

THE VOICE

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MASS UNDER THE STARS is celebrated by Father Trevor Smith of Epiphany Church at a home Mass sponsored by one of the parishioners who invited neighbors and children who spread out beneath the mango trees in the backyard. The Mass was photographed and will be on television. More pictures and details, Page 7.

Pope urges Palestinians to 'look to the future'

VATICAN CITY — (NC) — The time has come for Palestinians, "who for years have been living under inhuman conditions," to look to the future, said Pope Paul VI in a letter to Msgr. John G. Nolan, president of the Pontifical Mission for Palestine, to mark the 25th anniversary of the mission's creation.

Referring to the activities of the mission "established with admirable foresight and in a spirit of charity . . . by Pius XII," Pope Paul said in his letter, dated July 16:

"WE HAVE followed with personal interest this activity in the various forms which it has taken to meet the grave and multiple needs of the refugees, often in coordination with the activity which other organizations, including those which are not Catholic, have commendably carried out.

"The work of the Mission for Palestine has been one of the clearest signs of the Holy See's concern for the welfare of the Palestinians, who are particularly dear to us because they are people of the Holy Land, because they include followers of Christ and because they have been and still are being so tragically tried."

Expressing his sympathy for the suffering of the Palestinians and his support for "their legitimate aspirations," the Pope continued:

"MAY OUR paternal solicitude bring

comfort and encouragement, especially to the refugees, who for years have been living under inhuman conditions.

"Unfortunately such a state of affairs has produced in many Palestinians a sense of frustration and, in some, such anguish and desperation as to move them to acts of violent protest which with sorrow we have been constrained strenuously to deplore.

"It seems to us, nevertheless, that this is the moment for all Palestinians to look to the future with a constructive, united and responsible attitude, as the hope becomes ever stronger that their particular problems will be discussed and that a solution to them will be found during the current general negotiations for peace in the Middle East."

THE POPE spelled out what the future would hold for the Palestine mission should a solution to the immediate refugee problem be reached.

"Our mission for Palestine is thus about to be faced with a compelling task. In addition to continuing its assistance, without distinction of nationality or religion, to those who have suffered or are suffering in any way as a result of the repeated conflicts which have devastated that region, the mission must expect new tasks.

"It will have to expect, in the situation which is now evolving, to contribute to projects of aid, of rehabilitation and of development for the population of Palestine."

At "unusual" man who was ahead of his time in using the press for the work of evangelization.

This was the description of John J. Ward given by Archbishop Coleman F. Carroll during the Funeral Liturgy celebrated for the founding editor of The Voice Tuesday in St. Rose of Lima Church.

THE ARCHBISHOP was the principal celebrant of the Mass for Mr. Ward who was 75 when he died last Saturday of pneumonia. Concelebrating with the Archbishop were Msgr. T. Noel Fogarty, V.G., pastor, and Chancellor of the Archdiocese of Miami; Msgr. Bryan O. Walsh, pastor, St. Martha Church; Msgr. John Nevins, pastor, St. Louis Church; and Father Michael Quilligan, assistant pastor, St. Rose of Lima Church.

Msgr. Patrick J. O'Donoghue, pastor, St. Mary Magdalen Church, also participated in the Mass from the sanctuary. Father Frederick Brice was master of ceremonies and two of Mr. Ward's sons, Paul and James, served as lectors. Sister Joyce LaVoy, O.P., chairman of the Archdiocesan Commission on Liturgical Music, sang during the Mass.

Mrs. Harriet Ward, the widow, was joined in presenting the Offertory Gifts by four of their sons, two daughters, and a grandson.

REVEALING to the congregation that Mr. Ward had been a friend for 40 years, Archbishop Carroll pointed out that "in all that time he was a dedicated newspaper man, first in the secular press, then in the Catholic press in Pittsburgh, and then in the Catholic Press in Miami."

The Archbishop reminded the faithful present that this is the year when the Holy Father has called on all of us for a Holy Year of renewal and reconciliation and for evangelization through the media.

"The late John Ward fulfilled in a manner ahead of his time the work of bringing to others the teachings of Christ and in doing so used the media he loved so much, which he loved so well that whatever he did he did well," the Archbishop declared, adding that in looking over early volumes of The Voice in his library the first edition of The Voice was "very creditable, very worthwhile and very praiseworthy. During the eight years that Mr. Ward was the editor The Voice carried out the words of the Holy Father to make the teachings of Christ known, the Archbishop added.

"FROM the first day that The Voice was printed it emphasized the rights of the individual, the rights of the working man and his right to join a union if he so desired, - the

Archbishop continued. "Mr. Ward was a Christian and a Catholic who was greatly concerned for the less fortunate of his brethren.

"I recall very well in Pittsburgh when he was a member of St. Bernard's parish and met with his pastor every Tuesday to outline plans for the next Sunday's bulletin. He had his own paper in his own parish using it as a media to teach and it was read by everyone in the parish. All the while he was concerned and very effectively so with the news in the diocesan paper — in the work of evangelization — the work of making known to Catholics and to those in the community the teachings of Christ. He didn't have to be reminded, as we have been recently by the Holy Father, that we should consider in this day and age the social sins of which we are guilty — the failure of social justice," the Archbishop stated.

Reiterating that Mr. Ward was engaged "solely in the work of evangelization of the Church," Archbishop Carroll emphasized that the importance of the press and the influence of the press were never forgotten by the first editor of The Voice. "It is a powerful instrument of which very few editors are aware," the prelate continued. "Mr. Ward always was. From the very beginning The Voice became known as one of the best Catholic newspapers in the U.S."

Archbishop Carroll called on the faithful present to take up the work of evangelization in their own neighborhoods, by their example and teaching. "This is what Mr. Ward did in all his years with the press," he said.

IN HIS homily, Msgr. Fogarty, pastor of Mr. Ward, reminded the congregation that "death is not a bewildering mystery to those who like John Ward have been listening and accepting and by their life work transmitting God's communication to mankind, no one who hears Christ say to us humans 'I am the Resurrection and the life, whoever believes in me even though he dies, will come to life.' We will hear in a few minutes the Church in her Liturgy assure us that the sadness of death gives way to the bright hope of immortality, that for the Lord's faithful people 'Life is not ended but merely changed', that when the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven."

He noted that those familiar with the life of John Ward know that he dedicated his life to the goals of Vatican Council II long before the document on the Catholic Press was issued.

Continued on page 22



JOHN J. WARD

First editor of the Voice, John J. Ward, 75, dies



Architect's conception of the new St. Paul of the Cross parish center for which ground was recently broken in North Palm Beach. See story on Page 2.

ESPAÑOL

Páginas 20 y 21

THE VOICE

THE VOICE, P.O. Box 38-1039, Miami, Fla. 33138

Ground broken in N.Palm for St. Paul parish center

NORTH PALM BEACH — Groundbreaking ceremonies for St. Paul of the Cross parish center and rectory were recently held here on AIA south of Lost Tree Village.

Father Charles Sullivan, C.P., pastor, turned the first shovelful of earth for the first parish buildings assisted by Msgr. J.P. O'Mahoney, P.A., pastor emeritus of St. Edward parish, Palm Beach and Msgr. Bernard McGrenehane, V.F., pastor, St. Edward's.

The newest parish center in the area will be set to-

wards the rear of the property in a section heavily wooded with oak trees and sabal palms leaving the front portion of the property clear for a future permanent church.

According to architect, Richard Baker of Fort Lauderdale, the auditorium area of the structure will seat about 250 persons and is multi-purpose which can be used as a Church Nave or social hall. When the permanent church is built this building will be used solely as a social hall for parish functions and the rec-

tory will remain intact.

Of Spanish design using clay Spanish barrel tile on the Mansard roof, the building will feature Spanish stucco on the exterior walls and old brick piers at the window and door openings. The structural system consists of exterior walls of concrete columns, beams and concrete block with a roof system of steel joists and a preformed fiber roof deck.

The new parish center is expected to be ready in time for Christmas Masses.



THE DEPARTMENT of Health Education and Welfare held briefings at the University of Miami this week on proposed changes of Title IX dealing with sex discrimination in schools and colleges. Present to make Catholic views known in areas such as government underwriting of abortion and discrimination against non-public schools were Janet Phillips (above left) of the Right to Life Crusade, and Magaly Liaguno, president of the Spanish Right to Life Committee. At right is Thomas Horkan, executive director of the Florida Catholic Conference.



BREAKING GROUND for the new parish center of St. Paul of the Cross in North Palm Beach were Father Charles Sullivan, C.P., pastor; left; and Msgr. Bernard McGrenehane, V.F., pastor St. Edward Church, Palm Beach. Standing behind them is Msgr. J.P. O'Mahoney, P.A. pastor emeritus of St. Edward parish.

Give unborn right to live under law, author urges

Special to the Voice

ORLANDO — Every state needs a strong pro-life contingent in order to effect ratification of the human life amendment by state legislatures after it is passed by the Congress the executive director of the National Right to Life Committee told the board of directors of the Florida Right To Life group here.

SPEAKING at the July 21 meeting, Ray White, author of "Getting Things Done," pointed out that Congressmen are against the use of tax dollars to finance abortions. He believes that the only effective manner by which abor-

tion will be defeated is through a constitutional amendment which "would give personhood to the unborn child."

In the opinion of White, who has served as executive director of National Right to Life for two years, the average American mother is only now becoming aware of what abortion is all about. "They have been busy rearing their children," he said. "Terminology such as 'termination of pregnancy' or 'interrupting pregnancy' have duped many Americans."

"The American mother," White declared, "finds herself now reading about abor-

tion and she knows it is against the traditions of America as well as against her own morality. You can't tell a mother the fetus growing within her is not a person. She can feel the movement."

White believes a constitutional amendment will be passed by Congress and that three-fourths of the states will ratify that amendment. But in the interim, he added, it is expected that about one million babies will be aborted.

DISCUSSING the charges recently leveled at the March of Dimes charging the organization with allegedly financing programs dealing with abortion, White explained that, "As far as we have been able to learn, the March of Dimes does not directly support institutions or physicians who advocate abortion. The problem has occurred when money is given to colleges or institutions for research on birth defects and some of the researchers in their private practice advocate or are involved in abortions."

White said that churchmen must take the leadership if a constitutional amendment is to pass, noting that so far they have not exercised leadership and initiative in this area. "Their support throughout the nation will be required if legislatures are going to ratify the amendment," he declared.

Right to Life group to host Jax meeting

ORLANDO — Florida's Right to Life groups will be hosts during a southeast regional convention of the organization scheduled to be held in Jacksonville in the Fall.

Mrs. Jodie Breakiron, Duval County Right to Life, will serve as chairman of the regional convention of pro-life groups expected to attract hundreds of persons from 10 southern states.

According to Mrs. James Doyle of Maitland, Florida representative on the national board of directors, a "Celebration of Life" gala will emphasize the beauty of life, children and family. One of

the primary reasons for the gala will be present the organization as a "mainstay of human life and human dignity and emphasize the necessity of the family for the growth of human relationships."

During the one-day meeting directors voted to realign the state organization. Each of the three Florida regions would form a board of directors with one representative from each affiliate. Of these, five will be appointed to the Florida Board of Directors. Each of the 22 Right to Life chapters in the state including five in the Archdiocese of Miami must approve the proposal.

Mass to honor St. Ignatius

Archbishop Coleman F. Carroll will be the principal celebrant of a Mass of Thanksgiving to honor St. Ignatius Loyola, founder of the Society of Jesus, at 1 p.m. Sunday in Gesu Church.

Jesuit priests from South Florida will join the Archbishop in the concelebration of the Mass.

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EATING OUT OF HAND — A caretaker in Louisville's Zoomobile program feeds a carrot to a goat during a stop at St. Augustine Parish. The goat was so interesting to the little girl at right that you might say she was eating out of its hand.

Abp. Sheen to appear on TV again

TOLEDO, Ohio — (NC) — Archbishop Fulton J. Sheen, whose network radio and television sermons have drawn millions of listeners and viewers over the decades, will return to television here this fall with a 13-week series on Toledo's WGTE-TV.

The 79-year-old retired bishop of Rochester, N.Y., who now lives in New York City, said he was doing the programs "because I have concerns about the country. I felt I made a positive contribution in the 50s and 60s, and I feel I may be able to do so again."

THE SERIES, entitled "What Now, America?" will be aired by the educational television station on prime time, beginning in October. Station officials hope it will be picked up on the Public Broadcast Service (PBS) network and shown on other educational stations around the country.

Renick to address prayer group

An unusual gathering of business leaders meets every month for a breakfast where "men can experience the reality of what Jesus Christ means in their lives."

Thursday, August 8 at 7:30 a.m., the group will hold its monthly meeting at Miamarina, with television newscaster Ralph Renick as the guest speaker.

The Miami Christian Leadership Prayer Breakfasts were begun in 1970 as "interdenominational, non-political, non-theological, non-threatening" meetings, where men could discuss the role of Christ in their lives, according to a spokesman for the steering committee.

The idea was initiated in Washington, D. C. in 1940 when Abraham Vereide, a Norwegian immigrant to the United States and a former circuit riding Minister, brought some leaders of government and industry together for prayer. In 1942, he persuaded several legislators to organize the Congressional Prayer Breakfast. Then President Eisenhower established the Annual National Prayer Breakfast in 1953 which has continued to expand and this year had over 25,000 leaders from all walks of life.

In the Fall of 1970, Bill Meadows, a Miami attorney, Charles Babcock, Jr., and Fred Roach, both Miami business leaders, got together to plan the first Miami Christian Leadership Prayer Breakfast along similar, but not identical lines as the National Prayer Breakfast. After talking, they decided it would be more effective if they formed a steering committee made up of business leaders to give the movement direction. The steering committee included Charles Babcock, Jr., Dick Burr, Alvah Chapman, David Hume, Bill Meadows, Allen Morris, Ralph Renick, David Rinker, Fred Roach and Judge Sidney Weaver.

Delegates of 27 nations to attend scout meeting

Fifteen North and South American members of the hierarchy are expected to participate in the Ninth Inter-American Scout Conference being held for the first time in the U.S. Aug. 5-9 at the Hotel Carillon, Miami Beach.

Archbishop Coleman F. Carroll of Miami will welcome delegates and be host to visiting prelates during a dinner.

Under the auspices of the Boy Scouts of America, the conference, which will attract almost 200 delegates from 27 countries, has been slated for the Miami area because of the many Latin American residents now in South Florida.

THE THIRD Inter-American Episcopal Scout meeting for national chaplains of the Scout movement will be held in conjunction with the four-day conference.

In giving his blessing to the meeting Pope Paul VI invoked the assistance of God upon all those participating "so that through the application of principles of scouting they may ever more deeply understand and put into practice those lasting values which are the foundation of fraternal collaboration."

M.H. Farnsworth, a member of the Council of World Scouting and an executive board member of South Florida Scouting, serves as local chairman of the host committee for the South Florida Council, Boy Scouts of America.

Bill Ferguson is executive assistant; Lew Price, vice chairman for civic liaison and support; Robert Roesler, welcoming committee; Joe Traeger, entertainment; Camilo Lopez and Marvin J. Shapiro, home visitations; Mrs. M.H. Farnsworth and Mrs. L.D. Ferguson, ladies program; Dave Zachary, resources; Homer Powell and Pat Griffin, services; Joe Perez, public relations; Miryam Diaz, treasurer; and Jose Borrell and William Christian, youth forum.

Among prelates expected to be present are Bishop Alfonso Lopez, CELAM secretary general; Bishop Genaro Pratta of Bolivia; Bishop Julian Mendoza, Colombia; Bishop Ignacio Trejos, Costa Rica; Archbishop Ernesto Alvarez, Ecuador; Bishop Oscar Romero, El Salvador; Bishop Michael F. McAuliffe, U.S.; Bishop Ricardo Ham, M.M.,

Federal curbs urged on fetal experiments

By JOHN MUTHIG
WASHINGTON — (NC) — A U.S. Catholic Conference official has urged a Senate committee to place curbs on experimenting with living and dead fetuses so that the human fetus will not be "reduced to the status of an experimental animal."

In written testimony submitted to the Senate health subcommittee, Msgr. James McHugh, director of the USCC's Family Life Division, proposed basic principles which would prohibit many forms of experiments on living and dead fetuses.

Msgr. McHugh, speaking for the USCC, recommended that experimentation on living fetuses in the womb or fetuses which survive an abortion should be banned unless their aim is to preserve the fetus' life. This principle, the monsignor said, would permit the use of techniques undertaken to save the fetus' life if the procedures had only a slim chance of success.

Because the fetus cannot give consent to experiments, Msgr. McHugh held that experiments "prior to or in the process of" abortion must be banned. He added that the mother's consent on behalf of the fetus is unacceptable because the mother has already decided to end the fetus' life.

The ban, Msgr. McHugh added, must also apply to experiments on the fetus prior to abortion that are to be completed after the abortion and death of the fetus.

He also urged a "general predisposition against experiments on dead fetuses after abortion." But he said that such experiments could be permitted to determine the cause of death or spontaneous abortion and to insure the survival of other infants. Such a

procedure, he explained, would follow the norms of (D-Mass.) in which medical experts presented an overview of fetal research and problems surrounding it.

Also allowable are specific experiments on a dead fetus that are directed toward eliminating a particular disease. But researchers, he said, must have "reasonable hope" that the specific information is not obtainable in another way and must obtain the parent's consent. Such experiments, he cautioned, should be clearly spelled out and restricted to their stated purpose.

