pulpit I No classification 11 p.m. (6) Home Before Dark (Objec-

part for all) OBJECTION: Tends to arouse by a strong emotional appeal the acceptance of divorce and justification of remor

ings. It is p.m. (4) The Wheeler Design; (Unobjectionable for adolescents and

11:10 p.m. (10) Crowded Sky (Unobjec-

(Family)

8 p.m. (a) Come Fill the Cup (Objectionally)

WEDNESDAY, RILY 31

10 a.m. (a) Killer With a Silk Scarf (No incoming in part for all) Classification? 1 p.m. (6) Poor Soldier (Family)

4 p.m. (5) Stage to Thunder Rock p.m. (5) Stage to Thunder Rock p.m. (6) Fall of the House of Usher (Unobjectionable for adolescents and

& p.m. (b) Court Jesser (Family \$ p.m. (17) Born Yesterday (Object Matrix in part for all

OBJECTION: Suggestive unanions and Salegoe, few meral bone 8 30 p.m. (50) The Lest Angry Man

B.M. (S. T) The Double Man (Family) If p.m. (6) Fend Who Walked the West Objectionable in part for all OBJECTION: Self-thic sequences, ex-

cessive bratality 11:30 p.m. (4) Cry Terror Undoyed

ionable for adults! "Legs": Diamond (Objectionable in part

the life of a well-known enemy of pociety

is presented in such a way as to glamorize his criminal activities. Low

THURSDAY, AUGUST 1 for adolescents and advits!
I p.m. (&) The Climbers (No classifica-

3:30 p.m. (10) Dangerous Crossing (Family) 4 p.m. (5) Wild Wild Winter (Unobjec-

fionable for adolescents and adults?

9 p.m. (4) A Streetcar Named Desire OBJECTION: Suggestive dialogue and scenes; law moral tone

11:36 p.m. (18) Counterpoint (No

WHY IS SHE SMILING? She toils to feed the po<mark>orest</mark> poor. She lives in India. She's a nun. And she couldn't be happier. Learn the remarkable story of Mother Teresa of Calcutta. SATURDAY 7PM NTAGE SPECIA

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Generation

Is there such a thing as a Generation Gap? I would think so, especially after having listened to hundreds of parents over the past few years during seminars on adolescent crises

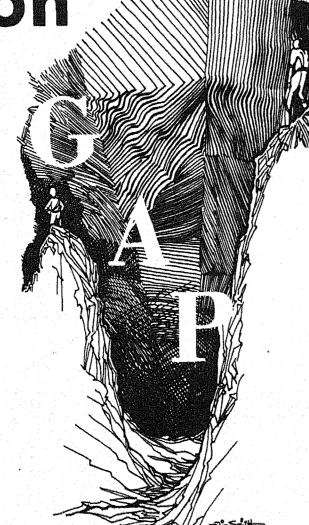
The gap was also clearly reflected in many of the young people I have spoken with or received letters from. It is a sad situation. Both the young people and their parents care about each other. Each group wants to be understood and loved by the other. Yet at times there seems to be an unbridgeable gulf between them. That's the generation gap. It is a painful reality in

And yet the matter is not as simple as all that. Distinctions have to be made if we are to understand what the generation gap is all about. I find there are actually two very different kinds of gaps between the generations. There is the personal generation gap and the cultural generation gap. Let me illustrate.

BARBARA is 19. For the past two years she worked as a laborer on a construction gang near Washington. Now she is ready to enter college as a fine arts major. She explained that she went into construction because she believes women must begin to break down the stereotypes society has imposed on them. Ideologically there is a chasm between Barbara and her dad. His political philosophy and many of his values are miles removed from Barbara's. Apparently, the two of them love to argue with each other about these matters.

In Barbara's case there is a cultural gap between her and her dad. Her attitudes and certain of her values are quite different from his. In high school she absorbed a good deal of radical literature and engaged in intense consciousness-raising sessions with her friends. As a result, she approaches many matters from a different angle than her father. And yet, there is no personal distance between these two persons. They love to argue with each other because they love one another. I've seen them shout at each other over presidential conduct, before sitting down to laugh and carry on over pizza. They seem to trust one another, because each has given the other clear signs of caring. In Barbara's case, then, there is a cultural gap but not a personal one.

Tom is 16 and a day student at a Catholic military school. Tom's values and basic attitudes appear close to those of his career officer father and of his mother



whose best friends for the past 20 years have been wives of army officers. Tom himself reflects the earnestness and dependability one might expect of an army family's son. He is also idealistic and very generous. One would judge that Tom's values, so far at least, are much closer to those of his parents than are Barbara's to hers. And yet all is not well between Tom

HIS MOTHER complained to me that Tom doesn't

"Then all of a sudden there was this chasm, a mile wide and a fathom deep, and all we could do was holler at each other from opposite sides."

know what real obedience is. He fails to come home at the agreed on time when he is out late at night. He is also getting surly and abrasive, to the point of answering his father back. Tom's father feels that Tom has had everything too easy and takes too much for granted. "Tom doesn't know the meaning of

Tom's story, however, is that his father has always treated him like an army private. At 10 it was possible to give no-questions-asked obedience, but not at 16. Tom claims his parents really don't trust him and that they always suspect he is getting into trouble. Their concern, he thinks, is not his welfare but the family reputation.

Around this family's dinner table, a visitor sees the personal generation gap at work. Politeness abounds, but there are few signs of deep caring. They don't listen to one another. They express little interest in one another's activities and concerns. In this family there is a serious personal gap between the generations, though not much of a cultural gap.

Bridges must be built from both sides. At least that was the conclusion I came to as I watched the Verrazano Bridge being built in the early 1960s in Brooklyn. And yet, bridge-building is easiest when done from the more solid and more accessible side. Though many will object to hearing it, I feel adults have the greater responsibility in the matter of building bridges between the generations. After all, they have more experience and should have greater compassion and broader understanding.

ALSO, ONE MIGHT expect adults to be more skilled at showing clear signs of caring for the young. The young need verbal and non-verbal signs of affirmation: compliments on their achievements, words of affection, interest in their ideas, and occasionally, the kind of anger that says, "I care about you enough to be annoyed at your behavior.'

The stuff out of which bridges between people are constructed is human caring. The bridges constructed of love easily span the generations. I know such bridges can span multiple generations. I have seen teens and elderly persons rejoice in one another's company and peacefully dialogue about one another's values. Barbara's and her dad's dialogues were similar, only much louder.

together in the Liturgy

By ROBERT W. HOVDA

Young and old can come

A father and son ex-

perience a lack of com-

munication, but resolve

It in this series of photos by Father Carl Pfeifer.

In her book on the generation gap, distinguished anthropologist Margaret Mead writes of young people today: "They live in a world in which events are presented to them in all their complex immediacy; they are no longer bound by the simplified linear sequences dictated by the printed word" (Culture and Commitment, p. 58).

Gene Geissler puts his finger on the same problem of communication in writing about this week's theme: "For one thing, we have come to realize that instruction and education have their limits. The intellectual approach, whatever its merits, has not been enough to make Christians out of most of us. To Christianize a generation in today's world needs something more radical - like direct experience of God and Christian

LITURGY offers commonality and reconciliation in this situation of estrangement and alienation because it is, in Eugene Walsh's words, "a body thing, not a head thing." It is an experience, not a statement: a matter of feelings as well as ideas. The new emphasis on experience, feelings, total perception, rather than merely on reason, intellectual grasp and comprehension is, therefore, most encouraging for the development of good liturgical celebrations.

Young people are not necessarily anti-intellectual. But they, simply by virtue of the fact that they have grown up with television, in a world that is one and problem-ridden, full of rationalizations and unused tools, have got themselves together to a greater extent than most of us who are older

They are more aware of the limits of reason and words, statements and propositions. They are less fearful of their bodies and their senses, and therefore more totally human. They sense, with the immediacy Mead mentions, a lot of things that they cannot for need not?) articulate: how little we have really figured out about life; how much mystery envelopes the fundamental questions; how vain are many of society's apparent goals, how many ways of percelving and touching reality human beings have at their

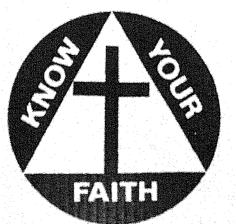
THEY CAN teach older people to liturgize and to make worship meaningful, precisely because they can teach us to loosen up, to play, to be comfortable with symbols, to stop making money long enough to look at and really see people and things. And, while verbal formulas, instruction, education keep the generations apart, liturgy can bring the old and the young together

If we think of liturgy as just another form of "religious education," we are all wrong. It is not concerned primarily with teaching a lesson or putting across a point. Liturgical celebration is that to which all "religious education" is oriented: a common experience of God's love and care and of our solidarity and liberation in God. Liturgy puts us in close touch with one another in an atmosphere of mystery and reverence. It frees us from the strictures and the structures of our daily lives so that we can laugh at them, see their vanity and frailty, and change them for

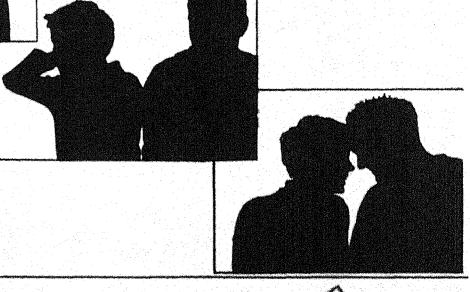
THE EXPERIENCE that good liturgy affords is far more than merely rational. It doesn't even matter whether we can put it into words. The beauty of bread that focuses our thanks and praise in memory of God's saving ceeds, and then is broken to be shared by all - our words, our verbal formulas pale beside its poignancy. Our bows to the altar and to one another, the joining of hands, the lifting of arms in prayer, the kiss of peace - these do not stop at the brain but go to the heart of every person present. They cross the lines of generations, cultures, ethnic groups, in a way that language never can

The clear message for all of us in parishes in this: young people by further reducing or eliminating liturgy's symbol and body language in favor of more words, more "explanation," more chatter - even if the words, explanations, chatter sound modern, up-todate, and with it. This fascination with oral utterance (to add insult to injury, often unprepared as well) is killing liturgy in parish after parish, indiscriminately in "conservative" and "progressive" communities.

Even the best of our words are frail and feeble compared to the symbols and the gestures and the movements and the arts and the silences without which liturgy perishes.



"It is a sad situation. Both the young people and their parents care about each other. Each group wants to be understood and loved by the other."





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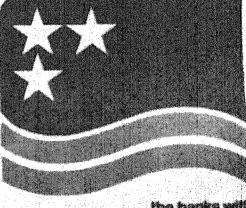
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# It was like an earthquake if you had teen kids

By EUGENE S. GEISSLER

Then all of a sudden there was this chasm, a mile wide and a fathom deep, and all we could do was holler at each other from opposite sides

Nor was whispering any better because we had lost our ability to listen to each other. The hardest thing to understand was where this chasm between us had come from, because it seemed only yesterday that we were going along blissfully side by side able to talk to each other and make ourselves understood.