Experiments on dead fetuses that are purely speculative or performed simply to describe human organs to scientists or medical students, such as surgical exploration of organs or experiments to measure reaction to drugs, should be banned, he said.

The monsignor challenged the claim that controls on fetal experimentation could seriously retard medical advances. While admitting that the objectives of most researchers are good, he maintained that good intentions do not solve problems raised by fetal research.

Arguing against federal funding for fetal experimentation, Msgr. McHugh said that "the issue is not simply the right or wrong of fetal experimentation — an ethical problem that exists regardless of federal funding — but rather the responsibility of government to encourage respect for human life even when the unborn child or aborted infant has been rejected by its parents."

Federal funding of such experiments, he maintained, would be a form of approval.

McHugh's testimony followed a day of hearings before the subcommittee chair-

ed by Sen. Edward Kennedy (D-Mass.) in which medical experts presented an overview of fetal research and problems surrounding it.

Dr. Richard B. Herman, chairman of the pediatrics department at New York's Columbia University medical school and director of Babies Hospital at Columbia-Presbyterian Medical Center, New York, said that the results of fetal research will actually be able to prevent future abortions and the birth of defective children if the research is not stopped by strict government regulation. The goal, he said, is to eliminate abortion as a "therapeutic tool," although he admitted that it would be "quite some time" before that can be accomplished.

He advised that decisions regarding individual fetuses "should be placed on a time scale that measures their impact not only on the individual living today but also on what a particular decision will mean to the child or adult 20 or 50 years later, and what it implies for others living at this time, as well as for future generations."

Dr. Andre Hellegers, director of the Kennedy Institute for the Study of Human Reproduction and Bioethics here and a researcher in the area of fetal physiology, gave the subcommittee a list of types of fetal experiments which he felt people were not opposed to. He emphasized that fetal blood samples for research are not taken from the body of the fetus but from the placenta and he said that few would object to that.

He added that he believed most opponents of fetal research would also accept research on dead fetuses.



FIRST CONTINGENT of Latin American Scouts arrived in Miami Tuesday from Central and South American countries and were welcomed by Fred Priebis, chairman, Archdiocese of Miami Catholic Committee on Scouting and District Director Marcos Fernandez. The youths will attend the Inter-American Scout Conference, Aug. 5-9 at the Hotel Carillon, Miami Beach.

Guatemala; Bishop Jean Baptiste Decoste, Haiti; Bishop Jose Carranza, Honduras; Bishop Magin C. Torreblanca, Mexico; Bishop Julian Barni, Nicaragua; Bishop Patrick Webster, O.S.B., Grenada; Bishop Luis Vallejos, Peru and Archbishop Hugo Eduardo Polanco, Dominican Republic.

According to a spokesman for the Conference, purpose of the meeting is to further the world-wide brotherhood ties of

scouting. For the first time the Conference will welcome 29 scouts from Latin American nations who will be afforded an opportunity to see how U.S. families live and to gain an insight to scouting in this country.

General and workshop discussions will emphasize communications, operations, training, finances and a series of five-year plans on inter-relationships. Displays from various countries will also be featured.

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Grower view of the signing of Teamsters

(The United Farm Workers of America, in an attempt to unionize the farmworkers principally in California, have urged a boycott of all non-UFW pickled lettuce, table grapes and Gallo wines. This effort has received wide support from Catholic Church leaders. Representatives of Gallo wines have stated that their point of view has not been adequately covered, and presented the editors of The Voice with a statement of rebuttal to alleged UFW charges. Printed complete below is the Gallo statement. On page 5 is the UFW statement.)

The United Farm Workers are protesting the fact that our farm workers chose to be represented by the Teamsters Union last year, after having been represented by the UFW for the previous six years.

We employ approximately 200 year-round workers and 300 seasonal workers. There are well over 200,000 farm workers in California.

According to the New York Times, Sunday, April 21, 1974, the UFW had about 55,000 members about two years ago. Today, their membership has declined to "somewhere below 10,000." Most of the rest have joined the Teamsters Union.

In an attempt to regain control of these workers, the UFW and its supporters have made many false charges.

Charge:

"Gallo paid wages of 77¢ per hour" UFW handbill, Metro N.Y. and New Jersey

"Gallo paid only \$1.30 an hour." Tallahassee UFWA Supporters

Fact:

The Gallo farm workers union contract signed July 10, 1973, made them the highest-paid farm workers in the continental United States, with provision for annual increases under built-in escalation clauses. Gallo farm workers are now paid a minimum of \$2.89 per hour and range up to \$3.75 per hour. During harvest, pickers earned an average of \$5.79 per hour . . . some as much as \$9.00 per hour. Plus fringe benefits: paid pension plan, paid vacation, paid holidays, premium paid overtime, paid health insurance, paid life insurance, and paid unemployment insurance.

Charge:

"Average farmworker makes \$2,400 a year" . . . UFW brochure, Ft. Worth Texas

"Earn about \$1,500 a year". Denver Catholic Register 5 9 74

"Average farm worker family income of \$2,021 . . . UFW brochure, Detroit Michigan.

Fact:

Gallo permanent farm workers averaged last year \$7,785 annually. Seasonal workers averaged \$278 per week.

Charge:

"Gallo refuses free elections." UFW Boycott Committee — San Francisco, California

Fact:

Gallo has always favored free, secret, legally-supervised and totally impartial elections. There now is no law providing for secret-ballot elections in agriculture. We favor bringing agricultural workers under the National Labor Relations Act, which for over 35 years has guaranteed secret-ballot elections for almost all other workers. On the other hand, UFW has consistently opposed including farm labor under the N.L.R.A.

Charge:

"Gallo signed 'sweetheart' contracts with the Western Conference of Teamsters." UFW, Philadelphia, Pa. UFW handbills, Ft. Worth, Texas

Facts:

The Teamster contract with built-in escalation clauses, signed July 10, 1973, made Gallo farm workers the highest-paid farm workers in the continental United States. It was overwhelmingly ratified by Gallo's farm workers. (Some subsequent contracts have marginally exceeded this contract for some job levels.)

Charge:

"UFW represents the Gallo farm workers." UFW, Ft. Worth, Texas

Fact:

UFW does not represent the Gallo farm workers. They chose the Teamsters in 1973 after having belonged to the UFW for 6 years. We signed with the UFW in 1967 on the basis of verified signatures of the majority of Gallo farm workers. We signed with the Teamsters in 1973 on the same basis.

Charge:

"Gallo workers want the Hiring Hall." UFW brochure, Takoma Park, Maryland

Fact:

The Hiring Hall is one of the principal reasons Gallo farm workers rejected the UFW. They complained that UFW officials practiced favoritism and cronyism; required families to pay 3 months' dues in advance before dispatching them to a job; split families by assigning them to different ranches; deprived them of ranch seniority; forced them to picket and boycott elsewhere at substantial reductions in pay, and if they refused, notified the company to discharge the workers.

Charge:

"National Council of Catholic Bishops are behind the Gallo boycott efforts of the UFW." UFW handbill, Dorchester, Mass.

Fact:

The National Council of Catholic Bishops did not endorse a boycott of Gallo wines, although they did endorse a boycott of lettuce and table grapes. On February 15, 1974, Archbishop of Omaha, Daniel E. Sheehan, stated: "I can very
Continued on page 17

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Bay Harbor Islands, Florida

GALT OCEAN MILE:
3316 N.E. 34th Street
(American Savings Plaza)
Fort Lauderdale, Florida



†Regulations permit only one free gift per family.

The UFW view of the grower-Teamster signing

(Printed below is the United Farm Worker Union view of the current lettuce, grape and wine boycott and their view of the boycott as relating to Gallo wine company and its recent signing with the Teamsters Union in place of the UFW. On page 4 is the Gallo presentation.)

It is difficult even to respond to Gallo's charges and so-called "facts," since they pick up partial quotes here and there without giving you any context or when it was said or what it referred to.

For instance they say we charged that Gallo paid \$1.30 an hour and then they cite what they are paying now. They don't say when the \$1.30 statement was made, but it probably referred to the time before the United Farm Workers organized Gallo workers. The point is Gallo wouldn't be paying the amount they are now paying if it weren't for the UFW activity there the past six years. And the rate of pay they now have going under the Teamster pact still isn't as high as we were bargaining for when Gallo signed with the Teamsters without holding free and secret elections with the workers deciding.

Gallo is not the highest paying grower. Our UFW contracts with Almaden, Christian Brothers and Novitiate are higher paying and have real fringe benefits, not the superficial ones written in to the Teamsters pacts.

THE TEAMSTERS have not held a single election to prove that they are the true choice of the workers. They always come in with "petitions" and fail to allow impartial checks to verify the validity of the petitions. Cesar Chavez has repeatedly challenged the growers publicly to hold secret ballots with clerical or Mediation Service supervision to determine once and for all who the workers want to represent them. If the workers are turning against the UFW as the growers claim, then the election will prove it. But the growers refuse.

And the reason they keep saying we should be included under the National Labor Relations Act is because there are so many loopholes and legal maneuvers possible in that law that a grower can delay and delay until any election would be meaningless. We want elections now.

Furthermore, we don't need to put out the vague kind of propaganda Gallo is engaging in. The following is a detailed account of what happened with Gallo in its switchover to the Teamsters:

The following information is an outline of the circumstances and facts that have led to the Gallo Boycott. It is certain that when these facts have been reviewed, the conclusion that Gallo workers had no choice but to strike and boycott will be ascertained. In light of this all support to their efforts in the interest of justice should be forthcoming.

From April 17, 1967-April 18, 1973, the United Farm Workers Union, AFL-CIO was the exclusive bargaining agent for all Gallo Winery, E & J agricultural employees. With the signing of the first contract, conditions drastically changed. Wages increased, bathroom facilities and fresh drinking water were present in the fields, child labor came to an end, dangerous pesticides were closely supervised, and there was established a Union hiring hall with the consequent elimination of the hated labor contract system which brutalized and humiliated workers. The Hiring Hall established hiring on the basis of seniority and gave workers for the first time, job security.

In April, 1970 Gallo renewed this first contract for an additional three years. The new contract provided for increased wages and additional benefits. The Robert F. Kennedy plan gave workers their first medical insurance coverage. As Ranch Committees became more active, workers became increasingly more involved in matters related to the Union.

The six years Gallo was under UFW contract were good years for the company as well as the workers. According to Time Magazine, from 1967 to 1972, Gallo's production capacity, for example, increased from 70,000 cases per day to 150,000 per day in 1972.

On February 1, 1973, David Bruciaga, chief UFW negotiator gave formal notice to Robert J. Gallo, Vice-President of E & J Gallo Winery that the present contract was to expire on April 18, 1973 and requested the start of re-negotiations. On February 28, 1973, Gallo's Industrial Relations Manager, Robert N. Deatruck responded in writing suggesting the 29th and the 30th of March for pre-negotiating meetings. David Bruciaga contacted Robert Deatruck on the

15th of March to firm the mutually agreed upon date of March 22, as the first pre-negotiating meeting.

On March 22, Robert Deatruck met with David Bruciaga and the Gallo Ranch Committee to discuss format, procedures, and generalities about the negotiations. Mr. Bruciaga raised the issue of the usual agreement to extend the contract verbally if the expiration date was reached before a new contract had been concluded. Mr. Deatruck refused such assurances.

On April 18, Mr. Bruciaga called Mr. Deatruck to request extension of the contract which was due to expire at midnight and set a date for the first negotiating meeting for the 25th of April. Mr. Deatruck refused to extend the contract and sent a letter stating "Our position has not changed since March 22, when I told you that we would not agree to an extension of the Gallo-UFW Contract."

On April 23, Robert de la Cruz, a strong Union member is fired by Gallo two days before the beginning of negotiations, allegedly for returning late from a leave of absence, despite the fact that he had a medical certificate of illness.

On April 25, Gallo again refused to extend the contract indicating that "It has strictly to do with our philosophy. We're both interested in getting an agreement." During the session Juan Perez of the Union office comes in to inform union negotiators that Teamsters have been seen going into Gallo's fields. David Bruciaga at this point raised the Teamster issue for the first time. Mr. Deatruck responded that he had heard the report the day before. It had surprised him and indicated that he did not know that they had been coming this far north. As a result Mr. Osteras put out a letter to the company supervisors saying that no outsiders were to be in the fields. In reality this worked out to mean that UFW organizers were kept out of the fields, while Teamsters were invited in by supervisory personnel.

On April 26, the Company refused to let UFW staff members talk to the workers in the fields regarding the information on contract renegotiations. This had been customary in the past.

On May 1, Gallo sprayed systox (an organo phosphate) on its fields in violation of the contract. A plane is used for the first time in memory and the drifting pesticide reaches workers in an adjoining field. At least one worker is taken by the company to the hospital for a baseline cholinesterase test.

On May 2, in response to a question by David Bruciaga, Mr. Deatruck states that except for the old wage rates, the Union has no contract.

On May 8, the company offers its proposal, calling for sweeping and restrictive changes in virtually every section of the contract.

On May 9, the Union responds to Gallo's proposals. Mr. Deatruck gives the impression that he is interested in only minor changes, in spite of the vast changes proposed.

May 10: Teamsters go into Gallo's fields in Fresno, after having been welcomed by Superintendent Ferd Bernardi. In the evening Teamsters are seen parked in front of Livingston Ranch Superintendent Heuer's house. At the Snelling Ranch Teamster organizers make contact with the workers. They have precise information on the workers names, phone numbers, and even know how many in the family work for Gallo.

May 11: Gallo negotiator Deatruck gives assurances these Teamster incidents will not happen again. Later that evening a Teamster conducted meeting is held on the lawn of a company owned house in a complex of 8 buildings which includes the Company's Livingston Ranch Headquarters. Gallo supervisor Cardenas is present at the meeting and speaks in favor of the Teamsters. At 7 p.m. just as the negotiating session is concluding, union organizers receive word that the Teamsters are conducting the above described meeting. After the negotiating session ends, David Bruciaga informs Deatruck of the meeting and suggests that he see the Teamsters for himself.

The group takes a two minute drive to where some 100-125 workers from Gallo are protesting and have surrounded 8 Teamsters. Jim Smith is the middle of all of them. The workers are strongly urging the Teamsters to leave. The Teamsters are forced to leave. Union representatives then walk to the company office nearby where Deatruck and the other three company representatives have been waiting. Deatruck is very agitated at the workers insistence that the Teamsters leave and speaks of alleged "threats and abusive language" made by the workers to the company supervisor Alberto Cardenas. He is also present and had been present at the Teamster meeting and spoken in favor of the Teamsters.

On May 12, Cecilia Mendoza, a strong union member is given written warning by Gallo for using strong language in connection with the incident the previous day. She had worked with Gallo since 1967, and was a union steward. She is subsequently fired on June 14th.

May 14th, Rogilio Ramirez is fired for using strong language in connection with the May 11th incident. He had worked for Gallo since 1967, and had been active in the Union as a Steward. The only basis for his firing can be said to be his membership and activity in the UFWA.

May 16: Cesar Chavez sends Gallo a letter asking for a one year recognition agreement or, if the company doubts that the Union represents a majority of its workers, for an immediate election supervised by an acceptable third party.

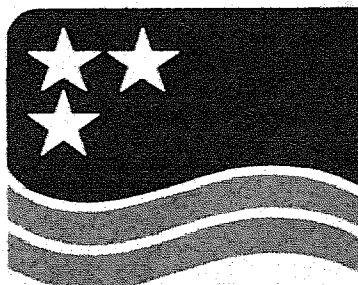
Continued on page 17

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Editorials

John Ward: a man for all seasons who will be missed

There were stories about Knute Rockne and the Gipper of Notre Dame fame that John J. Ward told with twinkling Irish eyes. He had been an athletic manager during his years on the South Bend campus and knew both men well.

Reminiscences of the late founding editor of the Voice included tales of the iron men and the flimsy canvas machines that he came to know well while serving during World War I as a member of the 76th Aero Squadron, forerunner of today's U.S. Air Force.

He delighted in telling of the boom and bust days in South Florida while he worked here from 1925 until 1929, when he returned to his hometown of Pittsburgh.

Life as a writer for hard-pushing, eccentric publisher William Randolph Hearst, Sr., on the Pittsburgh Press were recounted with a chuckle.

John Ward had been editor of the weekly publication of the Diocese of Pittsburgh for four years before coming to South Florida to establish The Voice at the request of Archbishop Coleman F. Carroll.

A gentle man, with a keen sense of humor, Mr. Ward soon had assembled a professional staff from daily papers in the area. His first instructions were that the new Catholic weekly primarily would be a means of carrying the Word of God into South Florida homes and that it would be an extension of the Bishop's teaching arm in bringing that message to the faithful.

Social justice in keeping with the social doctrines of the Church were high on his list of priorities. And Mr. Ward ardently championed unpopular causes — the right for men to join the labor union of their choice, the rights of minorities, the right to life for all persons.

Under his direction The Voice gained national recognition as an award winning newspaper: in 1965 he received an award, in competition with other Catholic newspapers, for an editorial campaign on behalf of Cuban refugees who were arriving in South Florida in increasing numbers.

Upon his retirement from The Voice in 1966, Mr. Ward continued to write as contributing editor. Two weeks ago, the symbol "30", the newspaper designation for "the end," was scrawled on his final column.

We of the Voice staff are particularly grieved at his loss — we will miss him — and we are sure our readers will join with us in praying for this man who devoted so much of his life to the service of God and His Church.

Tighten our belts again?

Once again the poor and the elderly are told they must continue under their current hard lot with little economic relief in sight.