Someone finally gave a name to it and called it the generation gap. It needed a new name because the old names of "growing up" and "breaking away," "declaring your independence" and "making it on your own" were all too small to say it completely, didn't have teeth enough for the big bite of new reality. "Rebellion," "revolution," "doing your own thing," "staying loose" and "playing it cool" - was more like it.

FREEDOM, sweet freedom, was the new god after the old one was dead. With the old one died duty and obedience and reverence and a standard to measure yourself against. With the new one came love and detachment and noncommitment and the measure of man within himself: "I don't feel it's right " "I don't feel it's wrong," "No one can tell me what is right or wrong," "How do I know unless I try it?" A generation without fathers, someone said, which meant no connections with the past, no ears for the wisdom of age or the voice of experience, no regard for the lessons of

It was like an earthquake if you had children in the vulnerable age brackets. If you didn't, you could brush it off and philosophize about it. It has always been like that. Parents are the most vulnerable people of all, always standing there where the earth opens up, in this case just opposite their vulnerable children.

As has been suggested, it is not to be explained by the mere and normal process of growing up and away from the family toward independence. That has been going on from time immemorial without too much convulsion. Nor is it to be explained by the idealism of youth. Every generation has had its hopes and dreams for a better world, for brotherhood, for salvation. Real democracy. real Christianity, the impossible dream of rising above the human condition to be like God is reborn in each new man and especially does it show up when man is

plain the generation gap. In desperation for an explanation I almost want to say that only sin can explain it. That sounds too easy and old-fashioned, of course, yet when I think of the divisiveness of the generation gap, the contentions, the bitterness and resentment, the quarrels and the misunderstandings . . . only sin seems a sufficient cause: the sin of the world, the sin of society, the sin of parents, the sin of the children, the evil abroad in the land. If this were a long article, I would try and name these sins because I think they can be named. But that would only be half of it.

There is another half and it is more important. What has happened has shaken us all and made us rethink our ways and reexamine our values. That is good. We have a lot to think about as part of the generation gap, and tomorrow the world will be better for it.

For one thing, we have come to realize that instruction and education have their limits. The intellectual approach, whatever its merits, has not been enough to make Christians out of most of us. To Christianize a generation in today's world needs something more radical like direct experience of God and Christian communities. The commune movement and the Jesus movement, radically conceived and notorious in their early manifestations, have been a motivation to think in new terms.

For a second thing, many of us have had second thoughts about our "permissiveness," though we never called it that. We tended to follow the advice of experts and authorities about "freedom" and "creativeness" - good things in themselves - but not as good for a child as firmness and direction, along with tender loving care, Parents should have trusted their own parental instincts more. The failure contributed to the generation gap. All the talk about "having to get my head together" by so many young people might have been unnecessary with firmer, more self-assured parents.

THIRDLY, it has reconverted many parents to the Lord. Perhaps many of the children too in the long run will turn to the Lord. There is a certain helplessness and desperation about the generation gap that has made us call on the name of the Lord in our distress. And of course the Lord has heard us like he always does when we turn to him and call upon him.



A symbol of revolution, Patricia Hearst holds a submachine gun as she stands before the seven-headed cobra of the Symbionese Liberation Army which kidnaped her and eventually converted her to its thinking apparently.

"Rebellion, 'revolution,' 'doing your own thing,' 'staying loose,' and 'playing it cool' - was more like it. Freedom, sweet freedom, was the new god after the old one was dead."

### The Holy Father





Pope Paul VI

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

# Pope warns: dangers of growing secularism threaten everyday life

VATICAN CITY — (NC) — Pope Paul VI warned thousands of pilgrims and visitors at his weekly general audience here to beware of the insidious dangers of loveless, atheist-inspired secularism in the everyday affairs of the world

Love is the basis of the Christian concept of the world, said the Pope, and Christians should never lose their deep and real sense of good and evil or withdraw from the discipline of the Bible and the cross which must guide their pilgrim steps on this earth towards salvation.

"THIS vision is composed of many aspects, among which we note one now: that of recognizing, firstly, a relative, but effective, autonomy of the profane world, a world in which religion, or rather the Church, exercises no direct power.

"Secondly, to recognize likewise the 'values' of this same profane world, the prayers, the virtues, the works, the institutions, in which it is rich and to which, in our time, with scientific studies and social-political organizations, it has given such prodigious development.

"Thirdly, we have no difficulty in recognizing that there are many conspicuous advantages toward a better adherence and more efficacious profession of our faith which may derive from modern culture."

THE POPE declared: "For that reason, no one will believe us an adversary of the principle of profane and civic progress in the world. No one will accuse us of religious integralism." in the sense of wishing to subject the natural world directly to the religious world in doctrine and practice. No one will judge us strangers to real life, or as passed by the evolution of history, or as anachronistic defenders of the past, blind and hostile to the civilization of the future."

Pope Paul referred to the gravest temptation of our time, "that of limiting our pleasure to the 'horizontal' sphere, as one says today, to neglect, to forget and finally to negate the 'vertical' sphere; that is, to fix our interest on the visible, experimental, temporal, human area, abdicating our vocation to the kingdom of God, invisible, inexpressible, eternal and superhuman."

The Pope continued: "Modern atheism has its most seductive and most dangerous roots in this option, exclusively positive in regard to the things of this world and radically negative toward religious and specifically Christian matters."

Pope Paul mentioned a few of the cliches used by atheists: Man is the supreme being for fellow man; anthropology must replace theology, humanity must take the place of the Supreme Being, God is dead for the modern man.

THE TENDENCY of thought which champions purely terrestial and human values for their own sake is called secularization, he said.

But Pope Paul warned that "If this tendency becomes isolated and breaks away from philosophic and religious bases . . . it tends to become secuarlism," the negation of every other philosophic and religious value, instead of secularization, a recognition of particular positive values.

Pope Paul said that among the dangers of secularism is that "of accepting certain social formulae such as, for example, building a system of class struggle, inevitably changing this to class hatred, and class hatred into a possible inhuman excercise in class in class power."

In the late afternoon after this audience, Pope Paul drove to his summer residence at Castelgandolfo to begin his customary two months "working vacation."

### Speaks to U.S. choirs

VATICAN CITY — (NC) — Pope Paul VI greeted two groups of singers from the United States at his general audience July 17.

Speaking to them in English, Pope Paul said:

"We are happy to extend a word of greeting to two groups of singers from the United States: the Cathedral Collegiate Choir from Philadelphia and the members of the America's Youth in Concert 1974.

"We know that both of these choirs are making tours of Europe, and we thank all of you for wishing to visit us today. During your stay in Rome you will be giving pleasure to many people, raising their minds to the things of culture and the spirit.

"And we hope that in your turn you will derive much pleasure and spiritual profit from your stay. We assure you of our prayers and we ask you to convey our best wishes to your families and friends at home."



A BLANKET on his lap to cover his arthritic right knee, Pope Paul remains seated in his car and waves to well-wishers as he arrives for a working vacation at Castelgandolfo, Italy. Earlier he had stood in the car to acknowledge

cheers from a crowd in St. Peter's Square as he left Rome. In his weekly talk to a general audience he warned pilgrims to beware the dangers of atheistic secularism.

# Pope called a 'progressive'

BOSTON — (NC) — Pope Paul VI has carried out progressive reforms in the Church, but has done so in a conservative style, and thus failed to please either progressives or conservatives. Maryknoll Father Eugene C. Kennedy has said.

In an article in the July issue of The Atlantic Monthly, published here. Father Kennedy, a professor of psychology at Loyola University of Chicago, said that the Pope "has moved at his own pace in his attempts to transform the Catholic Church, keeping an undramatic but consistent schedule aimed at long-range change both inside and outside the Vatican."

FOCUSING on the Pope's choice of the name of the Apostle Paul, Father Kennedy said that the Pope's "chief point of identification with the early Apostle may be his sense of religious tradition and his mission to transform it without destroying its riches. What the Apostle named Paul did, while mindful of his Jewish heritage, the Pope named Paul builds on, aware of the Roman Church's history, while almost painfully accepting the charge of leading it into a new age."

The priest said that the Pope "shares what theologian Richard Rubenstein calls a 'symbolic consciousness' with the Apostle Paul: he consistently does a modern thing in an old-fashioned manner, betting on the substance to endure long after its circumstances or superficial characteristics have been forgotten.

As examples of this, Father Kennedy cited:

-The Pope's travelling throughout the world "in a jet compartment at 6,000 miles an hour while attired in the ancient white cassock of his office and in the company of a retinue of aides who look as though they have just stepped out of a medieval paintings;"

-Writing "a historic letter about the modern problems of the Third World and its need for development . . in the venerable and highly stylized form of a Latin encyclical, Populorum Progressio (on the Development of Peoples)."

AMONG the changes effected by Pope Paul. Father Kennedy listed:

-Repudiating the "prisoner of the Vatican" identity by "journeys to almost all the continents;"

-Internationalizing "the consciousness of the Church in terms of its commitment to the Third World;"

-Extending the Church's contacts with non-Christian religions, "meeting with their leaders at the Vatican and strongly supporting the new Vatican office set up to for-

### Dome railing changed

VATICAN CITY — (NC) — The top-most part of the dome of St. Peter's Basilica suddenly turned for a day to a bridge-painter's orange — a mute acknowledgment of the tragic fall to death of a four-year-old girl from the dome on June 19.

Maria Pasqua Agostino, a four-year-old child, fell to her death from the cupola of St. Peter's when she broke loose from her parents and tumbled through the iron railing that has protected literally millions of visitors on the narrow edge of the cupola for centuries.

Pope Paul was so distressed at the news of the tragedy that he wanted to cancel his usual noon Sunday blessing, close aides said. However, he did appear at his window on schedule but only after visiting the parents of the dead child and lacing a rosary in her tiny hands.

The new iron railing, a glaring rust-proof orange for one day, until it was painted over in a more subdued gray, carefully closes the large gaps between the individual bars which made it possible for the child to slip through the grating and fall approximately 150 feet to her death.

As one of the Sanpietrini, or the traditional workmen who are assigned the task of maintenance of St. Peter's, said, "Lord, may this never happen again."

malize this effort at dialogue," and establishing diplomatic relations with a large number of countries that are mainly non-Western and non-Christian in culture:

-EXTENDING the Church's diplomatic dealings with Communist countries, "especially in Eastern Europe, where his version of ecclesiastical detente has resulted in improved political relationships and a broadening of rights for Catholics in those lands."

—Overseeing "a revamping of the various departments of the Church, breaking the blade of their previous power by making the top jobs into five-year renewable appointments rather than lifetime rewards for ecclesiastical civil servants."

—Introducing mandatory retirement for bishops at 75 and surprising "many powerful prelates by accepting what they had presumed were only pro-forma letters of resignation when they submitted them:"

-Taking away from cardinals over 80 their active vote in future papal elections. "thus breaking the electoral influence of a potentially powerful bloc of old-time churchmen:"

—Allowing national bishops' conferences to make many decisions "that formerly had to be referred to the home office in Rome."

Although contending that Pope Paul has "failed to win the hearts of the world's people," Father Kennedy quotes several American observers in Rome who say that he is "actually a warmer and more interested person" than his predecessor. Pope John XXIII.

Finally, the priest concludes, by appointing "centrists who will take their cues from his own style and vision" to the college of cardinals, Pope Paul "has seen to it that the important votes in the college are in the hands of men who will not depart radically from the course of change that he has initiated."

# Priesthood congress set

ROME — (NC) — A world congress for the priesthood is scheduled for September in Paray-le-Monial, France, and in Paris

The theme of the congress, sponsored by the Marian Priestly League here, is "The Heart of Jesus in the Life of the Priest and in the Pastoral Needs of Our Time." The congress marks the 300th anniversary of apparitions of Jesus to a French saint in which Jesus called for devotion to His Sacred Heart.

Special emphasis in being placed on priestly formation and pastoral life.

CARDINAL John J. Wright, an American who is prefect of the Vatican's Congregation for the Clergy, will attend and is expected to bring the congress a special message from Pope Paul VI.

Bishops around the world are being asked to delegate a priest from one of their parishes and to encourage individual priests to attend the congress so that there may be wide discussion of the problems facing the priesthood today.

Archbishop William Baum of Washington, D.C., is scheduled to address the congress on "The Heart of Jesus, Motive for Peace in the Church and in the World."

IT WAS on Dec. 27, 1673, that Jesus first appeared to St. Margaret Mary Alacoque, a nun in the Order of the Visitation at Paray-le-Monial. His last apparition to her was in

The Church set Dec. 27 this year as the occasion for the tricentenary celebrations, but the World Congress on the priesthood is being convened three months earlier to avoid coinciding with the ceremonial opening of the Holy Year on Christmas Eve.

It is scheduled to open at Paray-le-Monial Sept. 13 and the move to Paris on Sept. 17, closing Sept. 19.

# You and Your Faith

### From Sunday's Gospel

"So I say to you, 'Ask and you shall receive; seek and you shall find; knock and it shall be opened to you.' For whoever asks, receives; whoever seeks, finds; whoever knocks, is admitted."

Luke 11:9-10

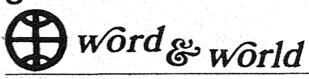
# He lost faith, hit drugs, found Jesus

By FR. JAMES BUSCH, C.P.

Each weekend at the Retreat Center, here in Space City, there is an uncanny, unpredictable, yet unmistakable awareness of the presence of the Spirit of God. His approach is not that loud, "sock-it-to-em," "do-it-or-be-damned" sort of thing, but a quiet, personal, yet discernible experience. with it, there is a deep sense of gratitude. Best expressed, perhaps, by the meaningful phrase: "It was given to me."

There was this young man, once a practicing Catholic, but he gave up on his religion. He blew his mind on drugs. Life no longer had any meaning. But something happened. He found Life. His way of telling it expresses his experience best. He gratefully claims: "It was given to me to read a passage from St. Paul, Gal. 2:20: 'It is now no longer I that live, but it is Christ who lives in me' "

Retreatants today are looking to the person of Christ. "It is being given" to them - many of them - to find Christ for the first time. They are realizing more and more that Christianity is Life. Something that is given to them through





Father James was a member of the Passionist Retreat Team at Houston when he wrote this article. He now serves at the Passionist Retreat Center in Citrus Heights, near Sacramento, California.

Christ and his Spirit. "I am come that they may have life, and have more of it." (John 10:10) Something, indeed, that

### Mass timetable 56 Dominic 7, \$ 36, 10, 11 35 a.m., 1 p.m. (Spanish) 6 and 7 36 p.m.

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timesable pubhighed the last Priday of each month Times of Masses and corrections are provided by parish rectaries.

provided by parish rectaries. The Sunday Mass schedule for the Cathedral of 52 Mary, 7306 NW Second Ave. Is as tollows: 7, 8, 9:36, 11 a.m. 12.30 (Spanish), 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m. EELLE GLAPE: St. Philip Benizi, 8:30, 10:30 and 12 hoos (Spanish). Saturday 6:30 p.m.

BDCA RATOR: St Joan of Arc. 7, 9, 10 30 a.m. and 12 mon. 4 p.m. Sat. Accessor 8, 9:30, 11 a.m. 7 p.m. Saturday 5 30 p.m. 7171 N Fed

BOYNTON BEACH: St. Mark. 8, 9.30, 31 a.m. Saturday 5:15 p.m. 5: Thomas More (5t. Vincent De Paus Seminary 8, 9:30, 31 a.m. Satur-

Say 5 p.m. CLEWISTON: St. Margaret. 8 & 12

CLEWIS ON: St. managers. 2 5 12: 15panish. Seturday 7 p.m.
COCONUT GROVE: St. Hugh., 7:38. 9:10:35 p.m. 12 p.m.
CORAL GABLES: Little Fisher: 7. 8. 9:15, 10:38. 11:45 p.m. 1 p.m.
(Spanish) and 6 p.m. Saturday 7.

p.m.
Sr Augustine; 7:30, 9, 10:20 a.m., 12:5 a.p.m. Setunday 5:20 p.m.
St Raymond, 9:20 (Spanish). 9:30, 11 a.m. (Spanish). 12:30 p.m., 6 (Spanish). 7:20 p.m. (Spanish). Setunday. 6, 7:30 (Spanish).
CORAL SPRINGS 51 Andrew.
8:15, 9:30, 10:45, 12 moon, Setunday.
6:35 p.m.

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

DAVIE: St Devis: 7 & 11 a.m. Egan's Rest Hay 84

DEERFIELD BEACH: 51 Am-Setundary 5 & 7 p.m. DELRAY BEACH St. Vincent, 6-30.

2 T.M. 11 a m. 12:15, 5:30, 7 Saturday 5 p.m. Queen of Peace: 8, 11 a.m. Saturday, 8 p.m. FORT LAUDERDALE: 51

Anthony, 7, E. 9-15, 10-30 a.m., 12 and 5-10 p.m., Saturday, 7 p.m. 51 Bernard — 2100 NW 70 Ave. 9, 10-30, 12 noon, 1730 NW 60 Ave., 5 Salurdays, J. p.m., 4:30 p.m.

1577 NW ST AVE Served Secrement & P.M. 11 a.m. 17 XC 7 p.m. Saturday, 7 p.m. 51 Comment 7 XL 9 19 30, 17 6 7

p.m. Safurday, 7 p.m. St. George 8, 9 30, 11 a.m., 12-30, 5 20 p.m. Safurday, 7 p.m. 57 Helen 7 38, 9, 10, 11 15 a.m., 12 30 5.30 p.m., Safurday 5 30 p.m. St. Jerome 8 30, 10, 11-30 a.m., 5.30 am Sahrday 7 West

12 45 p.m., 7 p.m., Sanutday, 7 p.m. Guerral Marryrs, & R. E. F. 18. 11 FORT LAUDERDALE SEACH, SI Park & & V.M. Dam, 17 Man.

5.30 p.m., Saharday, 5.30 p.m. St. Sebastion (Herber Beach): 4. 9.32, 11 a.m., Saharday, 7 p.m. E.G. NJ, 11,15 a.m., 12,16 + p.m., Saturday, S. 7 p.m. St. Charles Barraman, 9, 10,36, 12

mon, 54 6 p.m. HALEAH: Immaculate Conception, 6:30, 8. 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Set. 6 p.m., 7:30 p.m.

St. Benedict: (Palm Lakes Elem. School) 8, 9, 10, 11, 12 (Spanish, Sat. 6 p.m. (English). St. Cecilla: 8, 9, 10-15, (English) 11:30a.m., 1.6:30.7:30 p.m., 5at 5.7

p.m. 51. John the Apostie: 6, 7, 8, 9, (Spanish), 10:15, 11:35 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish)

HIGHLAND SEACH: St. Lucy, 8:36.
10, 11 a.m., 5 p.m., Seturday, 5 p.m., HOBE SOUND: St. Christopher, 7, 9, 10:30 a.m., Set. 8:15 p.m., HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:36 a.m., 7 p.m., Saturday 5:36 a.m., 7 p.m., Saturday

Little Figurer: 7, \$ 15, 9 30, 10 45 a.m. 12 5:30 p.m., Sahorday 5:30 p.m. Matterity: 7, 8, 9:15, 10:30, 11:45 a.m.,

1. 5. 7 p.m., Sahurday, 1. 7 p.m. 51. Bernaderte: 7.25. 9. 10:30 a.m., 12. 6 p.m. Sahurday 6 p.m. 51. Benifisce: 7 p.m., Sahurday (765) Johnson 5t.) 8. 9. 11:30 a.m. (Pines

HOMESTEAD Secret Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m., Saturday, 6 p.m., Saturday, 6 p.m., Saturday, 6 p.m., 10, 11 a.m., (Spanish)

INDIANTOWN: Hody Crops, F a m. SMOTRY S D.M. JENSEN BEACH: St. Mortis

(Chapel of Fia. Inst. Tech.) 9:30, 11 Sat 5:30 p.m. Community

JUNO BEACH: St. Paul of the Cross. (Volunteer Fire House, U.S. 1) 7:32.5 18:36 a.m., 17:0000.45 m.

377-30.7 (2004)
31971ER St. Jude. 8:30, 10:30
a.m., 5:30 p.m., Saturday. 7 p.m.
KEY 915CAYNE: 51. Agnes. 8:30, 10
(Spanish) 11:15 a.m., Saturday. 5:30

1 ARELIE Comment Heaven Sam LAKE WORTH: St. Luie, 7, E. 9:15. 10-20 a.m., 12 noon, 6 p.m., Saharday Secred Heart: 7, 9, 10-30, nose, Set. 6

LANTANA: Holy Spirit, 7, 9, 10:32, 12 noon, 5 p.m., 6 p.m. Saturday, 5:30, 7 p.m.

LIGHTHOUSE POINT: St. Paul the Apostie, 7:30, 7:10:30 a.m., 12 noon. Saturday, So.m. MARCO & F.30, 11 a.m., Sat. 5 10

IMARCO Reach Hotel). MARGATE: St. Visicent, S. N. N. 15. 11 Th a my Sathernitary & a m MIAMI SI Aparea 8 30 9 45, 11, 12

(Spanish)
Mamil Coral Park High.