While headlines proclaim that the experts expect a big jump in prices in the Fall, the government is telling us that we should tighten our belts and start fattening our savings accounts.

The elderly and the poor and even the lower middle-class who hardly make it from week to week don't have the kind of fringe extras in their budgets that can be funneled into savings.

They are caught in a fixed economic bracket which stays the same while prices go up. Or their income may even go down, since unskilled jobs are often the first to be trimmed by employers being told to tighten the belt.

And while the government is not expected to work any miracles, it is expected to show some human concern for the people who are the least able to control their economic lives.

The government, instead of telling the people they should cure inflation by themselves, should take some direct action that at least gives the poor some sense of hope, some feeling that the government cares about their particular problems. It might urge employers to retain as full payrolls as possible rather than tightening up and firing the elderly and less skilled lower bracket people. It might vigorously investigate soaring profits in certain areas of industry that have profited throughout the inflationary periods.

In other words, compassion and humanity should be injected into the cold hands-off mechanics of the present economic policies of the government.



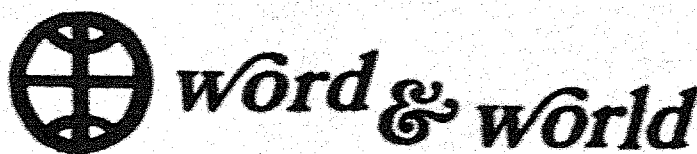
DEMOCRACY is still at work as the nation approaches its 200th birthday; for the first time in over 100 years the Judiciary Committee of the U.S. House of Representatives has recommended articles of impeachment against the President. In televised hearings, the committee has passed resolutions citing obstruction of justice, abuse of

power and refusal to respond to Congressional subpoenas as the basis for its recommendation. Next, the full house must vote on whether or not to impeach; if the vote is yes, the Senate will hold the trial. The procedure, in line with that established in the Constitution, is a visible reminder of the ongoing viability of the American political system.

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



FR. WILLIAM



FR. FREDERICK

He thanks others for letting him share

By FATHER WILLIAM BROWING, C.P.
The title of Father Edward Farrell's little book *Prayer is a Hunger* speaks volumes to me. In so simple a statement this title expresses what is one of the most common and con-

sistent of all human yearnings, namely, to reach out and contact one's father and creator. It sums up concisely all those many sublime volumes of spiritual writers through the ages who have tried to explain in varying philosophies and cultural images man's perennial search for his God.

During my twenty-five years in the priesthood I have never ceased to be inspired by persons who so sincerely engaged in this search for God. But I know that I have never been touched personally by my involvement in others' search for God as I have been in these last few years. What I have witnessed and been a part of in this matter more than compensates for the experience of my own and others' pain in this age of confusion and struggle.

Here I would like to single out just one little phase of this experience. So many times in the past year I have been asked by various individuals if I would simply pray with them. What usually followed on such a request were moments of contact with God on a level that somehow I never experienced before, moments of simple sharing of God's love and presence. I just feel grateful to those persons who dared break the barrier of my own solitary awareness of God and enabled me to share with them our common efforts to love and seek God.

Father William is a member of the Passionist Apostolic team in Detroit.

PRAYER IS THE BREATH OF THE SOUL

Retreat offers many paths of prayer

By FATHER FREDERICK SUCHER, C.P.
No utterance at all, no speech no sound that anyone can hear; yet their voice goes out through all the earth and their message to the end of the world.

(Ps. 19)
I think these words of the psalmist come true on every weekend here at Holy Name Retreat Center. When the morning sunshine filters through our woods and crowns the tall cathedral pines with a soft, shining halo, you can feel the hush come over our retreatants. The men can sense the Spirit of God inviting them: "Lift up your hearts . . . let God in." It is a silent summons to prayer.

The gospels tell us that Jesus was sensitive to the presence of His Father in places of solitude and beauty. He frequently spent entire nights upon the mountain and in retired places. His imagination was filled with the poetry of creation. He saw His Father's work in the lilies of the field, the birds of the air, the fruit of the vine.

In the beginning, all this beauty had been created by Him, and it was through Him now in His human nature that material creation found the perfect voice to utter its praise of God. Creation prayed in Christ, and He praised His Father with it and through it.

When you are with us, we hope you will share this part of the "mind of Christ" — the heart of Christ and the prayer of Christ. Your retreat offers you many paths of prayer. You can be with Christ in meditating the scriptures and feel your heart warm within you as you walk with Him as did the two disciples on the way to Emmaus. You can come to know Him "in the fellowship of His sufferings" along the Way of the Cross. In the Liturgy, He shares His death and His life with you. Every retreat is rich in giving you God as present.

We like to think that you will catch not only the spoken message of the retreat team, but that you will be lifted Godward by the very setting. God made this world; He is in it. He awaits you here.

Father Frederick is a member of the Passionist Retreat Team at Houston, Texas.



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Founding Editor. 1959-66

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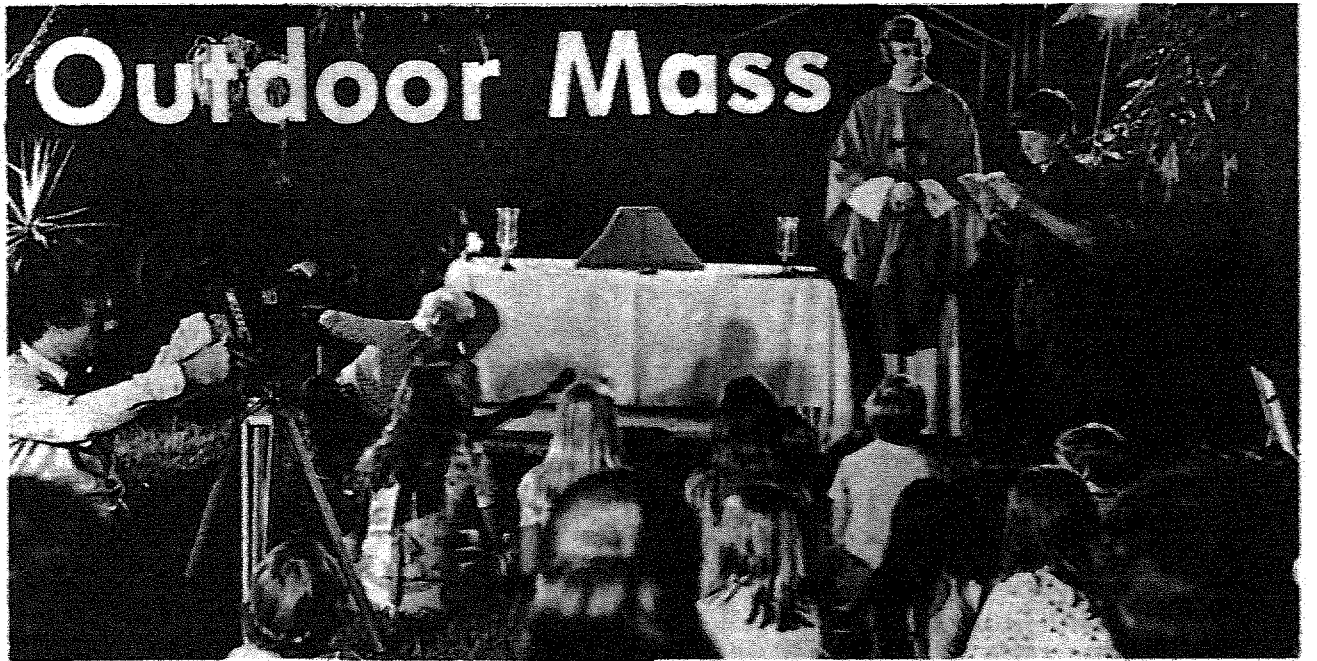
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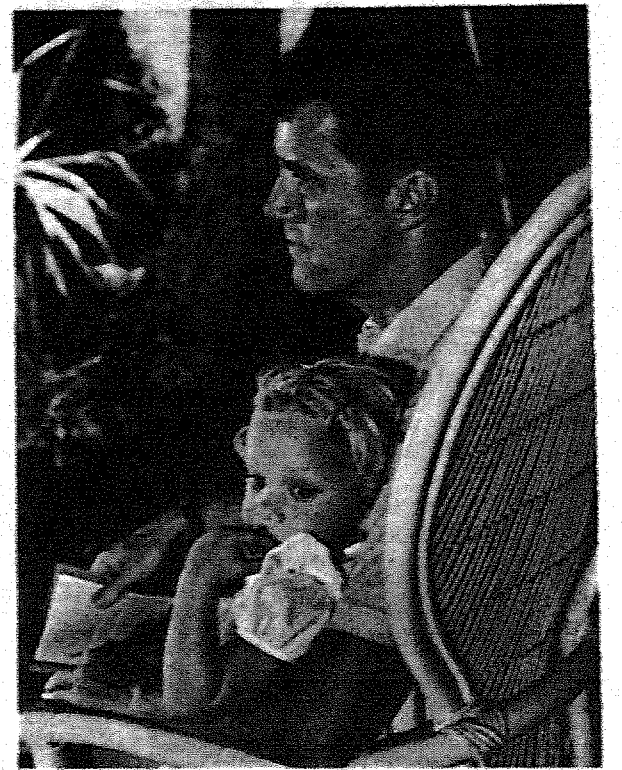
The darkness closed in over the mango trees and, underneath, the candles glowed on the makeshift altar all laid out with linen and chalice.

The children sat quietly, expectantly, on the grass and it was almost like nineteen centuries before when the people must have spread out under fig trees and stars while the Apostles, themselves, celebrated the very first Masses in their earliest forms.

Guitars were stroked and fifty voices of children and adults sang the entrance hymn from the modern-day misalettes, and Father Trevor Smith of Epiphany Church began the Mass while silent cameras captured the event so that thousands of others could see what had happened on this night under the stars.

"Oh, the children loved it," said Mrs. Nancy Gallagher of 8310 SW 60 Ave., South Miami, later. But we wanted the children to come as well as the adults," said Mrs. Gallagher who is leader of Girl Scout Troop 113. "But there were so many people we had to move it outside and it worked out beautifully. I think you get a sense of comradeship, of community in having a small group of neighbors and families at a special Mass. And this can lead to involvement.

"Ann Bishop (of Channel 10) said the film turned out so good they were going to use it as a feature on the Ron Hunter Review (Saturday, Aug. 10 at 7 p.m.)."



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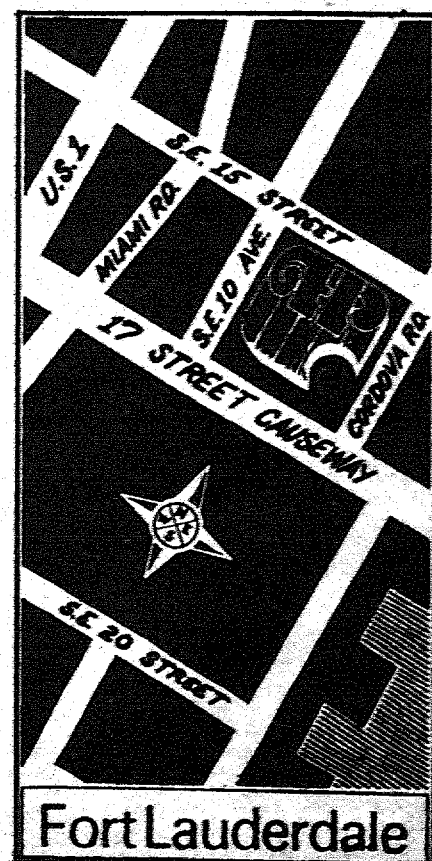
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Around the Archdiocese

New pupils must take vaccines to enter school

As the time draws near for reopening of school, parents of children entering school for the first time are reminded by public health departments that the Florida State Law requires a medical examination and certificate of immunization.

The same statute also applies to children of any age or grade entering Florida schools for the first time. A child may be certified as fully immunized if he has received four doses of DPT, three doses of polio, one dose of

measles and one dose of rubella vaccines.

Parents are urged to contact their private physicians as soon as possible to begin the "shots" and to obtain the required certification of immunization and medical examination.

The medical examination, immunizations and required certification before being enrolled in kindergarten or first grade are available at no charge from the County Health Dept. for those desiring them.

Palm Beach County

Rummage sale under the auspices of St. Juliana Women's Club begins today (Friday) and continues through Aug. 7 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

A guided Scripture Retreat for nuns begins Monday, Aug. 5 at the Cenacle Retreat House, Lantana. Reservations may be made by calling the Cenacle at 582-2534.

A "Pig in a Poke" auction will highlight a meeting of the Shamrock Club at 8:30 p.m., Friday, Aug. 9 at the American Legion Hall, 212 N. "J" St. Lake Worth. Refreshments and dancing will be included.

Palm Beach County Right to Life League will meet at 8 p.m., Thursday, Aug. 8 in the kindergarten at Faith Lutheran Church, 555 U.S. 1, North Palm Beach.

Broward County

Members of the Catholic Widows and Widowers Club will meet at 8 p.m., Monday, Aug. 5 at 4420 NE 13 St., Fort Lauderdale. For further information call 772-3079 or 565-3149.

Dade County

Bible Vacation Journey sponsored by St. Agatha Family Guild begins at 8 p.m., Monday, Aug. 5 and continues each evening through Aug. 9 at St. John Vianney Seminary, 2900 S.W. 87 Ave. The general public is invited to participate.

The Memorare Society, a social club for Catholic widows and widowers, will meet at 8 p.m., Friday, Aug. 9 in St. Louis parish center, 7270 SW 120 St. For additional information call 274-0244.

The Third Order of Carmelites will meet at 2 p.m., Saturday, Aug. 3 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St.

Meet for small businesses set

Another in the continuing series of one-day conferences for small businesses is scheduled for 8:30 a.m., Tuesday, Aug. 13 at 51 SW First Ave.

Theme of the one-day meeting which concludes at 4 p.m. is "What You Need to Know to Operate A Small Business." Reservations are limited to the first 50 and may be made by calling 350-5835.

All of the Conferences are sponsored by the Small Business Administration and "SCORE" (Service Corps of Retired Executives).

Scientist probes 'Project Physics'

ORLANDO — Father Leo Dionne, physics teacher at Cardinal Newman High School, West Palm Beach, is among a select group of science instructors participating in a special "Project Physics" course at Florida Technological University.

A graduate of Angelicum, Rome, who has masters degrees from the State University of New York and Wesleyan University, Father Dionne is undertaking a concentrated program in various aspects of physics and related sciences as they apply in and out of the classroom.

DON'T SING THE BLUES... READ THE VOICE CLASSIFIED



SECOND CONTRIBUTION to the Knights of Columbus Memorial Burse was recently presented to Archbishop Coleman F. Carroll by Grand Knight Anthony D. Leone of Coral Gables Council No. 3274 and Advocate Val Matellis, who gave a check for \$755 to the fund for the education of priests for the Archdiocese.

Mrs. Parker, pioneer of lay apostolate

The Funeral Liturgy was concelebrated Tuesday in St. Mary Cathedral for Mrs. Marge Parker, pioneer member of the parish and of the lay apostolate in South Florida.

Father Cyril Burke, O.P., Barry College, was the principal celebrant of the Mass for Mrs. Parker who died Saturday at the age of 67 after a long illness. Concelebrating with him were Father Joseph Cronin, pastor, St. Patrick Church, Miami Beach; Father Robert Palmer, Father Michael Kish, Father John Bresnahan, O.S.A. and Father Charles Mallen, C.S.S.R.

The widow of the late Joseph Parker, Miami building contractor, Mrs. Parker came here 34 years ago from New York City where she was a singer in Broadway productions. During World War II she entertained servicemen as a member of the USO and Red Cross troupes.

She was a past president of St. Mary's Altar Guild and St. Mary P-TA a charter member and a past secretary of Mercy Hospital Auxiliary, and had served on the board of directors of the Southeast Coast Deanery of the St. Au-

gustine Diocesan Council of Catholic Women when South Florida was in the Diocese of St. Augustine. Mrs. Parker was also a past secretary of the Northeast Miami Woman's Club, a member of the Women's Flyers of America and of the Belle Meade Island Improvement Assn.

Survivors include a daughter, Mrs. Joseph West; a son, Joseph H. Parker; four sisters: Mrs. John Lahey, Mrs. John Murphy, Mrs. Edward Cooper, all of New York City; and Mrs. Peggy O'Neill of Louisiana; 10 grandchildren and 26 nieces and nephews including Michael Landon, star of the TV show, "Bonanza."

Prior to burial in St. John Cemetery, New York City, another Mass was offered for Mrs. Parker in her former parish church of St. Luke by a nephew, Msgr. Joseph Lahey.

Lithgow-Kolski-McHale Funeral Home was in charge of local arrangements.

Father Russell Serra speaker

Father David Russell, pastor, St. Maurice Church, Fort Lauderdale, will be the guest speaker during a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, Aug. 6 at the Hotel Columbus.

"What A Pastor Expects From Members of the Parish Community" will be the topic of Father Russell. A Sermon will respond on the subject, "What A Layman Expects From A Pastor."

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Dance slated in West Palm to assist CSB

WEST PALM BEACH — A benefit dance sponsored by the Women's Auxiliary of the Palm Beach County Catholic Service Bureau is scheduled to be held Saturday, Aug. 24 in St. Juliana School Cafeteria.

"Rock Around the Clock" is the theme for the evening and will feature music and dances of the '50's and '60's. Dance contests and awards will be included in the program emceed by D.J. "Boogie" John Harris of radio station, WIRK.

Refreshments will be served.