31. Bronden: 6.30, 8. 9.15. 10.30,

31. 63 a.m. (Spanish) 1, 3.30, 6.45,
(Spanish) and 8 p.m. Sehurday 5.30,

6.85 p.m. (Spanish)

Assumption of the Biessed Virgin. (Ukrainien) 5.30 and 10 a.m. Corpus Christii: 7, 8, 9-15, 10-30 (Spanish) 5.30 (Spanish) 5.30 (Spanish) Saturday 6

S p.m. (Spenish), Security, 5 p.m. Hilly Reductor: 7, 16 p.m. Meleite Mission, 2024 SW Third Asc. D.Mam.

Our Lady of Divine Providence (Seminole Elect School Set 8 p.m., Sunday: 9-30, 11 p.m., 12 noon St. Catherine, E. R. 13 Ma.m., 12 moor Set, # p.m. St. Francis Xavier: 7 and 10 a.m.

Sat 5 p.m.

31 Johnson, (1993 SW 200 St. 10, 17 37. John Basco Mission, 1301 W. Flagter St., 6:30, 11:36 a.m., (English) 7, 16. 1, 6, 7:30 p.m., (Spanish) 5aturday 6 p.m., (English); 7 p.m. (Spanish) 7:30 n.m. (Spanish) 5.20, 12 (Spanish) 7:30 n.m. (Spanish) 5.30, 12 (Spanish) 7:30 n.m. (Spanish) 5.30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m. \$6. Kieram: (Assumption Academy) 7:30, 9:30, 10:45 a.m., 11 (Spanish) 5. 7 p.m. (Spanish), Sat & p.m. 51. Martha: 11650 Biscayne Bivd., 8:30, 16, 11:30 a.m. 12:30 p.m. (Spanish), Saturday, 5, 8 p.m.

(Spenish), Saturday, & 7.36 p.m.

St. Joachim, 11990 SW 200 St., 10, 11

Lappensen...
13. 26 m. 2. 8 9 30, 11 a m... 12 36 5:36 and 7 c m. (Spanish) Sahurday 7:30 p m. 51 Mchael 7:4 (Polish), 16, 11;15 a m. (Spanish) 7:2 26, 6 and

7-15 (Spanish) Saturday & 32 8 p.m. 51s. Peter and Paul. 7:35. 9:35.

515. Peter and Paul 7 Ja. 9 Ja. 18 Ja. 5 Ja. 18 Ja.

53. Timpotry 7, 8, 9, 19-30 p.m. 17 neon (Spanish) 7 p.m. Saturday 6-30 p.m., 7,30 p.m.

St. Thomas the Apostie: 7:36. F. IG. Il a.m., Il IS and a.p.m. Saturday 5 30 s.m

54. Vincent de Paul, 2100 NW 101 st., 7, 10:30, 12, 5 p.m. (Spanish), 7 p.m. Sat & 30. 8 p.m. (Spanish).

MIAMI BEACH ST Francis OF 6 p.m. (Spenish) Seturday, 7. 8 p.m. (Spenish)

5r Joseph 7, 8, 9 30, 11 a.m., 17 30 and 5 30 p.m., Saturday 5 30 p.m. 51, Mary Mapdalen, 7 30, 8 45, 10. 11-15 am 12-20 and 6 pm . Saferday, 4 p.m. St. Patrick: E. Y. 10 M. 12 & 7 p.m. (Same out | Saturday, 1 38, 7 5 FT

SAIAMI LAKES: Our Lady of the Lakes, 7, 4, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5

MEANN SHORES. St. Rose of Larra 7, 8 38, 19, 11:30 a.m., 1 p.m. (Spanish) & p.m., Sahurday, 7 p.m. MIAMI SPRINGS Biogued Trinity 6. 7 15. 10-30 a.m., 17 noon 5. 30 and 7 p.m. (Spanish), Saturday 7 p.m. MIRAMAR 51 Barmalamare, s. 45. 7.45. 8.10 15.10 mam. 17 Marce 7 p.m. Saturday 7 p.m. MODREHAVEN St. Joseph 10

MAPLES: 31 Ann. a M E 9:30. 11 am. and a p.m. Sahuray i p.m. St. William. (Seapare School) & \$35, 11 a.m. HARANIA DI Am, Ham IDM. Igm Dam. English Sat Iam.

NORTH MIAMI: HER FAMILY \$ 30, P.45, II a.m.; 12:15 and 6:30 p.m., Salurday, 6-30 p.m. St. James, 6-30, 7-30, 9, 10-30, 12-1

p.m. (Spanish) and 5-30 p.m. Salur-day 6-45 p.m. n. 7, 8, 9, 15, 10, 30 a.m., 12 NORTH MIAMI BEACH SI Lawrence S 11, 1230, 4:30 p.m.

Saturday 5:30 p.m.

St. Basil (Byzantine) 8 a.m. and NORTH PALM SEACH: St. Clare, 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 5:30 p.m.; Saturday, 5:30 p.m.; OPA LOCKA: Our Lady of Perpetual Help. 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m.; Saturday 6 p.m.

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

PAHOKEE: St. Mary, 11 a.m. PALM BEACH: St. Edward, 7. 9. 10:30, 12. 5:30, Salurday, 5:30. PALM BEACH GARDENS: St. Ignatius, 8, 9, 11 a.m. Saturday 5:30 p.m. Rectory.

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

p.m. Holy Rosary: 7, 8, 9:30, 1) a.m., 12 15 and 5:30 p.m. Saturday, 7 p.m. 51, Richard, SW 144 St. & Old Curler Rd. 8:30 a.m., 12:30 and Saturday 6

PLANTATION: Sr. Gregory, 7, 8, 9 30, 71 a.m., 12:30 and 6 p.m. Saturday 5, 7 p.m., POMPANO BEACH: Assumption, 7. 8. F. M. 12:15 p.m., 5:30 p.m., Satur-

5. 20 p.m. 5. 30 p.m. 5. 5. 50 p.m. 5. 5 furday 5. 30 p.m. 5. 5 Coleman: 6. 30, 8, 9: 30, 11 a.m., 12: 15. 5: 30 p.m. 5 atterday, 7 p.m. 5 d. Elizabeth: 7. 30, 9: 30, 11 a.m., and 52: 30 a.m. 5 atterday, 7 p.m. 5 atterday, 7 p.m.

54 Gabriel: 8.9:30, 11 a.m. and 12:30 p.m. Saturday, 5:30 p.m. St. Henry: 9, 10, 11 a.m., Sat. 5 p.m. Northeast High School

m.: 12:15 and £ p.m. Saturday, £

51 Louis 8 9 30 11 a.m., 12:30 and 6 p.m., 7 pm. (Spanish) Saturday, 5:30 p.m. 5 10 p m STUART: St. Joseph 7 30, 9, 16 30

a.m., 17 noon, 5:30 p.m., Saturday 3:30 p m. TAMARAC St. Malachy: 7, 8, 9:15, 10:30, 11, 45 a.m., 5:30 p.m., 5at. 5:35

WEST HOLLYWOOD St. Stephen 7.8.9.16.11 a m . 12.15 and 7 p.m. 5at 7 p.m. WEST PALM BEACH SI John Fisher & III II noon and a p.m.

Saturday, 6: 39 p.m. 51: Juliana, 6: 30, 8: 36, 15, 11 a.m., 12: 15, 6: 7 p.m. 15panishi, Saturday Here Name of Jesus E # 10 10 a.m., 12 hoon and a p.m., Saturday 7

51 Ams 7. 8 15, 9 36, 10 45 am 12 moon and 1:30 p.m., Saturday, 5:30

ON THE KEYS

BIG PINE KEY 52 Peters Church. to a m. 12 soon Salurday. 7pm. 8 a.m. Sugarical Key, Fire Drot. KEY LARGO: St. Justin Martyr 8:10, 10:30 a.m., Sat. 5 p.m. KEY WEST: St. Mary, 7: 8:30, 10, 11:15 a.m., 5:30 and 7 p.m., (Spanish), Saturday 7:30 p.m. St. Bede: 9:30, 11 a.m., and 7 p.m., MARATHON SHORES: San Pablo 8

and II a.m., Salurday, 7 p.m. PLANTATION KEY: San Pedro, 2:30, 9 and II a.m., Salurday, 7 p.m.

# Prayer Of The Faithful

## Seventeenth Sunday of the Year July 28, 1974

CELEBRANT: Our Lord has just instructed us in the Gospel on how to practice the art of arts, prayer. He has shown us the importance of going beyond saying words on our lips to having a deep confidence in our heavenly Father. In that confidence we now ask, seek and knock.

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

COMMENTATOR: That your Holy Catholic Church living a new life in Christ may be counted with Abraham's ten just men to save the world from the destruction of Sodom and Gomorrah, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the heads of State throughout the world give a better example of honesty and integrity and that they may find solutions to the pressing problems of the poor, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we ourselves may learn by persevering practice how to pray so that we may receive in ever greater abundance the Holy Spirit, we pray to the Lord.

PEOPLE: Lord, hear our prayer. COMMENTATOR: That the Holy Year may be successful as a time of reconciliation of men with God, reconcilia-

tion of men with one another, reconciliation with ourselves,

let us pray to the Lord. PEOPLE: Lord, hear our prayer. COMMENTATOR: That His people may be preserved from the horrors of war, protected from hurricane and

drought, we pray to the Lord. PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, even though we often forget it, we really cannot live without You. Please pour out on us the Holy Spirit of Your Son that we may think what is right and act accordingly. We ask this in Christ's Name.

PEOPLE: Amen.

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comes undeserved: "We can't even say his name, except in the Spirit." (1 Cor. 12:7) All one can say: "It is given to me" with a "thank you" in one's heart.

The Spirit of Christ is opening retreatants' minds to look at Christ as Someone in their lives to whom they want to relate; whose viewpoint they wish to know; whose values they care to assimilate. Through reading the gospels and their shared faith with others, they are finding great interest in Jesus Christ as man. Of course, there is no denying the divinity of Christ. But they feel a corrective need of removing the many distortions concerning the Mystery of Christ. They are learning to live with mystery - and liking it; to live more by faith in Christ. In fact, no one can full understand what it means to be divine.

Christ simply reveals that through Him man can become more fully what he is and even more - a son of God in Him who is the only Son of God. Whatever may be said about the ambiguities of Bonhoeffer's thought, he was not too ambiguous when he wrote: "One is not a man in order to be a Christian, but a Christian in order to be a man . . . Since God became man in Christ all thought about man without Christ is a barren abstraction.

Concretely, existentially and sacramentally, the approach to Christ's divinity is through his humanity. Vatican II was most clear and insistent on this truth: "Only in the mystery of the Incarnate Word does the mystery on light . . . By the revelation of the mystery of the Father and His love, Christ fully reveals man to himself and makes his supreme calling clear . . . He who is the image of the invisible God (Col. 1:15) is himself the perfect man." (Church Today, Art. 22)

While retreatants are not overly enthusiastic about the Jesus movement, they do not dismiss it. They hope that it is not just a passing fad. They understand that the movement is meaningful to a lot of people and to a tired culture. The fact that so many frustrated, disillusioned people can reach into the gospels and touch Someone who can give meaning to their lives confirms their own faith in Jesus Christ. Indeed, what kind of Christians are they, if they too are not moving toward Jesus - if they too are not finding Jesus Christ as a real Someone in their lives!!! There is always that searching question, confronting anyone who calls himself Christian: What difference does Christ make in my life?

Here at the Retreat Center in Houston that question is faced. Each retreatant is given the opportunity to decide what answer he is going to give, and having given the answer, he must decide what difference this makes in his life. The Spirit of Christ is busy helping the retratants to decide. And it is with a "thank you" in the hearts of our Texan retreatants that they are finding their faith in Jesus Christ revivified - a faith that is based on conviction and free choice. "It is given to them" to have that conviction about what Jesus Christ is and the free decision to put Him at the center of their lives in the midst of a believing, worshipping community which is the Roman Catholic

# Weak father-image shown as a cause of addiction

Approximately after 1945-46, illegal drugs became more available: therefore, the majority of addicts today are young people in their teens and early twenties. They do not have to go far to find drugs. The drugs come to them early and they start by occasional use, and as tolerance and desire for a better high increases, so does the need for more drugs.

It is peculiar to our understanding, but too many people never consider a person an "addict" unless he begins shooting drugs into his veins. Once this occurs, there seems to be no doubt as to his identity as a drug dependent. Not only is the user developing a tolerance to the drug, he is also developing a tolerance to his new self-image.

IF HE cannot develop his tolerance to the negative social and self-image aspects of regular use, he may stop. If he is hospitalized or jailed for drug related crime, this serves only to reinforce his poor self-image as an addict, and once treated as one he will act as one. He now belongs. He has finally achieved status within a deviate population. Therefore, not only is he addicted to the drug, he is also addicted to the negative identity of drug subculture.

Breaking him from the first drug addiction is relatively simple; he will be drug free, yet not drug abstinent. The difficult task is to break him from the negative identity of the drug subculture and alter his self-image. When that occurs, and a new positive identity is established, then and only then can the addict be cured.

What is the addict seeking? First, he prefers the negative identity to role confusion. One of the underlying causes of this lack of identity and lack of realistic levels of hope in long range goals is inadequate masculine identification. If one were to ask him, he will tell you he is a loser or a loner. He has no roots, and reaches for acceptance through conformity. A non-user has his family for support and security. This, as a rule, is not true of the user. Family security does not exist and he has to look for other ways to find himself. When his confidence and self-esteem are crippled and he becomes ineffective in his family position, he may turn to drugs as a solution to his problems.

IN HIS book, Overcoming Drugs, Donald Luna lists as causes of drug use: boredom, curiosity, kicks, loneliness. peer group pressure, escape, availability, and rebellion; and, with a few, desire for intellectual experience. There is more to it, though. Before the first use, many of the drug dependents are not socially adequate and have a poor selfimage. One large study has shown that there is a dominant mother and this dominance may be the result of an absent father or a father who is present in the family circle. physically and financially, but not emotionally. It was found that usually there was no relationship, or a negative relationship, between the user and his father.

Erickson in his book, Childhood and Society, feels that if the social and mental stages of childhood are well resolved. finding a successful identity should not be difficult. By identity, it is meant having a sense of direction, standards and self-worth; to know where you're going and "where you're at." Lieberman feels that the reason the male child has no identity is that the father is a "cop out" figure, i.e., unintentionally absent because of divorce, job, or other activities which prevent him from fulfilling the responsibility of raising the child to the best of his abilities. He, the father, runs away and hides in excessive work, alcohol, outside organizations, or even by leaving the family unit altogether.

A study to bear this out was done by Lieberman. He interviewed adolescents, age 15-21 addicts, and non-users whose itelligence was good. When asked to name the most important adult figure in their circle, the father was mentioned in 46% of the non-users and only 23% in the users. In the drug user group, only 8% attended religious services with any regularity, whereas in the non-user, 46% attended church regularly and usually with their parents. In the user group, 69% claimed to have gotten their own way whenever they persisted, against 8% in the non-user group. It is typical that in the user group when asked for future goals, they wanted to be counselors in drug rehabilitation centers, or try to go on to college and become psychologists.

THERE WERE other points which were most illustrative. When asked who made the decisions around the house, 39% of the user group said the father "when he's around." In the control group, 85% felt that the father was the decision maker. When asked to name the person in the family with the most authority, 54% of the users said the mother, whereas 100% of the non-users said the father. Nearly 80% of the control group indicated a close-knit home. In Lieberman's study, the drug dependent showed a missing father figure every time.

alcoholic father was frequent; ignoring the family was next; three fathers worked 18 hours a day; and there were quite a

### GROUND FLOOR OPPORTUNITY.

A CHALLENGE - OUR WORK IS NO BED OF ROSES! One need be dedicated as to principle as well as will to advance, and have ability to lead and train others. PART-TIME to start leading to AREA-MANAGEMENT exclusivity. Commission, with advances, only until qualified for DRAW. Attested good character a MUST, with strong desire to help the Church thru the written apostolate. Our product is the ST. ANTHONY MESSENGER, the awardhome telephone from listings supplied.

WE ARE PARTICULAR IN OUR CHOICES. However, handicapped are welcome, and age, education are not factors. Join others throughout the country with up to 40 years experience in this vital work. Expenses, insurance, pension, bonuses are among fringes offered right persons. own apostolic goals to FR. PETER B. WIETHE, OFM, few fathers who were "addicted to their work", and so forth. Lieberman's studies showed that in nearly every case of drug dependent boys, the father has "copped out", perhaps intentionally or unknowingly, and the boys have a negative relationship with their father, or no one with whom to have a

It would seem that the presence of a strong father figure, especially before and during a boy's adolescence, is a requisite for a good identity.

HERE ARE some rules found in the Narcotics Control Digest. Some have always been present, others are new. They indicate 15 tested ways to "encourage your child to use

- 1) Never eat together as a family.
- 2) Never have family traditions which occur weekly. monthly or annually that children can look forward
- 3) Never listen to your children talk at them, but not with them
- 4) Never let your children experience cold, fatigue, adventure, injury, risk, challenge, experimentation, failure, frustration, discouragement, etc.
- 5) Teach them to "do as I say not as I do."
- 6) Leave the responsibility of spiritual training and development to the schools and church, but don't teach them at home
- 7) When confronted with the choice of whether spending time or money on a material pursuit or a family activity, always choose the material object
- 8) Expect your child to achieve, to win, but don't teach him the principles of life, of living. Let him learn them on his own.
- 9) Take a "pick up pill" in the morning, followed by a "relaxant" at night.
- 10) Undermine the role of the father in the home; never

trozen toods

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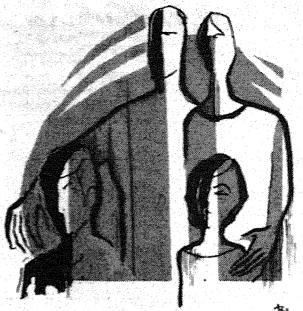
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have the father's influence in the home; stay, together for the sake of the children, or better yet get a divorce.

- 11) Keep your home atmosphere in a state of chaos.
- 12) Don't let him take any responsibilities.
- Always solve his problems make his decisions.
- 14) Be too busy with business, civic or social life to spend time with your children, or if you do have time spend it together . . . watching television
- 15) Don't teach them while they're young. Wait until they are old enough to learn and decide right from



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# Here's how to plan for hurricane winds

Largo and high tides and winds along the coast line of Dade, Broward and Monroe emergencies only. Jammed Counties.

Since that time many new residents have moved into the firemen, doctors and Red area from cities and states Cross Disaster Units. If damwhere hurricanes do not occur and even longtime residents telephone system to report inhave in many cases become complacent about taking pre-tric, gas, water and telephone cautionary measures when a service. Utility companies severe storm or hurricane is have plans for complete serimminent.

Following are the preken when the Weather Seradvises you to do so. You ing and time in which to

Check candles, lamps and flashlight batteries and bulbs Be sure you have extra batteries and bulbs. Use flashlights if possible. A gust of wind might upset a lamp or candle and cause a fire. Be sure all fire extinguishers are ready for use. Use extreme caution with emergency lighting or cooking flames to avoid fire bazards.

Check emergency cooking facilities and be sure adequate fuel is on hand. Lay in a supply of canned foods and milk. Electric service may be damaged or shut off as a safety precaution when winds reach hurricane force.

Conserve refrigeration. Turn your reirigerator and freezer to a colder setting. Open only when absolutely necessary and close quickly. Both will stay cold much longer if these precautions are taken. Well-constructed and insulated home freezers. if well filled with food, will maintain food preserving temperatures up to 48 hours

Fill the gasoline tank of your automobile. It may be impossible to get gasoline after the storm.

If you have sick people in your home who are unable to care for themselves, be sure to make plans to move them to a place of safety. Although your home may be normally safe, an ill person might be adversely affected by emergency burricane conditions. If in doubt as to the necessity for moving such sons or as to the proper place to which they should be moved, consult your physician.

Your water supply may fall. Sterilize your bathtub and other containers by scrubbing throughly, then saturate a cloth or sponge with ordinary bleach and swab the container Let it dry, then fill with water. Protect your alth. Boil water before nking

Remove or lash awaings and close shutters. If you are boarding up, use strong lumber and nail securely. Brace French doors, Collect and place in-doors loose objects such as garbage cans, yard tools and porch and lawn formiture

While storm winds blow, stay inside. Keep a door or window open on the side away from the wind. Be quick to close it if the wind changes direction and open one on the other side. If the storm center passes your area, there will be a caim period or bill lasting from several minutes to half an bour. Wied and rain may completely cease, but do not be fooled. Do not go out. The wind will resume from the opposite direction, often with greater force than before

After the storm, be enutious of every move. Do not touch fallen or low hang-

It's been nine years since ing wires of any kind under in force since 1957 are urged Hurricane Betsy lashed the any circumstances. Avoid to stay where they are as the east coast of South Florida puddles with fallen wires in with winds at the eye as high them. Watch out for weakened as 120 miles per hour in Key limbs, porches, bridges and so forth which might collapse.

Use your phone for switchboards may prevent emergency calls for police, age is wide-spread, do not use terruptions in individual elecvice restoration.