Reservations are limited and must be made by calling 683-0209 or 832-9785 before Aug. 17.

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Have we forgotten the simple magic of taking a walk?

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

While walking on a Washington street the other day, I suddenly hit on a fruitful meditation topic: walking. Sub-consciously perhaps I was trying to block out some of the massively urgent current issues: the Turkish fleet lined up across the Cyprus ready to light the match to another senseless war, the Middle East with the terrorists ready to strike again, inflation, the energy crisis, and finally Watergate — a shame and heartache we would like to forget.

So I began to think about walking. First, how few people walk even in these days when there is still talk about an energy crisis. Secondly, how few walk even though walking is "the medicine doctors recommend most." Doctors seem to disagree on many issues but practically every physician extols walking as healthful, exhilarating, salubrious.

Why then so few citizens pounding the pavements of our big cities? The usual explanation is that walking is frightfully dull, that it is much more interesting and hair-raising to sit supinely in a soft chair watching Cannon or Kojak running madly down a street to gun down some gangster.

In the old days we used to be amused by pious stories in Catholic magazines in which the good guy was saved from death by a medal. Today the good guy on TV is infallibly, unfalteringly and miraculously saved by his gun in a scenario that possesses far less verisimilitude than the old pious parable.

The fact is that walking is exciting in our big cities. Even in the quieter sections of a big city today you will find walking an adventure. There may be some plausible argument against walking but no reasonable man would say that urban walking is not exciting.

On the sidewalk of a typical American street the pedestrian may not find gangsters or drug merchants shooting up the neighborhood but he will find minor menaces that lend to excitement to a walk. First, you see out of the corner of your eye a juvenile demon bicyclist sneaking up the sidewalk from the rear, then the maniac on the motorbike advancing toward you from the front, both cyclists lacking a sense of direction, control of their vehicles and most importantly, insurance.

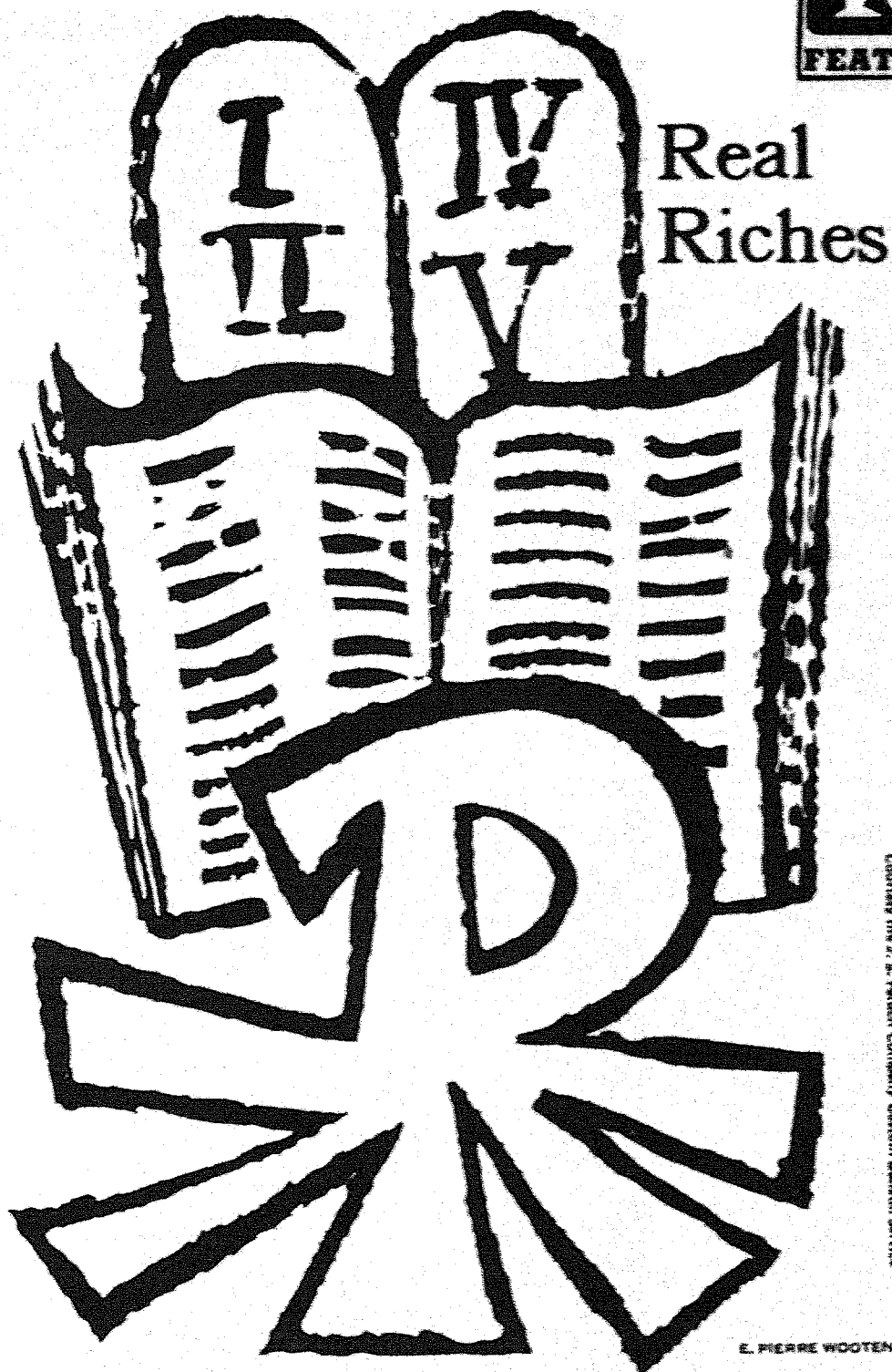
To add a little more spice to the walk, you will find dogs ever ready to take a nip out of you. They don't restrict their favors to lettercarriers.

And of course, there are the drivers of the block-long limousines who love to frighten the daylight out of pedestrians by driving up on sidewalk driveways within an inch of them or back down the driveways without a sound or signal.

There is not much pedestrians can do about these various and sundry types of sidewalk marauders. Pedestrians, the most underprivileged of all the underprivileged members of our society, lost all rights when automobiles began spinning off the assembly lines at Detroit. But let's make the best of it; the sidewalk marauders add spice to the life of a pedestrian.

Yes, walking is good exercise, pumping oxygen into the lungs. Let no man defame walking by saying it is dull.

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



Real riches

THIS THEME is illustrated from these readings for Aug. 4: First—Of what value is time spent in worry over material possessions? (Ecclesiastes 1:2; 2:21-23); Second—As Christians we must forsake worldly values for spiritual values (Col. 3:1-5, 9-11); Gospel—To grow rich for ourselves is pointless; we must grow rich in the sigh of God (Luke 12:13-21).

Courtesy Mrs. L. E. Munch Company Custom Bulletin Service

E. PIERRE WOOTEN

The question: to let live or die?

By DALE FRANCIS

Father Richard McCormick, S.J., stirred a great deal of controversy with an article in the Journal of the American Medical Association that offered the thesis that severely retarded infants, having already reached their potential, should be allowed to die.

Although the Jesuit theologian has been severely criticized by those who are concerned for the right-to-life, fairness requires that it be said that Father McCormick emphasized the value of human life in his article.

HE WAS NOT, as Joseph Fletcher and others have been, arguing that quality of life determines whether life has value. Nor was he arguing in any way that there be an implementation of euthanasia to end the lives of the severely retarded.

Father McCormick was not speaking of those we normally think of as retarded. He makes clear that he believes that when at Johns Hopkins a Down syndrome infant was allowed to die when a simple operation could have saved him that this was morally wrong.

When Father McCormick wrote of the severely retarded and grossly deformed, he was writing of infants who are not a part of the ordinary experience of most people. Many of these infants do not survive but a few hours, most others are institutionalized. What he is saying is that these children do not have a potential for relationship with others. Therefore, rather than to continue their lives through medical procedures, once

extraordinary but now almost ordinary, it would be permissible to allow the natural course of events to bring death.

IN DEFENSE of Father McCormick, he says that making such decisions as to whether or not an infant is devoid of any meaningful potential there is chance for error and he insists the error must be on the side of life.

He further says, "Any discussion of this problem would be incomplete if it did not repeatedly stress that it is the pride of the Judeo-Christian tradition that the weak and defenseless, the powerless and unwanted, those whose grasp on the goods of life is most fragile — are cherished and protected as our neighbor in greatest need.

Any application of a general guideline that forgets this is but a racism of the adult world profoundly at odds with the gospel, and eventually corrosive of the humanity of those who ought to be caring and supporting as long as that care and support has human meaning. It has meaning as long as there is hope that the infant will, in relative comfort, be able to experience our caring and love. For when this happens, both we and the child are sharing in that 'greater, more important good.' "

SO LET it be understood, Father McCormick was not offering a theological position that did not recognize the importance of human life. He was dealing with a very real problem that is intensified in our time by medical advances that are able to sustain life

mechanically when it may well be that hope for life has passed. It is a moral problem that concerns not only the most terribly retarded but the irreversibly ill as well.

If I insist that Father McCormick be understood as a man with reverence for human life, it does not follow that I am in agreement with the application of his argumentation. Father McCormick would believe some infants should be allowed to die. But the question is whether following his own definitions there are many infants who are not capable of experiencing "our caring and love."

Concerning mongoloid and brain-injured children, there is no possible doubt. They can not only experience "our caring and love" but we can experience their caring and love. Of course, Father McCormick does not in any way suggest that these children should not be given every possible medical care. But what of the grossly deformed — Father McCormick offers the example of anencephalic infants, infants that are without a fully-formed brain?

Some infants are so severely deformed they can make almost no response but even among the most severely deformed there is response from almost all. It may only be an awareness that someone who cares for them is near, perhaps just a smile. Father McCormick has dealt responsibly with a serious moral problem but the reality may well be there are almost no infants who do not in some way fall within the classification of those he says must be given the benefit of doubt.

WHITE DAWN: Real-life adventure in the arctic relates clash between cultures, moral codes

Imagine a land where winter holds sway for most of the year and where nearly everything, including animals and the fog, is white. This is the Canadian Arctic Archipelago, specifically, Baffin Island, 700 miles below the North Pole — the austere, forbidding setting of *The White Dawn*, a film based on a true adventure that occurred there 80 years ago.

The story, in its barest outline, relates the ultimately tragic adoption by native Eskimos of three marooned whalers, separated from their ship out of New Bedford. The story begins as one of mutual curiosity and fear that turns by degrees to a relationship of trust and warmth, then degenerates into mistrust and finally vengeance as the two alien

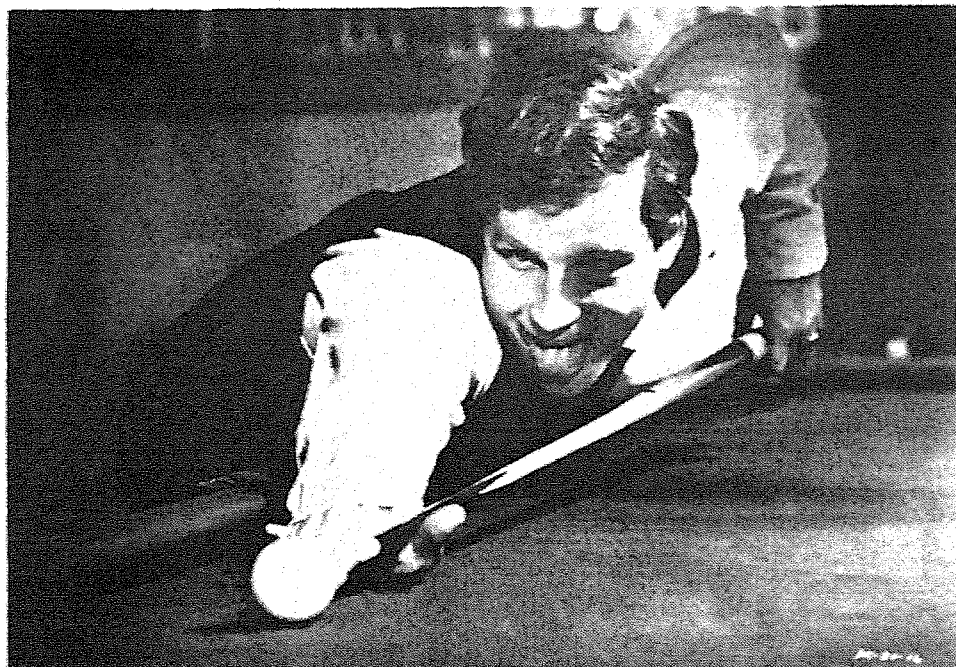
cultures threaten each other.

Warren Oates, Timothy Bottoms and Lou Gossett star as the three New England whalers, but the real stars of the film, which was shot entirely on location, are the Eskimos who play the hospitable tribesmen and the barren land from which they derive a precarious existence. The point of the film relates to the theme of cultural clash, with an emphasis on how the "civilized" white men (whom the Eskimos call "dog children" — the product of unholy union between Eskimo women and the Evil Spirit) bring to the Eskimos a corrupting influence that threatens to destroy their strange, almost hermetical way of life.

This theme has played in other contexts in any number of books and movies. But the fact that the James Houston book on which the film is based was derived from a true story and the inherently savage-beautiful quality of the exotic Arctic setting give the film a uniqueness that helps sustain it. Working under what must have been almost impossible conditions for movie making (cameras and actors froze equally), director Philip Kauffman (*The Great Northfield, Minnesota Raid*) and his cast and crew have turned out a remarkable work, but one whose realistic detail is often grisly and whose matter-of-fact presentation of the curious moral codes of the Eskimos will baffle some viewers the way it must

have baffled the shipwrecked sailors.

Told episodically, the film is now gripping, now boring; now humorous, now somber — just like real life. The mixture as film is not always successful, and many people will have difficulty appreciating the detail Kauffman has worked into the overall picture. Unfortunately, he spares nothing from his naked camera eye, including unwanted glimpses of Eskimo mating rituals, and the casualness with which the women are shared among friends. The nudity and the basic requirement of a certain amount of maturity because of the theme, suggest an adult audience for this *Dawn*. (A-III)



An eager young man who hustles at pool — and just about everything else, Richard Dreyfuss stars in Paramount's *'The Apprenticeship of Duddy Kravitz'*.

'Duddy Kravitz': Chronicle of a boy's life in the ghetto

Mordecai Richler's bittersweet portrait of the St. Urbain Jewish ghetto in Montreal. *The Apprenticeship of Duddy Kravitz*, was a sensation in the late 1960s. Now author Richler has cooperated with Canadian director Ted Kotcheff to bring his striking narrative of a Jewish boy in search of wealth and identity to the screen. Already a box office sensation in Canada, *The Apprenticeship of Duddy Kravitz* combines a strong narrative, rich in characterization, with a realistic and complex vision of a 1940s Jewish immigrant colony.

The *Apprenticeship of Duddy Kravitz* is basically the story of one boy's discovery of the tension between self-interest and duty to others. Richard Dreyfuss, who starred in *American Graffiti* as Curt, plays Duddy Kravitz with great aplomb. The role is quite demanding, for the film is a sardonic study of his overweening personal ambition riding roughshod over his social obligations. Duddy rationalizes his greed; at the end of the film and of his apprenticeship, he declares himself a "public benefactor" building towns where there was only wilderness. His success is recognized by the community when he is extended credit at Moe Wilensky's Cigar and Soda Shop, and when he becomes the topic of his father's bragging. His failure in human terms is reflected in his final isolation.

Duddy begins his apprenticeship soon after he graduates Fletcher's Field High School. His father Max (Jack Warden) is a ne'er do well taxi driver, loud mouth luncheonette orator, who lavishes all his attention on Duddy's brother, Lennie, a medical student. Unwilling to follow his brother's or father's footsteps, Duddy goes to work as a waiter at the Hotel Lac du Sable. There he meets Yvette (Micheline Lanctot) who becomes his mistress and business partner. Together they discover an undeveloped lakefront property, which Duddy envisions transfigured to a leisure haven, a Kravitzville; the rest of the film is a chronicle of his machinations in obtaining the money for the land.

Duddy Kravitz wants to make the money for Kravitzville all on his own, and this in-

dependence and single-mindedness blinds him to his responsibilities to others. Duddy refuses, for example, the help of his Uncle Benji, played by Joseph Wiseman. In a truly explosive confrontation, Duddy screams at Uncle Benji: "You think I should be after something besides money. Tell me what." Uncle Benji dies without giving Duddy a meaningful alternative. Duddy's father never offers any alternative either; instead, he provides worthless contacts with a gangster named Dingleman, who dupes Duddy into smuggling drugs. Even the one member of the family who loved Duddy and whom Duddy loved, his grandfather (Zvee Scooler) finally rejects Duddy's bequest.

Duddy is no more successful in his relationships with his friends. His materialism isolates him from his fellow waiters; as one confrere remarks, "money grabbers like Kravitz make for anti-semitism." Duddy almost loses Yvette by constantly confusing love and profit-sharing; just as he consolidates his property, Yvette cuts their relationship off, for she cannot endure his callous exploitation of others. At the end of the film, Duddy is alone, a man with land, a man with credit at Wilensky's, but a man alone.