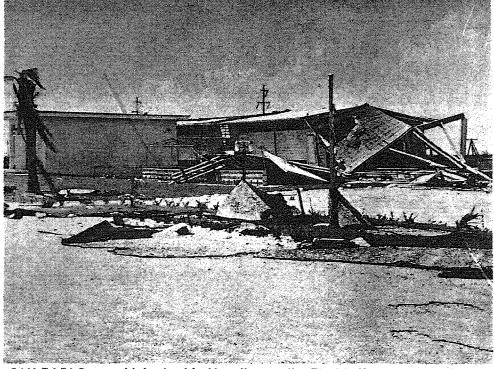
RESIDENTS OF HI-RISE cautions which should be APARTMENTS. CONDO-MINIUMS & HOTELS

People residing in newer will usually have ample warn- hi-rises built to meet stringent South Florida building codes

safest possible place to be when a tropical storm threatens this area. In a severe storm you would be safer on the 3rd or 4th floors and above.

As a matter of fact, with passage of contemplated legislation, hallways of many of these same buildings designed to withstand high winds and water surge may be designated as temporary refuges for less lucky neighbors living in much older or one and two-story buildings.

It is important to remain calm. Do not panic and join thousands clogging dangerous roads and causeways. Simply keep away from glass areas such as sliding doors.



SAN PABLO parochial school in Marathon on the Florida Keys was one of many buildings partially destroyed by high winds of Hurricane Donna which devastated that community late in the summer of 1960.

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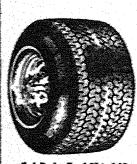
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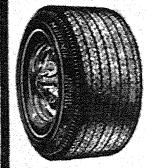
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WHAT BIG EYES YOU HAVE! The largest living bird is the Ostrich, attaining a height of eight feet. But this bird also claims eveballs measuring two inches across, nearly the diameter of a tennis bail! The Ostrich is the only bird with two toes, one much reduced in size, suggesting that, in time, it will have a one-toed foot like a horse. leet-footed, the Ostrich can run as fast as 35 miles an hour. The egg of an Ostrich is big, too. Measuring 5 to 7 inches across, and if you like them hardboiled, cook for 40 minutes! i Palm Bea 21 Royal Palm Beach Florida Exits 36





DATES OF VACATION

# Can you canoe? It's available now

By JOAN BARTLETT

· The end of July is the expected date when the new Charles H. Topmiller Tropical Canoe Base will be fully operational for the use of both Scouts and non-Scouts.

contact Mary Anne Hinman, versity for the spring Southeast Regional Office of semester Cliff also attended NYPLC. P.O. Box C. Epiphany School and is a Pascagoula, Miss. 39567; or call her at 601-762-4019.

Locally, several things

### **YOUR CORNER**

The Base, located on the are coming up. 6.000 acre McGregor Smith Scout Reservation at Inverness, in Central Firoida, was dedicated earlier this month and is named in honor of of former South Florida Council president Topmiller

Ralph Renick, current president of the South Florida Council, announced that the facility will be able to accommodate five canoe trips a week, involving about 500 youths per summer. The Base will eventually be operated on a year-round basis, he said

The canoe trips, with 8man crews, go through the 112 miles of the Withlacoochee River Canoe Trails system.

For more information on how you can be involved in a canoe trip, contact Samuel Wampler, Director of Camping for the South Florida Council of the Boy Scouts of America, 2960 Coral Way. Miami 33145. The phone number is 446-8431.

 If you aren't interested in roughing it in a canoe, you might be interested in attending the National Youth Pro-Life Coalition youth caucus for the Southeast Region Aug. 9-11 at a youth camp outside Nashville. Tenn.

The purposes of the caucus are to bring together youth leaders throughout the region; to encourage new leadership: to discuss organization; and to discuss the various fields of pro-life activ-

The NYPLC is an organization made of youth pro-life groups throughout the United States, and includes active members in the South Florida area.

program for young adults nings ages 18-25 is being held at St. Thomas Aquinas High School, attend and participate. Play Fort Lauderdale. Similar begins at 12:30 p.m., with air-conditioned programs are being held every few weeks for both high school students and young day for the annual CYO adults - watch this space for Leadership Training Confenotice of them.

Those who don't want to pedal further details out there, can ride a bus which . The next Search program

young adults are invited.

The group is also planning Activities Office. a trip to Disney World the . One of the biggest CYO 987-5098 in Hollywood.

in June, 1973, was named to Aug. 8.

For more information, the Dean's List at Tulane Unimember of Epiphany parish Good work, Cliff!

 On the sports scene, the CYO summer sports program But no matter how smooth I continues with the "Big 3" softball tournament to be held they wouldn't listen to the fact in any high-browed society at St. Timothy Field, SW 54 St. and 102 Ave., Sunday, Aug. 4.

The format is a single elimination tournament with Now I got them steadily This weekend, a Search all games lasting three in-

> All CYO's are invited to registration at noon.

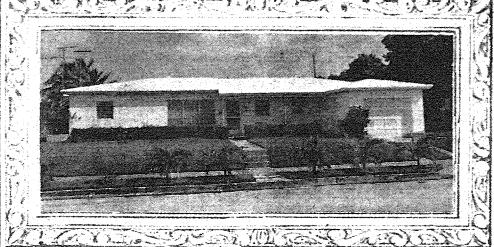
· Saturday, Aug. 3, is the rence. It will be at St. Stephen · A bike hike to Matheson Parish Hall, Hollywood The Hammock is on the agenda for conference is for all officers St. Timothy CYO'ers Sunday, and committee chairmen of rag Aug. 4, along with an all-day CYO groups. It begins at 9:30 picnic. Bike riders, meet at a.m. Call the Youth Activi-St. Timothy Church at 8 a.m. ties Office, 757-6241 for

leaves the church at 10 a.m. will be held at St. Joan of Arc . The North Dade School, Boca Raton, the week-Catholic Young Adults are end of Aug. 9-11. All people having a Mass Saturday. July who are juniors in high school 28. at St. Maurice Church, or up are invited to apply for Fort Lauderdale, at 6 p.m. All the Search. Applications can be obtained from the Youth

weekend of August 3. For events of the year is the Third more information, call Ro. Annual Archdiocesan CYO 754-3830 in Miami: or Marie, trip to Disneyworld Sunday, Aug. 18. Information and · Another honor for a registration sheets have been former Christopher Colum. mialed to all CYO groups; bus High School student: Clif. they must be returned to the ford B. Hogan, who graduated Youth Activities Office by



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### Repeat Business Proves Kool-Tite **Customers Are Pleased With Coating**

MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the Cesarini Home, 7421 N.E. 8th Ave., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, they contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the file. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coating are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained. "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us . . . it is not available in any stores or from any other roof cleaning firm. Kool-Tite specializes only in the finest roof cleaning, sealing and coating Financing available.

The Dameans

# Accept yourself—and laugh

Working-at-the-Car-Wash-Blues

Well I had just got out of the You might not believe that it's pressin' blues. county prison Doin' ninety days for non-sup-

Tried to find me an executive

position

talked

that I was a genius.

The man said we got all that we can use,

depressin', low down mind messin', workin'-at-thecar-wash-bines.

Well, I should be sittin' in an

office in a swiveled chair, talkin' some trash to the secretary

Sayin' "Hey - now momma, come on over here."

Well 'stead, I'm stuck here rubbin' these fenders with a and walkin' on them soggy old

with them steadily depressin'.

low down mind messin', workin'at-the-

car-wash-blues.

You know a man of my ability he should be smokin' on a hig

But 'til I get myself straight I guess I'll just have to wait in my rubber-suit rubbin' these cars.



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Depending on what you mean by "living" of course.

If standard of living means something more to you than plastic, Porsches and Pierre Cardins . . . may we suggest you consider the priesthood when choosing your life's work?

There's a lot to be said for a standard living whose standards are above what many people call living.

For a life style that isn't a style . . . but a true commitment to people instead of to things.

If you think this may be a job with your kind of standards, get in touch.

WRITE TO: Rev. John D. McGrath Director of Vocations 6301 Biscayne Boulevard Miami, Florida 33138 Telephone: 757-6241

true but workin' at this end of Niagara Falls is an undiscovered Howard

Hughes. So baby don't 'spect to see me

with no double martini, Benes

'cause I got them steadily depressin', low down mind messin', workin'-at-thecar-wash-blues.

(by Jim Croce. (c) 1973, ABC Records, Inc.)

real cut-up, a fun-loving. a down-to-earth flavor that problem is your unwilling meant it to be buty.

self occasionally. If you take and doing them well.

Well all I can do is shake my yourself too seriously, you're apt to get the "steadily de-

The whole problem stems from your self-image. Like the guy in the song, you would like to be an instant success going immediately to "an executive position

It's all very lunny, but only because this is the way many people think of themselves. More than just a few suffer from the "steadily depressin', car-wash-blues "At some time in our lives, most of us have experienced a very Jim Croce must have been real feeling of inferiority

When you find it imposdevilish kind of a guy. This sible to match an exaggersong, along with countless ated image of yourself, you others that he has written, has feel worthless. The basis makes it a funny song. Some ness to admit who you really lines are classical humor. Al- are. Knowing who you are ter a while, you wonder means being aware of your whether Jim wrote it as a joke talents, weakness and limitaor whether he might even tions. When you have a true have been serious. Perhaps be picture of yourself, you will know that you cannot do Maybe it's funny because everything perfectly this you see a lot of yourself in it. makes it possible to accept do-And it's good to laugh at your- ing the things that you can do



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# Young, young-at-heart flock to hear folk group

on your brother . .

Strains of the lilting folk tune ring from the wooden rafters of the church, packed with a variety of radiant people from infants to senior citizens.

In four short weeks, the 7 p.m. Sunday evening worship at St. Stephen Church has taken on a new face, thanks to the efforts of a group of young people in the parish who have established a folk Mass group.

BEGINNING AS a small group of friends, mostly from CYO, the players and singers now number approximately done this all by themselves," 15, with new members joining he said. "We have tried startombardo, the CYO'er who they always faded away. was instrumental in starting the folk group.

young people to come, and to said. stay afterward for CYO meetcordion player and Archdiocesan CYO officer said.

on Sunday nights since we started, and the CYO has adddecide to stay for meetings after Mass.

The new crowd of Sunday night churchgoers is not limited to teenagers, though; the young-at-heart of all ages are flocking to the evening

MANY young couples are now bringing their small children to the Mass children who normally would spend the hour in the nursery.

The children really enjoy it, and they are very well behaved instead of having to stay in the 'crying room, Maura Fayuzza, CYO advisor,

I know, because now I bring mine to the folk Mass and they love it!"

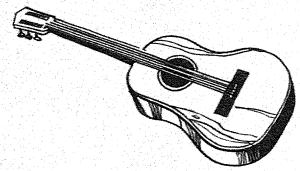
RESPONSE to the music mostly soft folk of the type played often in folk Masses has been very good, with attendance at the evening Mass rising considerably since the group started playing, said assistant pastor Father

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"Come on people, now, smile works with the youth group. voices, accompanied by the "The kids have really church organ, the folk group



very week, according to Jim ing such groups before, and Mass.