The Apprenticeship of Duddy Kravitz is more than the story of one man's greed, however. It is the chronicle of a ghetto. Director Kotcheff shot the film entirely on location, and his eye for detail in the dress factory, the synagogue, and the steam bath is striking. The title sequence with its tacky parade through horse manure, the careful picture of Duddy chasing rats as he puts out the garbage, the gorgeous sequence when Duddy dresses for a date, and even the film-within-a-film of a bar mitzvah that parodies a certain kind of film maker, are all more than local color; they create a complex and realistic universe which makes Duddy all the more understandable and believable. For all this careful detail, however, Kotcheff's film catches a side of human nature and a kind of human notoriety that transcends any ethnic group to comment in universal terms on man's avarice and venality. (A-IV)



LOVELY Marion Davies starred with then newcomer Bing Crosby in the 1933 MGM musical, *"Going Hollywood."* Crosby's rousing rendition of the title song from that film is one of the highlights of *"That's Entertainment!"*, an MGM presentation for United Artists release.

Capsule reviews

Uptown Saturday Night (Warners) has been called "a TV pilot in search of a series," and yet the laughter that greets the movie is anything but canned. Director-star Sidney Poitier has assembled a first-class cast of Black actors, headed by himself and Bill Cosby as a couple of would-be sharpies who lose their grocery money and then some when the gambling casino they are visiting for the very first time in their lives is robbed.

In addition to the two principles, there are some fine cameo contributions by Flip Wilson as a preacher who ruefully warns his parishioners not to bring pot to the parish picnic, Roscoe Lee Browne as an upward-bound politician who doffs his expensively tailored jacket in favor of an Afro outfit when poor constituents come to call, Harry Belafonte as a Black version of Brando's godfather (complete with raspy voice and cotton-stuffed cheeks),

and — perhaps best of all — Richard Pryor as a con man named Sharp Eye Washington.

When asked accusingly by Poitier why he cons his own people, Sharp Eye responds with a roll of the eye, "Why not, Brother?" This is the kind of good-humored approach that the whole cast takes to their material. UPTOWN would have profited from a more tightly constructed script and brisker direction, especially in the early scenes when it is hard to tell where the movie is going. Nonetheless it remains a pleasantly entertaining, good-natured picture that is by no means aimed only at the Black audience. (A-III)

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YOUR HIT PARADE

"Three Little Fishes." "Don't Fence Me In." "Chattanooga Choo-Choo." "South of the Border." "Deep Purple."

If those titles start spinning round in your brain, it's likely you'll be nostalgically watching "Your Hit Parade" when it returns to television, after an absence of 15 years, in a mini-series revival starting Friday, Aug. 2 (8:00-8:30 PM, EDT) on CBS.

For each of the five Fridays in August, "Your Hit Parade" will star three young singers — Kelly Garrett, Sheralee, and Chuck Woolery — along with a group of dancers in presenting seven top songs from a week of the past.

REMEMBER "Red Sails in the Sunset," "Chicago," "Blues in the Night," "Beer Barrel Polka," "Hit the Road to Dreamland"?

It's hard to realize, with today's quick changes in popular songs, the impact "Your Hit Parade" had, first on radio listeners, starting in 1935, then on television viewers, from 1949 through the

next 10 years.

In a simpler age, fans would sit by the radio on Saturday nights, waiting in suspense, rooting for their favorites, as the week's 10 top songs were announced. On television, fans were fascinated by how many different ways the show's producers could present a hit that would top the list for weeks in a row.

"Your Hit Parade" will be produced by Bill Hobin, who directed the original show for several years and blames its demise on rock 'n' roll music and the influence of Elvis Presley.

"THE LYRICS of rock 'n' roll were impossible to work with from a visual standpoint," Hobin says. "And musical shows became a performer's medium. Presley's unique style made a number so much his, almost no one else could do it."

The current trend for nostalgia inspired the revival of "Your Hit Parade," which each week will blend some new with the old by including two selections



Singer Kelly Garrett, co-star of "Your Hit Parade," seems disinterested in actor Mitch Gordon.

from today's top-40 hits.

Which brings us to "Bad, Bad Leroy Brown," "Killing Me Softly," "High Heel Sneakers" and "Monster Mash."

Don't exactly recall how they go? Never mind. We still have "Mairzie Doots," "Sweet Lullaby," "The White Cliffs of Dover"

M. Douglas, O. Reed, D. Rigg

FRIDAY AUGUST 2

9:00 p.m. (CBS) — THE LEGEND OF LYLAH CLARE (1969) — Sissy, sentimental Hollywood soap opera, with Kim Novak as a young starlet caught up in her first major role, portraying a legendary actress who met a tragic death. The movie is almost a text-book case of bad film making, full of the worst sort of Hollywood's self-adulation and myth-making disguised as expose. Peter Finch is the romantic has-been Hollywood director, once in love with Lylah Clare, who coaches young Miss Novak in the dead actress's screen reincarnation. She is so convincing, and spends so much time trying to "get into" her role, that Miss Novak becomes the object of untoward interest on Finch's part. Enter more "tragedy." (B)

SATURDAY, AUGUST 3

8:30 p.m. (ABC) — DEATH SQUAD

— Robert Forster, Melvyn Douglas and Michelle Phillips star in a detective thriller. The plot, which serves as the vehicle for several bloody gangland killings, takes an ex-cop (Forster) on a special mission for his former police employers — he's recruited to solve a series of murders, and winds up a target of either the mob, their police accomplices, or both. Mr. Douglas appears as a retired police captain, currently sheltering his freshly widowed daughter-in-law, Miss Phillips, who cannot act very well but is highly decorative, especially in Mr. Forster's eyes. Get it?

SUNDAY, AUGUST 4

8:30 p.m. (ABC) — JIGSAW — Rebroadcast of a made-for-television vision feature starring James Wainwright as a big-city police looney who gets framed for murder — or was it? Vera Miles, Richard Kiley, and Edmund O'Brien add



weight if not depth to the action melodrama.

MONDAY, AUGUST 5

8:30 p.m. (ABC) — THE ASSASSINATION BUREAU (1968) — Here's an offbeat, lively British comedy starring Oliver Reed, Diana Rigg, and Telly Savalas — all before they were "discovered" by the TV and movie packagers. The plot involves the rise and fall of a pre-WWI assassination bureau which came into existence because the garden-variety assassins on the international scene were totally incompetent. If you can accept this premise as a given, then you can probably enjoy the show, as neophyte newsgal Rigg gets wind of the bureau's operations and plants the seed that leads to its ultimate self-destruction. Oliver Reed is the bureau's moralistic mastermind ("We never eliminate anyone without sound moral reasons"), and Telly Savalas is the bored tycoon who aspires to using the bureau to control the whole world. The slapstick and satire are sharp, and they keep the movie going. (A-III)

TUESDAY, AUGUST 6

8:30 p.m. (ABC) — SHIRTS/SKINS — Made-for-TV comedy about six young executive types whose weekly basketball game gets a little out of hand. Rene Auberjonois, Bill Bixby, Doug McClure, Leonard Frey star in this wacky farce. Seems that one week the game really gets rolling — enough so that it becomes a full-time adventure of hide-and-seek (of the basketball), gradually escalating

into a mini-war of the wits as one team of three tries to outfox the other, at the expense of their business and personal lives. Some fun.

WEDNESDAY, AUGUST 7

8:30 p.m. (ABC) — THE STRANGER WHO LOOKS LIKE ME — Melodrama is a made-for-TV feature (a repeat) concerning a young woman's persistent efforts to discover her real parents. Over objections of her fiancé and adoptive family, who don't want her to be hurt, the girl (Meredith Baxter) sets out on her quest. Another orphan, played by Beau Bridges, helps her on her mission and helps ease the pain of discovery, because he's been that way before. Corny but OK.

THURSDAY, AUGUST 8

9:00 p.m. (CBS) — THE LOOKING GLASS WAR (1969) — Punk adaptation of John Le Carre's story of Leiser (Christopher Jones), a Polish national who jumps ship in Britain and is promised asylum by a group of British Intelligence agents (Ralph Richardson, Paul Rogers and Robert Urquhart) cynically longing for the good old World War II freewheeling espionage days. The old-timers want the young man to ascertain whether the Russians are providing East Germany with missiles. Apart from forcing a generation-gap conflict never intended in the author's original concept, the film takes a series of incidents only barely credible in the novel — Leiser's relations with an English girl, his training as an intelligence agent, his trip on foot through the center of East German installations, his affair (unmotivated plot- or character-wise) with a young German girl (Pia Degermark) — and manages to dispel any interest or suspense that existed in Le Carre's book about the spy who was a victim of his own loyalties. (A-III)



THE HUDSON BROTHERS — Bill, Brett and Mark (l. to r.) — a talented trio of singers, musicians and comics star in "The Hudson Brothers Show," a five-week mini-series accenting music and comedy that premiered Wednesday (8:00-9:00 PM, EDT) on WTVJ, Channel 4.

Jesuit editor on radio show

Father Gene Jakubek, S.J., editor of the Jesuit Blackrobe Magazine, Milwaukee, will discuss some of the goals and values that give direction and meaning to life on, "What Are Your Priorities in Life?" on the Sacred Heart Radio Program August 4.

The Sacred Heart program is broadcast every Sunday at 7:30 p.m. on WAVS, Fort Lauderdale; at 8 a.m. on WINZ, Miami; and at 5:30 a.m. on WGBS, Miami.

"The American Church in its Historical Setting" will be the subject of the Crossroads Radio Program of the Passionist Radio-TV Center during August. Featured speaker for the four programs, beginning Aug. 4, will be Dr. David J. O'Brien, associate professor of history at Holy Cross College, Worcester, Mass.

Crossroads is broadcast at 6:30 a.m. Sundays on WSHE-FM, Miami; and at 10 a.m. on WJNO, Palm Beach.

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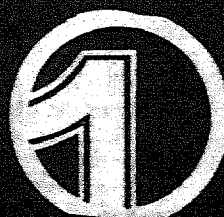
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YOUNG PEOPLE

What the Church is or is not doing to fill their needs

By BRO. MICHAEL WARREN
 "The Catholic Church doesn't really care about anybody unless they happen to be under 13." The place was New York. The girl's name was Sandra, and she wasn't happy. In fact she was infuriated to the point of tears.

At 19, Sandra had just been handed her first set of walking papers. The diocese had told her that her contract was not being renewed. "We just don't have the money," she was told. And that was the hardest part to accept, because Sandra wasn't just an ordinary worker.

Sandra was a youth minister. She had agreed to spend a year of in-service training and youth ministry with our parish religious education team of three Brothers. She would spend at least one year of ministry among high school and college-age young people; the diocese would give her a subsistence level salary; and our team would provide the training and direction for her work for a year. It had been a good year.

SANDRA HAD learned a range of skills in working with young people. She had organized retreats, had planned and helped run leadership training programs, had worked out a systematic prayer ministry among young people, and had learned how to design new weekly religious education programs tailored to the needs of particular parishes. She had become a "pro."

Sandra had loved the work and thought she could survive on her salary for one more year at least. When she got word that the diocese couldn't afford even her \$100 a week salary, she was crushed. "What are these kids going to do?" "Who do they have here who will care for them?" These were the questions she asked as she choked back the tears. They were good questions, then, three years ago, when Sandra asked them, and they are still important today. They could be summarized in the following questions that all religious groups must face: What are we doing to help young people enter into a life of faith? Is the task a possible one these days? What do parishes and dioceses do in the face of the kind of data recently published by the Diocese of Cleveland in its February, 1974, Religious Education Newsletter?

THESE FIGURES show that in 1964, 33 percent of high school-age young peo-

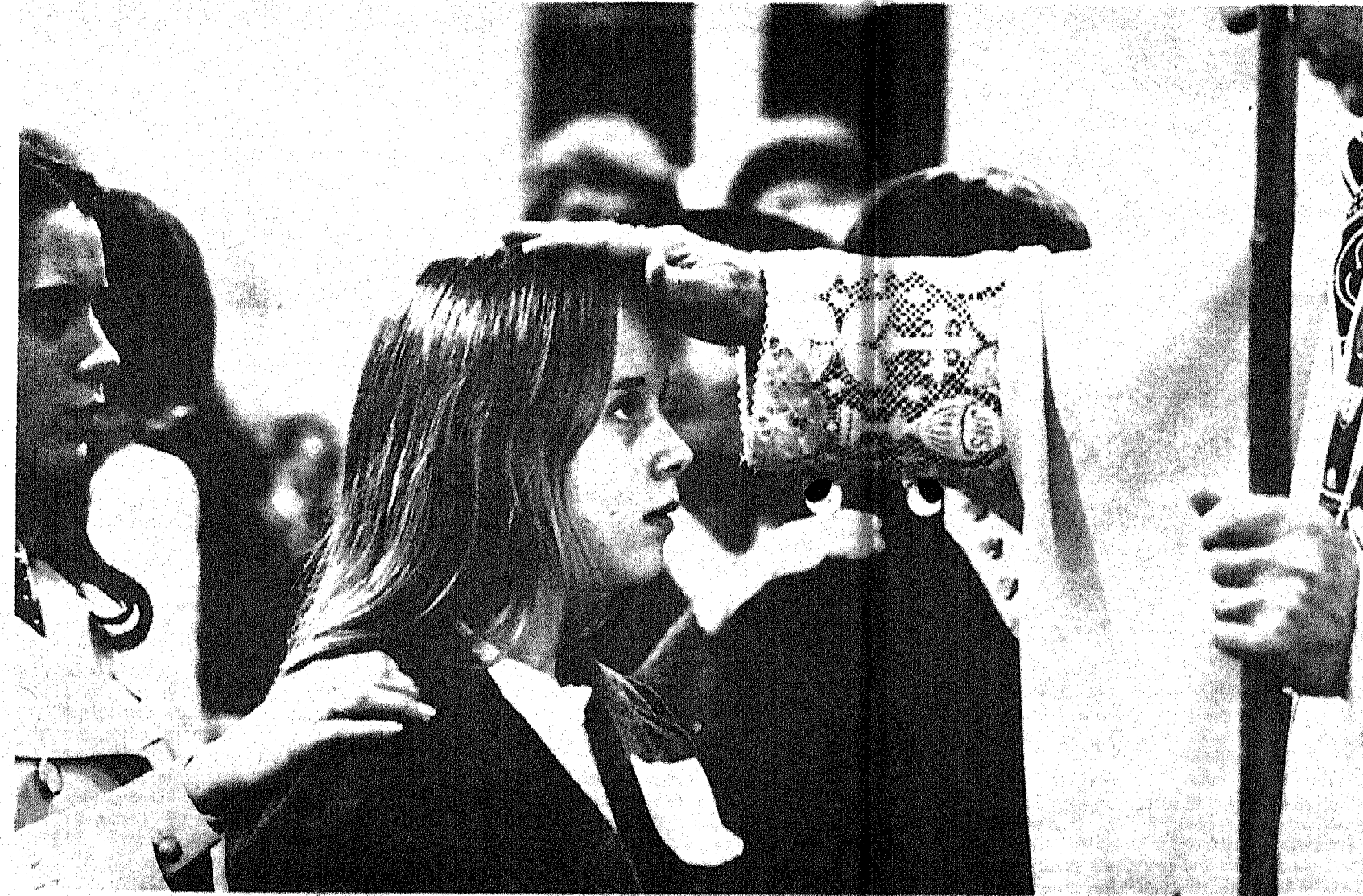
ple were attending Catholic high schools in Cleveland, whereas in 1973, only 21 percent were. They show that in 1964 31 percent of high school-age young people attended CCD classes, whereas in 1973 only 16 percent did. Most distressing of all, in 1964, 36 percent of high school-age young people in the Cleveland Diocese attended no religion program, but in 1973, 63 percent of them received no religious education. In the face of such figures, which may be more typical than we would like to admit, bishops ask "Why"; parents ask "Why"; even the teachers anguish over "Why."

The ones who best know why are the young people themselves, and it might be that the start of the solution to our problems lies in asking them why. That is exactly what Merton Strommen and his band of researchers did with a sample of Lutheran youth from all over the country in 1970. Although their work was done among Lutherans, what they found out might be instructive for Catholics.

Strommen and his associates discovered that the strongest predictor of youth's attitudes toward their church was how well they fit in with the various grouping in the congregation. Over half the Lutheran young people surveyed felt that older people were suspicious of them. They also felt that older people in the congregation distrusted them. In addition, they realized they had no influence on the decisions made by their congregations. All the leadership and influence, all the decision-making power, was concentrated in the hands of those over 30.

YOUNG PEOPLE, then, are very much like everyone else. They tend to drop out of institutions in which they can exercise little leadership or responsibility. Some, like their Lutheran counterparts, are not convinced that the Church really wants them. In the light of the Lutheran survey and the figures from the Diocese of Cleveland, what can parishes and dioceses do to address the youth problem? I have three basic suggestions, which I will outline briefly.

1) INITIATE A MINISTRY TO YOUTH. Ministry to youth means more than "offering" anything. Youth ministry is a dynamic concept that involves reaching out to young people wherever they can be found. It never means wait-



A young woman in Peoria, Ill., is confirmed by Bishop Edward O'Rourke, in a ceremony described by one participant: "The night itself was beautiful. But at first I was scared. Then I wasn't. The bishop was friendly and nice . . . It was all great."

"You yourself know how slippery is the path of youth — a path on which I myself have fallen, and which you are now traversing not without fear." St. Jerome: "Letters," 7, 4 (fourth century).

ing around until the young show up. It means finding them, being with them, identifying their needs, and then being of assistance. In my opinion the best persons to engage in this sort of ministry are young adults. Some, like Sandra from Brooklyn, have an intuitive sense of how to relate to teens and how to meet their multi-faceted needs.

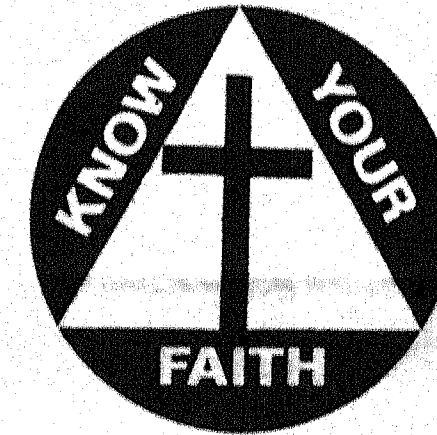
2) INVOLVE THE YOUNG IN A PROCESS OF PLANNING TO MEET THEIR NEEDS. The young need direction, true. However, the more they be-

come involved in addressing their own problems and in designing their own programs, the more successful a program might be expected to be. Once persons move beyond the age of five, it is better to plan with them than simply to plan for them. A parish Youth Ministry Committee will be dynamic if there are sufficient young people represented on it.

3) INVOLVE THE YOUNG IN A MINISTRY TO OTHERS. These others can be their fellow young people, the elderly, anybody in need. If they work

days, there are many things they can do nights. I know of one group that spends two evenings a week phoning and talking to shut-ins. Yes, the young do have their own development to be concerned about. Yet, they seem to get on with that task best when they get involved with the development of others.

So it seems as if Sandra had reason to be frustrated. Maybe she knew that in her area the Church had only just begun to reach-out to young people and meet them where they were.



"Involve the young in a ministry to others. These others can be their fellow young people, the elderly, anybody in need." (A young man visits two elderly persons for a friendly chat.)

Youths cause worry and do a service by it

By GERARD A. POTTEBAUM
 Young people do a great service to the Church by the worry they cause. They have a penetrating way of making church-going adults examine the integrity of their behavior. Parents everywhere wonder how they can keep their child-becoming-an-adult in the habit of regular church attendance. Young people, meanwhile, find it all generally very boring.

It's a good thing they do. What better way is there to confront adults with how dull they may be than to have their own flesh and blood slumped in a back pew popping bubble gum?

Young people represent an ongoing movement of renewal for the Church. This renewal has no national leaders, no grand planners, or central office. They don't hold weekend workshops to update their membership. They resist being organized.

THEY DO NOT seem to know particularly where they're going. And they seem to have a hard time finding satisfaction in striving for the goals adults try to hold up as worth achieving. They seem less able to articulate acceptable solutions to problems than they are able to make adults examine, confront, and bring their experience to bear on community needs.

They have their own symbol system, expressing their relationships with each other and their reaction to life in general. These symbols show up in their jewelry, their dress, their language, their music, their dance. None lasts long enough to give a sense of permanency. Their symbols and codes can be altered, reinterpreted, or completely abandoned to accommodate the mood of the crowd or a current under-current in the community.

In all of these ways, young people can be seen as a sign of the pilgrim church. They're a remnant of society, wandering, insecure, often afraid of what's to come, uncertain of adults, institutions, and perhaps most of all, of themselves. They crave companionship, the comfort of a friend, of belonging to someone. They build their community on belief in each. Their sense of celebration is identified with doing something in their group, preferably without adults around, especially one's own parents.

Their style of celebration often takes on a ritual character: hillside, outdoor rock festivals; candle-lit room conversations; pep-rallies and half-time ceremonies; and still in many places, the home-coming dance or junior-senior ball. Through such events, young people enjoy a kind of spiritual uplifting.

It is natural to ritualize, yet the most sublime, and at the same time, most exciting events to ritualize are religious. Why? Because we celebrate the most marvelous thing that has ever happened to mankind. Spiritual uplifting should also be experienced in church-related ritual.

ADULTS WHO have been "churched" make a distinction between the kind of ritual celebration approved by the Church and those outside the institutional Church's system. The young people who still move in church circles, however, are not being "churched" in the same way. They are coming to enjoy a broader view of what makes ritual authentic. This view does not contradict the one adults grew up with; it does offer a broader understanding of what makes ritual effective.

Sacramental rituals must also make room for ritual forms which take their cue from the culture, from the symbol



system meaningful to a particular nation or group within a nation. It leaves room for recognizing the significance of the ritual celebrations of young people, and calls upon adults to help young people find the deepest meaning in their rituals, rather than dismiss them as inauthentic. Through such a relationship with young people, adults might come to discover profound religious experiences available outside the walls of the Church.

"Their (young people's) style of celebration often takes on a ritual character: hillside, outdoor rock festival; candle-lit room conversations . . . and still in many places, the homecoming dance." (The popular rock group Grand Funk performs in concert.)

... And what youth can do

By REV. PAUL PALMER, S.J.

As a boy I joined the Boy Scouts of America. Father Stedman of "My Daily Missal" fame was our parish curate and he had organized a Catholic troop in an area where all boy scouts were Protestants. A motley troop we turned out to be, most from the wrong side of the tracks. We didn't take scoutism too seriously — few progressed much beyond "tenderfoot." But we were proud of the label "Catholic."

We went to camp in the Adirondacks — with money we raised from a raffle. Father Stedman came along as our chaplain and scout leader. Needless to say we "Catties," as we were called, won the honor flag the first night after our division was inspected. In bearing witness to "cleanliness which is next to godliness," we learned to bear witness to the faith. Our motive had more to do with ecclesiology than ecology.

WITH THIS military background I entered the Jesuits, the Company of Jesus. As a Catholic scout I had learned what John F. Kennedy would tell the nation in another context: "Do not ask what the Church can do for you, but what you can do for your Church." As a young Jesuit, I was constantly asked: "What can you do for the 'greater glory of God' and of His Church?"

When I came to teach on the college and seminary level I remembered the advice of John Courtney Murray, S.J., my professor and colleague at Woodstock, Maryland: "Don't defend the Church to your students. Catholics need no apology nor an apologetic. Explore with them the inner consistency and beauty of the faith and they will share your eagerness to promote it."

Not all my students shared my enthusiasm for the truths that I had to hand on. By presuming that they did, and that they had a positive role to play in building up the body of Christ which is the Church, many a would-be heckler and negative critic became a "co-worker" in preaching the Gospel.

Catholic college students at the time often complained that they were not allowed to exercise their newly developed talents when they returned to their parishes. In some instances chaplains and campus ministers had not prepared them for reentry, they had not eased the passage from campus to parish involvement. And without involvement on the part of our young adults the Church will grow old and lack the vitality to renew itself.

IF OUR YOUNG people are being turned off by the Church, if many are leaving its fellowship, if the Christian community cannot recruit future ministers of the word and the sacraments, perhaps it is because we who are older tried to do too much for those who are younger. We indoctrinated our young people instead of educating them. We programmed their activities instead of facilitating them. We told them what to wear and how to behave, how to play and how to pray.

Fortunately I have lived long enough to sense a change. The hierarchy speaks of collegiality among their members and of shared responsibility with their priests and people. Priests are more willing to coordinate the varied talents of the total community, including those of young people, and to facilitate their expression. Married couples are helping young adults to prepare for marriage, to plan their wedding and, hopefully, their

life together. Teachers on every level, from pre-school to seminary, are beginning to learn that the success of any program, recreational, academic or even liturgical, will be measured by the input of the young people themselves.

PRIESTS ARE now celebrating special liturgies for which young people select the readings and the music. Recently I concelebrated at a communal penance service in which fourth graders collaborated in composing prayers and in selecting symbols that would speak to them. They even went so far as to draw up a set of commandments that they would be more likely to break.

In all these activities our children and our young adults are asking us to let them become involved, to share in responsibility for building up the body of Christ which is the Church. We must accept them as full members of Christ's body, with special gifts or charisms which are given the young to keep the "bride of Christ" from growing old.

WHO WILL TEACH HIM?

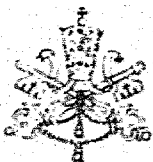
I met a boy named Steve who said, "Call me Judas." For soon I, too, will end in a bloody field. Who will teach this child he is heir to everlasting gifts, that he need never die nor ever again betray?

by Sally Wall

SECRETS

These are our secrets we must tell: that feeding the hunger of others fills us; that clothing our brother warms us; that love for one another builds a house which shelters us forever.

by Sally Wall



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 Paul stresses need for a properly formed conscience

CASTELGANDOLFO, Italy — (NC) — The Church's teachings on liberty, obedience and conscience are valid and contemporary, not anachronistic and outdated, Pope Paul VI told a crowded audience hall July 24 at his first weekly general audience at the papal summer residence here.

STATING that he strove, during general audiences, to show points of approach between the Church's thinking and the characteristic mentality of the present time, the Pope said:

"One of these points of approach concerns the importance of personal conscience in the determination of one's own conduct, that is the predominance of one's own moral judgment over other unrelated criteria." It is claimed that since man is free, he should be able to choose freely what he wishes to do, the Pope said — but he immediately observed: "The unrelated interference of other criteria not only diminishes the liberty of the subject but can harm rectitude. Very true: Conscience interprets and imposes immediate norms on honest human actions.

"IT'S PERFECTLY all right if modern education seeks to stir up conscience, making it listen to its own pronouncements and attributing to these pronouncements great importance but specifying them as strictly personal and responsible reactions. So far so good.

"But here is where our school of thought completes the idea of conscience, describing a whole discipline of moral action set forth for conscience, affirming that conscience must follow a norm which stems from objective reason . . . Conscience does not create its moral norm but must accept a norm and apply it."

Pope Paul continued:

"CONSCIENCE is not an inner eye which sees; it is not in itself the light which gives sight; it is not the thing which we must do. For conscience can only command insofar as it obeys.

"This can be very important if it is well understood, because it warns us that conscience has need of guidance which transcends it. It is the demand which arises from reason, which in its turn has need of guidance from natural teaching, if this is sufficient, or else from the faith and the magisterium (teaching authority of the Church) which propound it, when reason is insufficient."

The Pope also spoke of the need for the virtue of obedience which, he said, "no one wants to hear of today." Obedience, he said, "does not suppress personal liberty but permits it to be exercised in relationship with the order established by authority and proposed to our free will as a reasonable means of conduct."

THE POPE rhetorically asked if it were still possible today to talk of obedience in the face of such words as liberty, liberation, equality, the rights of man, democracy, pluralism, independence, adult manhood and autonomy. He answered:

We notice the diffidence of modern man toward the principle of authority and toward the legal aspect of obedience."

But, he said, he believes that discussion of the question of authority and obedience is necessary and beneficial, "if undertaken in the correct and essential forms called for by the (Second Vatican) Council and which the Church has voluntarily adopted.

"Authority, not dominating, not egoistical, but educational and moderating, placed at the service of every single man and especially of every collective body, is necessary."

Sees sick U.S. priests

CASTELGANDOLFO, Italy — (NC) — Ailing and infirm American and Italian priests, en route on a pilgrimage to Lourdes were welcomed by Pope Paul VI during his weekly general audience July 24.

The American group of priests, who had flown in from the United States, were brought to the audience of Bishop David M. Maloney of Wichita, Kan., who accompanied them to Lourdes.

SPEAKING to them Pope Paul said: "We extend a special word of greeting to a group from the United States led by Bishop Maloney and including a number of sick priests.

"We know that you are about to go to Lourdes and we trust that your pilgrimage will bring you abundant graces. We assure you of a particular remembrance in our prayers."

The Italian group was brought to the audience by Cardinal Salvatore Pappalardo of Palermo.



BISHOP Jerome J. Hastrich of Gallup, N. M., speaks to a group of young people and their sponsors at a confirmation Mass at Pine Haven, N.M. Their "church" is a shaded field with branches for

a roof and trees for walls. The Good Shepherd mission, at Pine Haven on the Navajo Indian Reservation, is too poor to afford buildings of its own, so outdoor services are common.

Clergy of world estimated

LONDON — (NC) — The latest reliable figure for the number of Catholic priests in the world is 418,400, a priest writing in The Times of London estimated.

The estimate was given in a special article written in connection with the recent annual convention here of Serra International, an organization seeking to promote vocations to the priesthood, by Father James Forrestall, pastor of St. Hugh of Lincoln parish in Manchester, recognized as an authority on clergy statistics.

WHILE the estimated Catholic population of the world has increased by a fifth since 1960 from 550 million to 659 million, the number of priests has remained virtually static, Father Forrestall said.

The number of diocesan and religious priests arose from 418,000 in 1960 to 425,900 in 1969 but has since fallen to 418,400, he said.

Europe, with 40 percent of the world's Catholics, has more than 60 percent of the priests, the article continued. Latin America, with 38 percent of the world's Catholics, has only 10 percent of the priests.

ONE OF the best staffed areas in the world is Tokyo, where in 1969 there was one priest for every 109 Catholics, Father Forrestall said. In contrast, Mexico City had one priest for every 6,016 Catholics.

Father Forrestall contended that the minimum desirable ratio of Catholics to priests is 800 to 1.

In England the ratio is about 600 to 1, he said, and there are still complaints of shortages in cities like Liverpool with large Catholic populations and in remote rural areas.

A TOTAL of 13,440 diocesan and Religious priests resigned from the ministry between 1964 and 1970, Father Forrestall said, but there are no more recent figures to indicate whether the trend is going up or down. There are no separate figures for England and Wales.

The priest complained of a lack of statistical information in the Catholic Church. He said a central statistical office set up in the Vatican two years ago has not produced very much yet.

In England, many figures are available for individual dioceses but not for the country as a whole.

Charities top \$200 million in '73

WASHINGTON — (NC) — In 1973 the total financial value of services by diocesan Catholic Charities and related agencies "is conservatively estimated at over \$213,000,000," according to the first national report on such activities.

"This does not include any estimate of the value of contributed and volunteer service, which is considerable," said the report, which was published here by the National Conference of Catholic Charities (NCCC).

The extensive statistical report focused primarily on diocesan offices of Catholic Charities, but it also summarized activities of independent NCCC-member institutions and three affiliated organizations: the St. Vincent de Paul Society, the National Christ Child Society, and the Association of the Ladies of Charity.

In the 126 of 140 diocesan Catholic Charities offices reporting, the NCCC said, there were 19,049 paid staff members — about one third-professionals and another third paraprofessionals — and 41,032 volunteers.

All 126 agencies reported counseling programs, with a total of over 2.6 million hours of counseling service in 1973. Other programs in which over 100 agencies were involved were adoptions, foster care and emergency services. The agencies reported over 9,000 adoption placements, 20,000 foster care placements, and emergency care service reaching almost 320,000 people.

The other largest area of direct service were programs for the elderly, with 88 agencies reaching over 270,000 people; family life preparation, with 79 agencies serving almost 160,000 people; and marriage preparation, with 80 agencies serving over 80,000 people.

Numerous other direct service programs were also listed. "The total number of persons served exceeds three and a half million," the report said.

Besides direct services, the agencies listed a number of community development programs, such as human relations programs, community centers, housing sponsorship, community organization, and advocacy.

The report noted that the number of agencies reporting community development programs "is, in general, lower than in the top four service programs."

The report noted that a significant 18 percent of the paid staff were members of minority groups and, perhaps more significantly, "the percentage of minority staff members at the professional level holds well" at 16 percent.

A surprising 18 percent of the agencies reported income came from United Funds. Another 25 percent came from government sources, and 22 percent from service fees.

The NCCC reported that only nine percent of Catholic Charities funds came from diocesan grants and another nine percent from Catholic Charities appeals in the diocese.

The remaining 17 percent was derived from such things as investments, grants and special donations.

"A significant point to be made about the figures is the enormous amount of finances available for service — the Church funds are multiplied many times over by the diver-

sified base of financial support enjoyed by Catholic Charities," the report noted.

The NCCC reported another \$14.5 million in services from 29 independent institutions not included in the Catholic Charities reports. But it noted that another 82 of its institutional affiliates were included in the diocesan reports and an additional 88 did not respond to the NCCC questionnaire.

Among other national affiliated organizations:

— The St. Vincent de Paul Society spent over \$13 million in financial aid to families, donated clothing and furniture, St. Vincent de Paul stores and special works, and its members donated 4,876,000 hours in volunteer service.

— The Christ Child Society, with 10,000 members across the country, donated \$900,000 toward community projects and gave over 250,000 hours of volunteer work to help disadvantaged children.

— The Ladies of Charity, 40,000 strong, did not provide a statistical summary. But its members commit themselves to work at least four hours a month, and it reported that many "put in 8-10 hours a week," in projects ranging from sewing clothes for the poor and staffing emergency food pantries to providing family contacts and rehabilitation programs for prisoners.

The NCCC report was developed to prepare data for the nongovernmental Commission on Private Philanthropy and Public Needs, which is trying to provide the first comprehensive review in this country of the value of private giving, private initiative and volunteer services across the United States.

Pope lauds nature

CASTELGANDOLFO, Italy — (NC) — "It's holiday time," Pope Paul VI told hundreds of tourists packing the courtyard of his summer residence here July 28.

Speaking from a balcony window before leading them in the recitation of the Angelus, the Pope greeted them almost daily and spoke of the beauties of nature which they should enjoy.

"Now's the time to wish you all 'Happy Holidays' and to suggest to those who have the good luck to be on them that they include a reading of the great tome of nature instead of some book of dubious good taste.

"Take the advantage of the summer holidays to return to the vision — the knowledge, the contemplation of that immense, stupendous, authoritative book which is nature."

He told his listeners that while nature was subject to man and to his intelligent exploitation of it, man should study its richness.