But this group is really hard to get people to stay until enthusiastic - they practice "We wanted to start a for three hours at a time! I youth Mass, to encourage the think this one will last," he

THE ONE criticism of the ings," the state champion ac- music was heard by Maura, who was entering the church behind an older couple the se-The church has been filled cond week the folk group played.

The couple turned around ed many new members who to leave after seeing what they called a "rock group" playing.

> "I explained to them that it was a folk group and told them I thought they would like it. The woman agreed to stay and said she'd tell me afterwards if she liked it, but she said not to expect her to look favorably upon it.

> "AFTERWARDS, she came up to me with a big smile and said. It was beauti-

> > Composed of guitars,

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has added a new dimension to

the conclusion of the parish

the end of Mass, now they in-

sist on staying until the group

finishes singing the last song

of the church!" Maura

now have a church full of sing-

ing people - it's wonderful!"

remarked.

we just can't get them out

"The best thing is that we

'Where before, it was



# Having a ball

PLAYING their own version of water polo as part of their activity schedule, young people have fun at a CYO day camp in Ontario. The camp offers summer programs for children from Toronto's inner ci-



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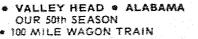
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# Festival de San Juan Bosco este Fin de semana

# Espera el Papa que Hispanos sean Pilares de catolicismo en E.U.

Suplemento en Español de \*VOICE

**BREVES** 

Miami y el Mundo

católicos hispanos sean los comunidad católica en el pais Hablando ante los 100 conferencia organizada por la arquidiócesis de Los Angeles para desarrollar un programa de pastoral para los hispanos. Monseñor Jadot declaro que durante sus recientes conversaciones con el Panaen Roma, el Sumo Pontifice le expresó su gran interés en la comunidad de habla hispana en los Estados Unidos. La conferencia. segun un experto que participó en ella, podría convertirse en un modelo para el desarrollo de programas pastorales en todo

dias 27 y 28 de julio tendrá NCCW. lugar el Festival Anual o Tómbola de San Juan Bosco.

Tombolas Anuales hacen próxima excursión a Disney posible que programas de World señalada para el avuda a necesitados así domingo 4 de Agosto. La como programas de excursión se efectuará para orientación para la la recaudación de fondos para juventud. También las el Circulo de Escuderos 1572, obras de construcción y que el Consejo auspicia. El expansión de la parroquia y las reservaciones deben son posibles gracias a la hacerse inmediatamente. generosidad de todos los "Recomendamos a todos los que contribuyen a la que no han asistido a las oficina parroquial. Habrá la vez que cooperan con el nolas.

vacación por la Biblia se Escudero Jefe, Juan Carlos ofrecerá en el Seminario St. Alvarez, al teléfono 634-9546, John Vianney (2500 SW 87 o Miguel García, teléfono 643-Ave.) del 5 al 9 de agosto 1429. comenzando a las 8 p.m. auspiciado por la Liga Familiar de la iglesia de St. Agatha. Las cinco noches de los libros, las tierras, y el reuninos del Noreste se mensaje de Jesus. v se reunirán en Octubre en mensaje de Jesus. v se Albany, N.Y., para continuar ofrecerá en inglés v español. la promoción de un programa simultaneamente. Todos los participantes compartirán en hispanos en los Estados una jornada de café y confraternidad cada noche en organizado por la División la cafeteria del seminario. Los temas en español serán ferencia Católica de los desarrollados por los padres Estados Unidos. Florentino Azcoitia. Juan Sosa, Carlos García. Monseñor Agustín Román v el Biblia.

hasta que duela" para Padre Haring.

SAN FERNANDO, Calif. resolver los graves proble-NC - El Arzobispo de mas del hambre en el mundo. Jean Jadot, delegado "Los pobres son la esperanza apostólico en los Estados de la humanidad y también de Unidos, declaró aqui que el la gente de América, quienes Papa Paulo VI espera que los deben ver en ellos la cara de Cristo hambriento", declaró pilares de la acción y la la religiosa. La Madre Teresa fundó una orden religiosa dedicada a servir a los más participantes en una desesperadamente pobres y moribundos, y trabaja en

El comité ejecutivo del Consejo Nacional de Mujeres Católicas (NCCW) reafirmo su oposición a la propuesta Enmienda Constitucional para la Igualdad de Derechos (ERA), y pidió a sus miembros que inicien actividades contra la ratificación de la medida. ERA destruirà leves existentes que favorecen y protegen a la mujer, y traeria cambios "drasticos e insidiosos" que amenazarian la estructura de la vida familiar en el país. Durante los próximos según el comité ejecutivo del

El Consejo Nuestra Señora de la Caridad de Lo recaudado en las Caballeros de Colón anuncia entretenimientos para Circulo de Escuderos," dicen toda la familia y comidas típicas cubanas y espanolas.

Circulo de Escuderos," dicen los organizadores. Para más información y para hacer las reservaciones, por favor de ponerse en contacto con Francisco Echeverria, al "Un recorrido de teléfono 681-5579, con el

> WASHINGTON - (NC) Los católicos de habla Unidos. El Encuentro es

señor José M. Fernández. El Haring, un teologo alemán, tequesta en el Robert King expresó su sorpresa y High Park. Durante estos O'Dea recaba la participación reprobación ante los informes dias se acampó al aire libre y de sus feligreses hispanos en según los cuales han nacido los cub-scouts participaron en esta cinco noches con la tres bebés concebidos en carreras, concursos de nudos tubos de ensayo en Europa y comidas y una fogata al aire Fertilización artificial es una libre. El Pack 575 de San WASHINGTON - (NC) forma de manipulación de la Peter and Paul ganó el La Madre Teresa de vida humana, según el Primer Premio por su Calcuta, India, presentó teólogo. Los experimentos en representación (Skit) durante testimonio ante el Comité de la fertilización en tubos de la fogata, el Tercer Premio Relaciones Exteriores del ensayo son un campo en que en el concurso de cocina y Senado y pidió a los norte- la ciencia no puede continuar además el Segundo Lugar americanos que "no pierdan sin la contribución de los entre los ocho Packs que la oportunidad de entregar filósofos éticos, según el acamparon. Un gran triunfo



puertorriqueño, quedora grabada para la posteridad en el Parque que lleva su nombre en el area de Wynnwood, Miami. A la ceremonia de dedicación del Parque Clemente en Miami vinieron la viuda del deportista y el Gobernador de Puerto Rico Rofael Hernandez Colón. Entre las autoridades locales figuraban el Gobernador de la Florida, Reubin Askew, y el Alcalde de Miami Maurice Ferre. En la foto, el Arzobispo Caleman F. Carroll al impartir la bendicion al final del acto.



El Gobernador de la Horida, Reubin Askew, el Alcalde de Miami, Maurice Ferré y el Gobernador de Puerto Rico, Rafael Hernandez Colon, durante la dedicación del Parque

Con la Señora Viuda de Roberto Clementte, el Consul de

Nicaragua en Miami, Luis De Bayle, devela una placa que Nicaragua afreció en reconocimiento al "gran departista que en gesto humanitario ofrendo su vida en mision de ayuda para las victimas del terremoto que azoto a

# Ex miembros de Juventud Católica que contribuyen a la que no han asistido a las Tómbola. Las papeletas se excursiones anteriores que pueden adquirir en la aprovechen la oportunidad a de Cuba organizan reunión aquí

Un grupo de antiguos dirigentes de la Juventud Católica Cubana está organizando una reunión de miembros de esa organización para celebrarse en Miami los dias 17 y 18 de agosto.

Leticia Alberiche y

Anita Barquet, ex dirigentes de la Juventud Femenina de Acción Católica Cubana expresan que la idea de unas 'vacaciones federadas en Miami ha recibido una calurosa acogida dondequiera que ha llegado la noticia. Hemos recibido numerosas llamadas de los ex-federados de Miami e innumerables cartas de aquellos que se encuentran en otras partes."

\* \* \*

El Pack 575 del colegio San Peter and Paul (Cub-Scouts) participó los pasados dias 19, 20 v 21 de Julio en el El Padre Bernard Cub-O-Ree del distrito para este Pack.

Ya los planes de los actos que pensamos tener en agosto van concretándose". expresa el ingeniero Juan Berastegui, uno de los ex miembros de la Juventud Masculina de Acción Católica que está trabajando en la coordinación.

El sabado, 17 de agosto. a las 6 p.m. misa concelebrada en la Ermita de la Caridad. El principal celebrante será Monseñor Agustin Roman y concelebrarán todos los sacerdotes que en algún momento trabajaron en Cuba en el apostolado de la juventud. Ese mismo sábado, a las 8 p.m. banquete de confraternidad en el Hotel Everglades.

El domingo. 18 de agosto, a las 12:30 p.m. almuerzo campestre en los terrenos del Colegio Sagrado Corazón (Carrolton), 3747 Main Highway, Coconut Grove.

Para la reunión del domingo 18 se está organizando una exposición de fotos de actividades de la juventud católica en distintas partes de la isla ("Memorias de una Vieja Cámara"). Las organizadoras de la exposición piden a cuantos conserven fotografias de alguno de esos actos las envien a Teresita González. 1337 W. 49 Place.

Hialeah, Fla., 33012. Los interesados en mayor información pueden 0192; ó a Wenceslao Ortega. llamar a Samuel Diaz, 558-



# Ratifica Oposición al Control estatal de nacimientos

mundo entero. La Iglesia propios hijos. tiene conciencia de esta

La cuestión demográfica está impongan a las parejas una cional para estudiar el (FNUAP), organismo creado a brindar especial relieve al consideraciones estadísticas preocupando seriamente al limitación coercitiva de los problema demográfico. Ha en 1967 y actualmente Año Mundial de la Población, o cálculos técnicos. Es el

realidad. Pero se opone a que habrá de celebrarse en para las Actividades en el trializados.

Para el mes de agosto ción de las Naciones Unidas países altamente indus-iniciativa de las Naciones del hombre lo que está en sean los gobiernos quienes Bucarest un congreso interna- campo de la Población

sido convocado por la Funda- sostenido por un grupo de que celebramos en 1974 por ideal mismo de la vida futura

El congreso está llamado

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nadas a sembrar una suerte de "terrorismo de conciencia", para obligar a para que los gobiernos intercontrol efectivo de población. Y por si esto fuera poco, se están difundiendo gratuitamente toda clase de preventivos y anticonceptivos, llegándose hasta la directa esterilización del hombre o de la mujer, cuando no a procedimientos directamente abortívos.

### CLARA POSTURA DE LA IGLESIA

Desde que la Iglesia tomó conciencia del problema demográfico no ha cesado de coacción de cualquier tipo protestar contra toda forma que sea, y a veces al engaño de control ejercido por los para intervenir en el proceso poderes públicos sobre los de la vida de un ser humano. o padres. Ya desde Pio XII el problema fue planteado en de los padres, todo ello con sus términos reales, desta- miras a reducir el crecicando las connotaciones miento de la población. Tales politicas y implicaba.