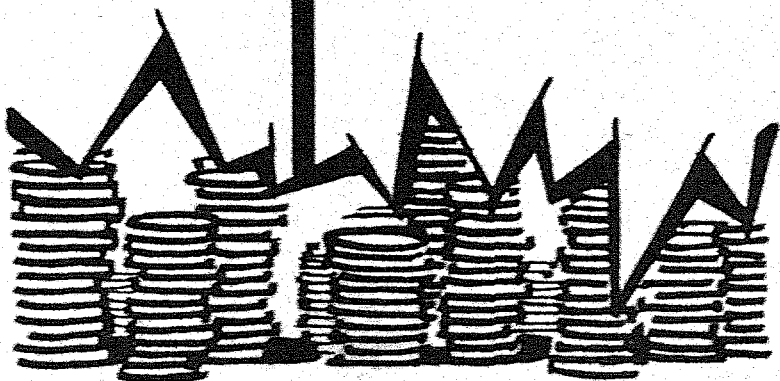
"Even we must be for that ecology which is so much spoken of today, provided this does not change man from his position as lord to servant of this natural world, but teaches us, rather, how to make good use of it," the Pope said.

You and Your Faith

From Sunday's Gospel

Then he said to the crowd, "Avoid greed in all its forms. A man may be wealthy, but his possessions do not guarantee him life."

Luke 12: 15



Prayer Of The Faithful

Eighteenth Sunday of the Year

August 4, 1974

CELEBRANT: How foolish and vain are those who put their trust in their own devices. Let us pray to our God in whom we trust.

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

COMMENTATOR: For Pope Paul, our Bishops and all members of the Church that they may realize their only security is in You, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That wealthier nations may not hoard their goods but may give generously to poorer nations what they need to prosper and to grow, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For those whose lives are marred by an unjust social order — for those who have been maimed by acts of violence, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we may continue to grow in the likeness of our Maker, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all the winds of evil may be driven from your house and raging hurricanes and storms be subdued, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Almighty God set our hearts on fire with love of You, and with love for all our fellow men; who share this world with us: lift us up that we may see beyond this world, we ask this in the name of your Son and our Lord, Jesus Christ.

PEOPLE: Amen.

Marriage isn't on the way out

By FATHER JOHN T. CATOIR

Marriage is not a dying institution. Divorces are more frequent today, but we should look at the statistics more closely before believing any of the nonsense pumped out by liberation groups. The marriage commitment can be kept, and is being kept, by the vast majority of Americans. Divorce rate statistics are often used to prove the contrary, but statisticians have been known to manipulate their data to prove anything they want. Let's look at a set of authenticated statistics on the subject and draw our own conclusions.

Ninety-percent of the people marry. According to Farber and Wilson in "Teenage Marriage and Divorce," "Some 40-per cent of all brides are between the ages of 15 and 18. Half of these marriages break up within five years. In fact, it has been estimated that the divorce rate among those who marry before the age of 18 is two to four times as high among those who marry later."

THE NATIONAL Center of Health Statistics tells us that 33 per cent of all divorces in the United States involve one party who is still a teenager, while 56 per cent of all divorcing couples have not reached the age of 24.

If mistakes are made in youth, we have some statistics showing us that they are quickly corrected. Of all the divorces, 97 per cent of the men, and 96 per cent of the women have been divorced only once. Typically, they either marry again and remain married, or they never marry again. So most of those who are mismatched, or too early married, want a permanent marriage in spite of their divorce, and they succeed at it. Consequently, divorce is not so much the tool of liberationists who seek promiscuous freedom as it is a remedy taken by people who want to correct a mistake.

Toffler, in "Future Shock," made some sensational speculations in this area which sold books, but they were not an accurate projection of the future. He sees "successive polygamy" as the wave of the future, rather than monogamy — one spouse for life.

He sees a man choosing a sex partner for his early years and later discarding her for a child-bearer, and in his golden years turning to a newer model for companionship. This

rather crude depiction of women as disposable objects does not sit at all well with the ladies, nor does it rest easy with the conscience of men. We are human beings and we have an innate sense of decency and self-respect which promotes in us a desire for fidelity to one's word; respect for one's partner; gratitude for love given; and trust in the promise of another.

Some people are able to kill their conscience to escape the burden of these values, but they do great violence to themselves in the process and the after-pain is greater than they estimate.

THE DIVORCE rate shows nothing to suggest a change in human nature — besides, the statistics actually mislead us even on the simple fact that divorces are so numerous. There are no statistics presented involving the divorced people who remarry, not merely once, but twice. When divorce statistics are flashed in one year next to a column of new marriages for the same year, the comparison is misleading since the divorce column embraces every couple married as far back as the year 1900. Many who do divorce do so only because of the other party's irresponsibility — they want the marriage. These people suffer the most; they do not want to remarry and they intend to care for their spouse if anything should happen to him or her.

The picture of human love and human tenderness is not blurred by the large number of marital failures. We are not becoming a callous, selfish race. Most people are simply looking for love, infinite love, perhaps, and their hearts will not rest until they rest in heaven.

Trappists blend traditional with modern touches

DUBUQUE, Iowa — (NC) — Trappist monks still obey the rule of St. Benedict "but in a more general way, and each group of monks is able to determine how the rule is to be best applied for the

greatest benefit to their vocations," said the head of a Trappist monastery celebrating its 125th anniversary.

Abbot David Wechter of the New Melleray Monastery here made his comments during the commemoration of the first Trappists monks' arrival here from Mt. Melleray Monastery in Ireland.

"THE DAILY life of the monk is not as detailed as it was," the abbot continued. "For example, the present rule on diet does not say specifically what the Trappist monk will or will not eat, it merely states that the diet is to be simple and frugal."

The monks at New Melleray abstain totally from meat. Other changes have been made but always with the purpose of improving their prayer life.

"The Cistercian habit is still worn in the house, but not during the heavy work because of the danger around machinery," Abbot Wechter pointed out. "A white habit with a black scapular does not mix too well with the grime and dirt of farming."

AMONG the practices


retained by the monks, he added, are tonsured hair and the spirit of silence, although the silence is not now absolute.

"The absolute silence of the past, substituting a sign language for speech, is no longer practiced, but a spirit of silence remains," Abbot Wechter explained. "There is silence in certain areas of the monastery and at certain hours of the day, and speech is to be used for the necessary communication."

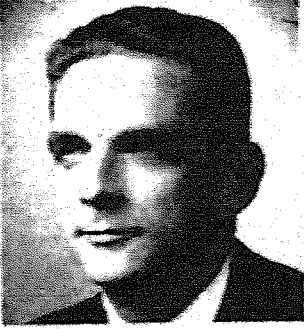
The monastery does not have a television set, but when astronauts landed on the moon five years ago, the abbot said, the monks borrowed a set from a neighbor.

Even with the changes, the abbot said, the basic principles of the monks' lives remain the same.

"Nothing must interfere with the vocation of prayer and work," he added. "This is the reason for the way of life of the Trappists monks and nuns which is so fascinating and mysterious to those who live in the world."




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7200 N.W. 2nd Avenue



PHILIP A. JOSBERGER, L.D.
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Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Three churches found on site of Annunciation

By DESMOND SULLIVAN
(Second of a two-part series)

NAZARETH, Israel — (NC) — Before construction of the basilica of the Annunciation began at Nazareth, Franciscan archeologists overcame the objections of their less scientifically oriented brethren and convinced them of the value of archeological exploration there.

Step by step the Friars uncovered the accumulated masonry of the ages. Below the 18th-century church they found extensive walls and foundations of a Crusader church. Mixed up, along side and beneath they uncovered remains of a Byzantine basilica of the 6th century.

ALL THREE churches had been built on top of each other, on different axes but all three were orientated around a single feature — a sacred spot venerated as the place of the Annunciation. The arrangement of stones and walls indicated to the archeologists that each wave of Christian builders regarded this place as worthy of the devotion and love of Christians reaching back to the time of Constantine, the first Christian Roman emperor.

Digging below the Byzantine mosaic floor revealed the very fragmentary evidence of a Judeo-Christian edifice, hitherto unknown.

Those earliest believers seemed poor in the things of this world, and the walls and other fragments reflected this. However, from the few broken remains of the building and its plaster decorations the archeologists came to the following interesting conclusions. A synagogue type of building occupied the site later incorporated into the successive churches. The decorations on the plaster over the walls of this building contained graffiti of the earliest Judeo-Christian believers.

PERHAPS the most exciting and significant graffiti was on the base of a column, in Greek, the invocation "Hail Mary." The archeologists' report said:

"The invocation has great importance for two reasons: first for the place, second for the time. For the place because it is precisely the shrine that records the house of Mary and hence the Annunciation: for the time because as far as we know it is the oldest invocation and precedes the Council of Ephesus 431 from which Marian cult developed. The graffiti acquires greater importance because it exists in a Judeo-Christian context."

Further investigation below and near these 3rd-century remains revealed two grottos of a time even nearer to the days of Jesus.

One wall of the main venerated grotto was found to be covered with six coats of superimposed plaster. The Franciscans decided to examine this. It was, of course only possible by removing the several layers to get at the oldest. The first layer had no writing and was removed, then having made a copy of the writings and signs on the next, each successive layer was removed. Small zones were left intact as control specimens.

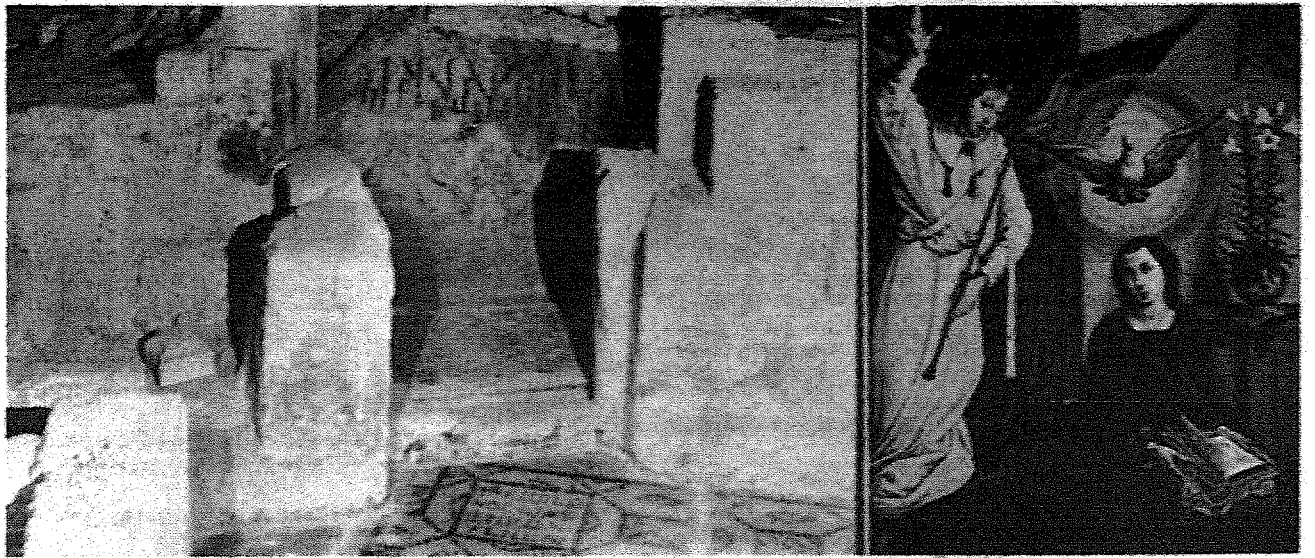
THE SIXTH and oldest layer had unique pictorial decorations and pilgrims' graffiti of invocations.

To the modern mind the words of the invocations are readily understandable. One in Greek reads "O Jesus Christ, Son of God, help Genos and Elpisos, the servants of Jesus and remember . . ." Then follows a broken list of names. When we consider the theological maturity of this invocation, and early date (about 200 AD) we can appreciate its historical significance.

The unique pictorial decoration is a "Paradise" picture running the length of the wall of the grotto. The general motif of trees, flowers and a crown is found in many European and African "paradise" paintings. Current Coptic liturgy still retains a verbal invocation to Our Lord on exactly this theme, and the Ethiopian monastery in Jerusalem retains the name of "Paradise." According to Father Bagatti, the crown symbolizes both Christ Himself and the reward of Christian living, and the tree motif recalls Christ as the "root of David" and also as the paradisaical reward of faithful followers of Christ.

THE CONCLUSIONS of the archeologists are set forth in a historical order. First, the use of the caves for utilitarian purposes from the Iron Age to the Roman period. Then the transformation of the places into a religious center, the earliest being the decoration of the grotto with a pictorial design of religious and Christian significance. The evidence shows that this first transformation was done before the 3rd century. From parallel evidence the archeologists conclude that a dwelling house, had been transformed into a religious center, and later buildings were put over and around this center. The religious use of the place had two features: it was Marian in devotion and it was started within living memory of the time of Jesus.

The modern basilica of Nazareth has been designed to



WALL CARVINGS of flowers and trees decorate the inner grotto at the site in Nazareth where a team of Franciscan scholars found evidence to make them conclude that the place was Mary's house in which the Annunciation took place. At

right is artist Juan de Flandes' portrayal of the event as contained in the Samuel H. Kress collection of the National Gallery of Art, Washington, D.C.

retain and display in a liturgical manner the discoveries at the very core of Nazareth's sacred history. The basilica has three liturgical levels, following the three stages of Nazareth's varied history.

The upper level is of traditional church form with an octagonal opening between the nave and the high altar. This opens downwards to the shrine and upwards to a lantern-shaped dome which floods light into the shrine area.

BELOW, the second level incorporates the Crusader

church wall as part of the nave, a sanctuary a few steps lower containing the apse of a Byzantine church for use as a bench for concelebrations.

Off from the sanctuary two Byzantine pillars frame the inner holy place: the Judeo-Christian grotto venerated as the house of Mary. Inside the grotto is an altar and set into the ground is a golden plate with words:

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Business Briefs

New Pantry Pride stores bring total to 81 here

The August 6 opening of North Miami Beach's two new Pantry Pride stores makes a total of 81 for the area, according to Pantry Pride management.

The new supermarkets — at the 163rd Street Shopping Center, under the management of Peter Losik; and at Skylake Mall, under the management of Mike Conatta — will feature special grand opening discount values and giveaways in addition to everyday low discount prices for which the chain is well known.

In addition to the two new stores, the Hialeah Pantry Pride store at East 9 street and LeJeune Road is unveiling its new look on August 6 with a complete new face lift from top to bottom.

Says store Manager William McCarthy of his newly remodeled store, "We will continue to offer low discount prices on all products true to Pantry Pride's true discount policy."

Both the Hialeah and North Miami Beach Pantry Pride stores are open daily and Saturdays from 9 a.m. til 9 p.m. and Sundays from 9 to 6.

The UFW view of the grower-Teamster signing

Continued from page 5

May 18: Gallo sends a letter to all Gallo workers saying: "You are in the middle of a contest between two unions, . . ." Cesar Chavez responds by a telegram again demanding an immediate election and informing him that the demand is being made public.

May 21: Story appears in the Fresno, Modesto and Sacramento "Bees" under the headline, "Chavez asks for election by Gallo."

R.J. Gallo telegrams Cesar Chavez: "You misunderstood our previous communications. The Teamsters do not represent our workers . . . We can continue negotiations at any time."

David Burciaga calls Deatrick to set the next meeting.

May 22: Ranch Superintendent Bernardi and Supervisor Landucci accompany Teamsters into the fields.

May 29: During negotiations Deatrick is pressed on why Gallo is refusing an election. He answers: "We have no reason to believe that no one but you represents the workers, An election just delays things."

June 7: Feliciano Urrutia who worked for Gallo since 1958 is fired for his membership and support of UFW.

June 14: Company begins court action to oust Rogelio Ramirez from the camp. The brother of ranch committee member Mario Vargas is fired.

June 20: Deatrick states that unless the Union agrees to the company proposal on union security, hiring hall and seniority, the company is not prepared to proceed with

negotiations.

June 23: Thirty two Teamsters move into Gallo's Livingston fields in a large group, demanding that the workers sign with them. All Gallo supervisors but one are absent from the fields. The workers are told that if they do not sign with the Teamsters they will be fired. The workers are subjected to threats and the majority refuse to sign. In some crews they sign papers that deal with attendance. Basilio Chavez, President of the Ranch Committee is ordered by the company to vacate his housing withing 30 days.

June 26: Gallo distributes a letter to all workers stating that the Teamsters have given notice that they represent a majority, and that Gallo is scheduling a meeting with them immediately. Two strong Union members, including one on the Ranch Committee are fired for protesting the letter.

July 27: 127 workers at the Livingston Ranch go out on strike.

June 28: Teamsters Director James Smith announces: "We are not going to go to any Mickey Mouse elections of any nature."

July 3: A delegation of six Catholic priests and sisters led by Sister Joyce Higgins meet with H.J. Gallo to urge elections. He declines, stating it is "too complicated", but he does agree to a card count of authorization cards.

July 6: David Burciaga gives the religious group signed authorization cards from 173 of the 222 Gallo workers on the payroll on April 18, when the contract expired. Sister Joyce Higgins telegrams R.J. Gallo asking him to examine the proof. Gallo refuses to answer her phone calls and does not acknowledge the telegram in spite of the earlier promise to honor the card check.

July 7: Teamster Director James Smith announces that Gallo has recognized the Teamsters as the bargaining agent for its workers, all of whom are out on strike manning picket lines at the Gallo fields. Scabs are brought in to replace the striking workers in the fields.