Episcopal Latinoamericano biológica" (CELAM), que, rechaza tajantes:

obispos, demanda una serie responsabilidades que deben asumir todos los hombres, pero en particular. los padres de familia y quienes ejercen los poderes públicos. A los primeros corresponde cumplir una

cuestión.'

"Por ello rehusamos. notar la evidente diferencia como cristianos, plantear el entre países económicamente problema de la explosión desarrollados y los que aún demográfica en términos inadecuados; por ejemplo. Pero junto a estudios pensar el ideal de la vida serios están divulgándose humana como el nivel numerosas estadísticas desti- obtenido por la sociedad de consumo, creadora de necesidades artificiales que hacen olvidar otras necesidades los esposos a que limiten al más radicalmente humanas. máximo el número de sus como la solidaridad. Igualhijos. Se presiona además mente rechazamos que este problema sea juzgado desde vengan directamente en un la defensa de la hegemonía de los poderosos, los cuales no quieren ser cuestionados por las masas, hambrientas tal vez, pero siempre masas y dotadas de poder. Por ello, negar el derecho a la vida a seres humanos mientras se refinan instrumentos bélicos para causar la muerte de otros, es la más horrenda de las hipocrecias".

A continuación el documento episcopal lamenta "el recurso a la fuerza, a la en la capacidad procreadora sociales que procedimientos. que arrebatan a los padres la Recientemente fue dado a libertad y la responsabilidad. conocer un documento los convierten, por lo mismo. elaborado por el Consejo en objetos de manipulación

'Un problema real, grave cualquier tipo de coacción y urgente, como es el de la miento de la población si se plantea desde el egoismo mundial. El documento, o la ambición de poder. El contiene algunas denuncias futuro construido sobre esas particularmente claras y bases no será un futuro humano. Por el contrario El respeto a la dignidad purificado nuestro corazón de las personas, dicen los con la doctrina, los ejemplos la gracia del Señor



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El público aprecia algunas muestras de arte moderno en el nuevo museo del Vaticano. Unas cuatro mil personas visitaron diariamente los distintos museos y galerias del Vaticana durante el invierno, pero la asistencia ha decaido en el verano.

Hasta el 30 de septiembre se ofrecerán horas adicionales para beneficio de los turistas. Al fondo se destacan dos pinturas de Bernard Buffet



La suya o la que — siempre en orden moral - se suscite en medio, hallara aqui nuestra respuesta. En su consulta no omita nombre y apellido. Si lo prefiere contestaremos al seudónimo para reducir el alto creci- población, puede ser falseado que nos indique. Escriba a: VOICE, P.O. Box 1059 Miami.

# ¿Qué son indulgencias?

El Año Santo ha traido a colación el tema de las indulgencias. En efecto, todas las publicaciones católicas han informado que el Papa ha concedido indulgencias especiales para la oportunidad. Pueden ustedes explicarme en qué consiste exactamente una indulgencia y en que se diferencia del perdon que se otorga en la confesión?

Indulgencia es "la remi- propietaria sino como merecida por los pecados, condonación, remisión que la Iglesia anuncia y concede en nombre cuerpo mistico de Cristo. de Dios y en virtud de indulgencias, son términos Cristo". La Iglesia la anuncia intimamente unidos. Para como portadora que es del entender el último, es mensaje evangelico de salva- necesario pasar, aunque sea ción y de liberación (Lucas 4. someramente por los otros 18 y la concede, no como tres.

sion de la pena temporal ministro del perdon y de la

Año Santo, conversión,

### **ORACION DE LOS FIELES**

DECIMO SEPTIMO DOMINGO DEL AÑO (28 de julio)

CELEBRANTE: Nuestro Señor nos ha enseñado en el Evangelio como practicar el arte de las artes. La oración. Nos ha mostrado la importancia de la oración y la confianza en nuestro Padre Celestial. En esa confianza, ahora le pedimos, le llamamos y le buscamos.

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

1. Que tu Santa Iglesia Católica, viviendo una nueva vida en Cristo, se cuente entre los diez justos de Abraham para salvar al mundo de la destrucción de Sodoma y Gomorra, oremos al Señor.

2. Que los jefes de estado de todo el mundo den mejor ejemplo de honestidad e integridad y que encuentren soluciones a los apremiantes problemas de los pobres. oremos al Señor.

3. Que nosotros mismos aprendamos a rezar con perseverancia, para recibir con más abundancia la luz del Espiritu Santo, oremos al Señor.

4. Que el Año Santo alcance el éxito de lograr la reconciliación de los hombres con Dios, y la reconciliación de los hombres entre si y la reconciliación con nosotros mismos, oremos al Señor.

5. Que el pueblo de Dios sea librado de los horrores de la guerra, protegido de los huracanes y las inclemencias del tiempo, oremos al Señor.

CELEBRANTE: Padre Celestial, aumque a veces lo olvidamos, nosotros no podemos vivir sin ti. Por favor. danos el Espírito Santo de Tu Hijo, para que pensemos y actuemos rectamente. Te lo pedimos en el nombre de

Cristo. PEFRIA: Amén

Al anunciar el "don de la indulgencia", el documento de la Sagrada Penitenciaria Apostólica dice que ha sido concedido "para confirmar el espiritu de reconciliación v renovación propios de este

Lo más importante en la economia cristiana es una auténtica conversión a Dios según el Evangelio. Es a lo que tiende el Año Santo tanto en el orden personal como conversión y reconciliación El cristiano tratará, pues, en este año de "pomer su casa en orden". Cosa ardua y dificultosa. porque aunque el hombre se suele ser imperfecta.

Pero en esta tarea, el hombre no está solo. No es bien la rama de un árbol vivo. o mejor todavia un miembro del Cuerpo mistico de Cristo. Una misteriosa solidaridad lo une a todos los demás miembros en el bien, como participación vital de la gracia y por tanto de los méritos de Cristo. Esta participación este intercambio o "transfusión" de ayuda reciproca entre todos los miembros se realiza porque "todos somos un solo cuerpo ... y miembros el uno del otro (1 Cor. 12.27). Esta solidaridad y participación vital hace que los miembros más santos obtengan gracias y dones de conversión y de parificación para los menos santos.

Por otra parte la función perdonar los pecados, sea significa la remisión total Cristo y instituida DOT

otorgada a su Iglesia, interviene también en la economia paternidad responsable. A los del intercambio entre los poderes públicos, por su parte miembros del Cuerpo garantizar el marco en el que mistico. Por eso, después de se pueda realizar la vocación perdonar los pecados en el humana, elaborando políticas sacramento de la penitencia, de población para adecuar los la Iglesia, por el mismo recursos al número de "poder de las llaves" (Mat. habitantes y ofreciendo 16. 19), siempre ha entendido estructuras en las que sean y entiende que puede ayudar a posibles justas relaciones de sus miembros más nece- producción y consumo de sitados con el don generoso de bienes, y viable la particila "remisión de la pena" de pación política de los los pecados, o si se prefiere ciudadanos; condiciones con una aplicación de la todas ellas de una vida digna gracia purificadora de Cristo y humana. El problema que actua en la comunión de demográfico no se reduce a los santos mediante la indulgencia.

En el caso del Año Santo. la indulgencia plenaria es el signo y el medio de la remisión total del pecado y de sus una hoja solitaria sino más consecuencias interiores. La obtienen todos aquellos que apartándose de todo "afecto al pecado", se dejan renovar plenamente en Cristo por la gracia del Espiritu Santo. Esos "signos" o condiciones requeridas para ganar la indulgencia son las impuestas por la Sagrada Penitenciaria Apostólica y concretadas por los episcopados locales.

Brevemente: en el sacramento de la penitencia se perdona el pecado como ruptura del hombre con Dios. se establece la reconciliación del pecador con el Padre. Pero persiste la pena temporal del pecado. La indulgencia, gracias a la aplicación de los méritos de Cristo, de la Santisima Virgen y de los santos, elimina "atar y desatar". de también esa pena temporal o del pecado.

Miami. Florida/THE VOICE/Friday. July 26, 1974 Page 21

# Format for reciting rosary unchanged

sent to the U.S. bishops by the publicly. National Conference of Catholic Bishops (NCCB) here.

Sarv

He sent along with the let-John Carberry of St. Louis, requests for experimentation

The traditional format for the committee that prepared the on an action by the Concilium rosary - three parts of five U.S. bishops' pastoral on Our of the Legion of Mary in Dubdecades each, with medita- Lady, "Behold Your Mother." tion on the traditional 15 my- explaining that the pastoral steries - is not to be changed letter was not intended to in- cilium authorized the Legion when the rosary is recited itiate changes in the format of of Mary in the United States publicly, according to a letter the rosary when it is prayed to experiment with a four-de-

toral letter "did contemplate tional groups of mysteries en-In a brief letter Cardinal further development in pri-John Krol of Philadelphia, vate recitation of the rosary and the Mysteries of Oblation NCCB president, explained to of various mysteries." Cardi- (or Offering), the bishops that a clarifica- nal Carberry wrote. "This With a tion was needed because "in was intended and suggested to sary and five sets of myrecent months there have give greater flexibility and steries, the total number of been a number of requests for freedom for personal medita- mysteries under the proposed permission to experiment tion but always within the experiment would have been with the format of the ro- framework of the traditional 15 mysteries.'

ter a statement by Cardinal Carberry's explanation, the hoc committee that had draft-

WASHINGTON - (NC) - former chairman of the ad hoc seemed to be based primarily lin. Ireland.

In February 1974 the Concade rosary in place of the Paragraph 97 of the pas- usual five, and with two addititled the Hopeful Mysteries

With a four-decade ro-

Cardinal Carberry said it According to Cardinal was the consensus of the ad

AHERN

ed the pastoral letter, that "the pastoral letter on Our Lady did not intend experimentation with new mysteries in the public recitation of the rosary.

"Actually," he continued, in accordance with the recent directives contained in the (Vatican's) Directory on the Pastoral Ministry of Bishops any change in the mysteries of the rosary is and to take place without consultation with the episcopal conference and the Holy See.

He quoted a portion of the Vatican directives which said that appropriate consultation was required for any such change "in view of the universal use made of this

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# Greets cardinal, age 90

VATICAN CITY - (NC) - Pope Paul VI, enroute to his summer residence at Castelgandolfo July 17, stopped off briefly at the home of Cardinal Alberto di Jorio to wish him a "happy birthday for tomorrow" (July 18). The cardinal, a native of Rome. is 90 years old.

R. JAY

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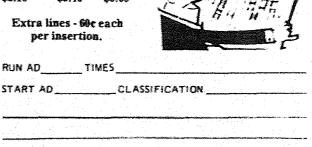
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