July 9: Gallo and the Teamsters hold their single negotiating session and sign a four year contract reflecting the Company's position on all of the material issues over which negotiations with the UFW had deadlocked.

July 18: Gallo serves a "notice to quit" on seventy of its workers and 400 children who are on strike and occupying housing owned by Gallo. The company indicates the right to insist on immediate possession. They grant workers three days from the date of the notice to move. Unless they vacate the housing Gallo threatens a lawsuit.

July 29: Attorney Barbara Rhine, attorney for the workers who had received eviction notices submits a statement to the Justice Court of California, County of Merced, indicating her attempts to contact Gallos' attorney John Whiting and explain that the five day summons violated the workers right to due process. The workers did not have the time to obtain counsel and to have their attorney file the appropriate pleading.

Sept. 5: Union Attorneys acting on behalf of the Gallo workers succeed in preventing the eviction of 70 families and 400 children. They assert that at no time was there a fixed time for occupancy, but the time for such occupancy should expire once the workers had been given lawful notice to terminate the tenancy based upon the lawful termination of the

workers employment relationship. This relationship had never been terminated.

Sept. 28-29: Over 150 Gallo workers meet at La Paz. Strategy is discussed and plans are made to go to various cities to commence the Gallo boycott.

The Gallo contract entered upon on July 9th, 1973 is far more favorable to Gallo than the collective bargaining agreement sought to be renegotiated by the United Farm Workers. The Teamster contract provides wage levels lower than those established by collective bargaining agreements negotiated by the UFW with other wine producers. The Teamster contract grants Gallo absolute discretion in hiring, thus abolishing the hiring hall system, under which the Union referred workers on the basis of seniority, and thus permits the reinstatement of the labor contract system, under which workers are recruited and paid by independent contractors or crew bosses free from supervision or control. The Teamster contract also eliminates crucial health and safety protections particularly those against deadly pesticides.

Gallo is continuing to be present to engage in conduct such as threatening farm workers with discharge or other economic reprisals if they refuse to abandon their support of the UFW and become dues paying members of the Teamsters. It has and is continuing to coerce and take economic reprisals against workers who do not cooperate with the Teamsters. Workers who become Teamsters have done so under duress, solely to retain their jobs.

In conclusion, statements made over a period of years from a number of different Teamster spokesmen, indicate that the predominant motive of the Teamsters in moving into the fields is not to organize the workers, but to prevent the United Farm Workers from organizing them. The Teamsters have never seriously attempted to win the workers allegiance before signing contracts representing them (Affidavit of Bill Grami in England v. Chavez) and have even gone so far as to disclaim any interest in the participation of farm workers in their union once they were represented.

With regard to the processing of grievances, holding meetings or advising workers of their rights, there is all the evidence that it confirms Einar Mohn's statement that the workers once organized, are not to be represented. Workers are paying dues and none of this money is to be expended in representing them.

A grower's view of the signing with Teamsters

Continued from page 4

definitely state that neither the Bishops of the United States nor the official Bishop's Committee of the National Conference of Catholic Bishops has ever called for any type of boycotting of wineries or wine processors."

Charge:

Gallo farm workers are not protected from pesticides" UFW, Takoma Park, Md.

Fact:

Farm workers are protected from pesticides in California by state and federal laws; California is the most rigorous of any state. Gallo workers' pesticide protection goes beyond the requirements of any existing law. No union contract in the U.S., either UFW or Teamsters, exceeds our requirements.

Charge:

"Gallo uses child labor"

Fact:

Gallo does not hire any permanent employees under the age of 18. We do provide jobs for local college or high school students during peak harvest. All receive full union scale.

Charge:

"Gallo has no field toilets. Gallo does not provide pure drinking water." UFW, Philadelphia, Pa.

Charge:

California law requires these facilities. Gallo provided them even before the enactment of the law.

Charge:

"Boycotting Gallo will help the farm workers." UFW Boycott Committee, San Francisco, California

Fact:

Boycotting cannot help Gallo farm workers. They belong to the union of their own choice. Furthermore, we cannot legally (or morally) break binding contracts ratified by our employees.

We have no more right to break the Gallo farm workers' contract with the Teamsters than we have to break our contracts with several unions representing other Gallo employees - The Distillery, Rectifying, Wine & Allied Workers International Union AFL-CIO, the Glass Bottle Blowers Assn. AFL-CIO, the Mold-Makers Union AFL-CIO. The AFL-CIO did not endorse a boycott of Gallo wines, although they did endorse a boycott of lettuce and table grapes

- Ernest, Julio Gallo

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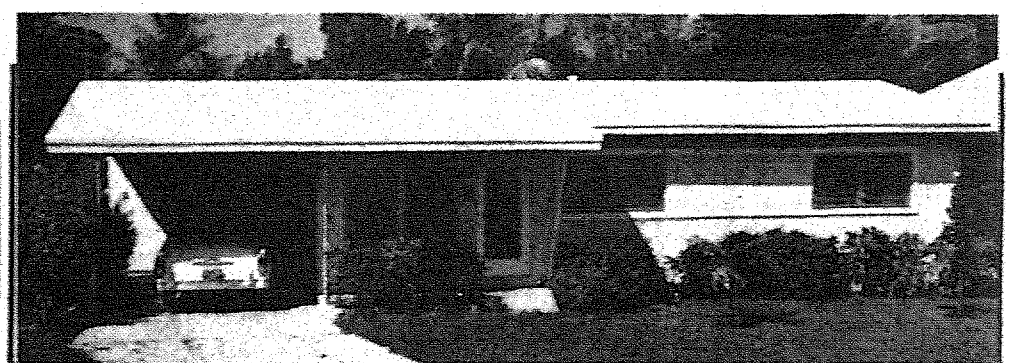
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This is the Kool-Tite gravel roof process.

"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

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(3) "Following these two applica-

tions, a third and final Kool-Tite acrylic, fungicided finish coating is then applied - also by hydraulic pressure - completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

"Kool-Tite, Inc., is licensed and insured for your protection," Scalzo added. Our work carries full guarantee protection. We are confident, however, that your Kool Tite coating will outlast its guarantee period. Financing is available.

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The largest living bird is the Ostrich, attaining a height of eight feet. But this bird also claims eyeballs measuring two inches across, nearly the diameter of a tennis ball!

The Ostrich is the only bird with two toes, one much reduced in size, suggesting that, in time, it will have a one-toed foot like a horse.

Fleet-footed, the Ostrich can run as fast as 35 miles an hour.

The egg of an Ostrich is big, too. Measuring 5 to 7 inches across, and if you like them hard-boiled, cook for 40 minutes!

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'Unborn Child': Seals and Crofts make their pro-life stand known

TROY, N.Y. — (NC) — The singing team of Seals and Crofts has reached the top of the record charts with their hits "Humming Bird," "Diamond Girl," and "We May Never Pass This Way Again."

But in the title song of their new album, "Unborn Child," the duo delves into the realm of social comment for the first time. The subject is abortion.

"Oh, unborn child, beginning to grow
Inside your momma, but you'll never know
Oh, tiny bud that grows in the womb
Only to be crushed before you can bloom."

Their new song is also the

first popular song to deal with abortion.

JUST prior to a concert given here, Jim Seals said that "in the Baha'i faith, the writings say that life begins at conception."

"The song is not really anti-abortion," Dash Crofts added. "It's more pro-life. I believe in life more than in getting involved in politics. The song says, 'Stop. Turn around, go back, think it over.' It presents food for thought. If the fact that life begins at conception can be relayed, it might change people's decisions. A lot of abortions are done out of a lack of knowledge."

The goal of the Baha'i

faith is the unification of all religions and worldwide peace. Followers of Baha'i see the same universal spirit in Moses, Jesus, Krishna, Buddha, Zoroaster and Muhammad.

THE SONG is "doing good," Seals noted. "Half to three-quarters of the stations are playing it. The others say they would play it if we made it shorter. The content is the real reason, but length is an excuse."

Author of the lyrics to "Unborn Child" was Crofts' sister-in-law, Lana Bogan. She told a pop music reporter that the words came to her after hearing about the Supreme Court's decision legalizing

abortion.

"I just burst into tears," she explained. "I was very upset, and I started writing just to get down what I was feeling. Jimmy wrote music for it. I didn't even intend it as a song."

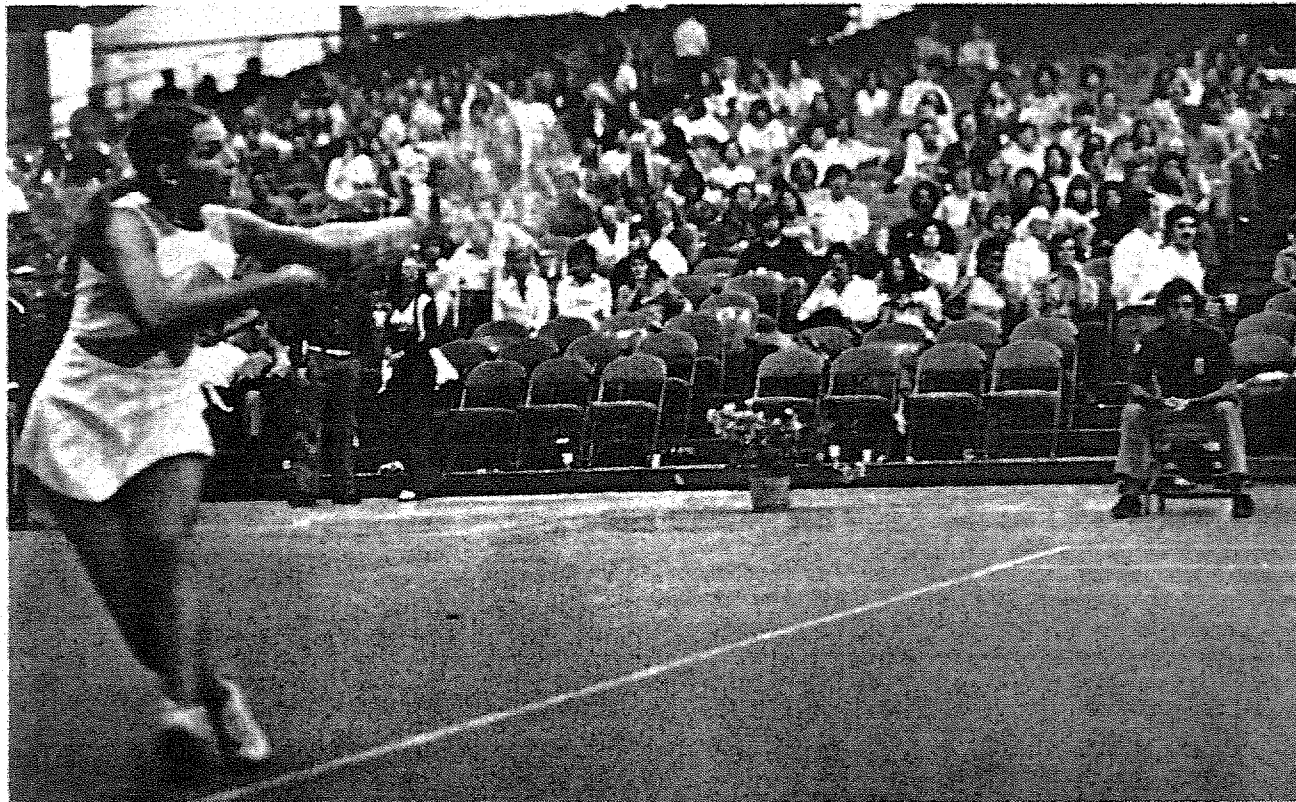
IN MOST cases, Seals said, he believes it is wrong to have an abortion.

His publicity has quoted him as saying, "In the Baha'i faith, it is explained that the soul in individual at the moment of conception. It might be another Einstein or Helen Keller."

The two men, who both speak with native Texas drawls, met in high school. Later they became members



POPULAR singing team of Jim Seals (left) and Dash Crofts has recorded the pro-life "Unborn Child" as the title song of their latest best-selling album. The song says to the pregnant woman considering abortion, "Stop, turn around, go back, think it over."



FLORIDA Flamingos star Betty Ann Grubb scores a point at the "CYO Night" held last Wednesday to benefit Archdiocese of Miami Youth Activities programs. Although the Flamingos lost to the Minnesota Buckskins in the World Team Tennis League match, the Youth Activities Office netted more than \$200 with which to hold next year's sports banquet, leadership training conference, and other activities.

of a group called The Champs, whose recording of "Tequila" sold six million copies. When that group broke up, Seals and Crofts became part of Dawnbreaker. While with that group, they became interested in the Baha'i faith.

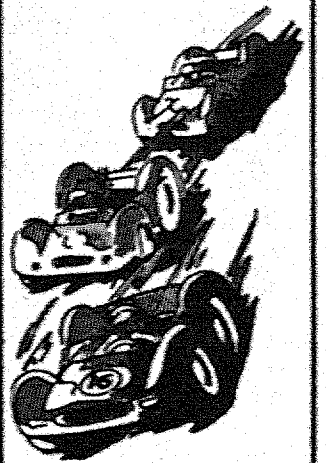
"I found out about it first from my girlfriend, who is now my wife," Crofts said. "I blew my mind. Jimmy investigated it and decided it was true too. We believe that all religions come from one source; they are all chapters in one book. The meaning of religion has changed into something different than what its root word means. 'Religio' in Latin meant 'to unite.' Religion is not just for Jews or Christians. It is for all people."

THE TWO are so involved in their faith that they

make use of post-concert time to speak with young people about Baha'i.

"Our purpose is not to convince," Crofts explained, "just to present."

However, a little later Crofts said, "Since our motive is to spread the Baha'i faith, then we don't become attached to things like hit records. We are not involved in the pressure of getting a hit. Most people try so hard to become successful, and if they don't, it crushes their lives."



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IT LOOKS like a homerun for Sharmaine Jankowski, from the St. Catherine of Siena girls' team; but CYO umpire Doug Campbell keeps a close eye on the ball and the St. Stephen's team catcher Linda O'Connell hopes Sharmaine will

miss. The efforts of the St. Catherine girls didn't win them the championship, but their brothers on the boy's team captured the trophy for that division.

CYO'ers compete in softball tourney

One favorite and one surprise captured the third annual CYO "Big 3" Softball Tourney held Sunday at St. Timothy parish.

St. Timothy girls were unscored upon throughout the day in the series of three-inning competitions, and pulled off two rally-killing double plays to down St. Monica 3-0 for the championship. The St. Timothy girls' team had been the number one seed after winning the Archdiocesan championship last May.

In the consolation game, St. Stephen used back-to-back homeruns by Clara Wright and Debbie O'Connell to down the team from Holy Rosary parish 2-0.

In the boys' game, St. Catherine of Siena knocked out eight singles in a five-run third inning to upset top favored St. Vincent Ferrer from Delray Beach by a score of 7-5. St. Vincent's had shown an awesome display of power throughout the day, but the St. Catherine team loaded the bases on three singles and used five more for their game winning rally. St. Timothy defeated Nativity 3-0 in the consolation game.

The 28 teams competing in the tourney were hampered by a 40-minute electrical storm in the middle of the day, but fast work by a volunteer grounds crew restored the fields to playable conditions.

Elections, dances, awards, trips!

By JOAN BARTLETT

All the news seems to be with CYO this week, but don't let that give anyone the idea that this column is only for CYO! Any group of young people, or any individual who is doing something you think deserves mentioning, let us know.

YOUR CORNER

The new Youth Program at St. Jerome parish, Fort Lauderdale, has elected its officers for the coming year. Congratulations to new president Linda Pawluk; vice president, Dee Miller; secretary, Wendy Pawluk; and treasurer, Laura Bien.

Over on Miami Beach, St. Mary Magdalen parish is starting a folk group for youth Masses, and they need guitarists and singers. Contact Lynda Morgan at 931-7154 if you're interested.

A benefit dance for George Cunningham will be held by St. Joan of Arc CYO, Boca Raton, Aug. 4 from 7-11 p.m. in the parish hall. The band will be "Horizons," and all profits from the dance will go to help pay George's medical bills. Contact DeeJay Jorgensen, 391-1708 for more information.

Another member of the Archdiocesan CYO Board has been named to Who's Who in American High Schools. Karen Bradley, Archdiocesan Social Chairperson from St. Timothy parish, received the honor.

A note to all CYO members planning to attend the Disneyworld event — all money and registration slips must be in the Youth Activities Office by August 8. Don't miss this opportunity just because you procrastinated!

The annual CYO Leadership Training Conference is Saturday, Aug. 3. It is for all officers and committee chairmen of CYO groups, and it will be held at St. Stephen parish hall, Hollywood. It gets underway at 9:30 a.m. Call the Youth Activities Office, 757-6241, for details.

Catholic University increases student aid

WASHINGTON — (NC) — The Catholic University of America (CU) here has allocated nearly \$3 million of university funds toward student scholarships to ease the financial crunch of students and their parents.

Increasing scholarship funds to 12 percent of its 1974-75 operating budget funds, CU's allocation is more than double the average five percent of college funds set aside for scholarship grants, according to the latest statistics (1969-70) from the National Center for Education Statistics, a branch of the Department of Health, Education and Welfare. CU's total scholarship fund includes graduate and under-

graduate student aid, work scholarships, special scholarships for various fields of study and one-half to full tuition discounts for families of faculty and staff members.

A large percentage of CU's financial aid funds will go toward diocesan scholarships for new students.

Because the university still receives a portion of its annual income from the special bishops collection for the Catholic University started in 1903 by Cardinal James Gibbons of Baltimore, CU offers new students diocesan scholarships.

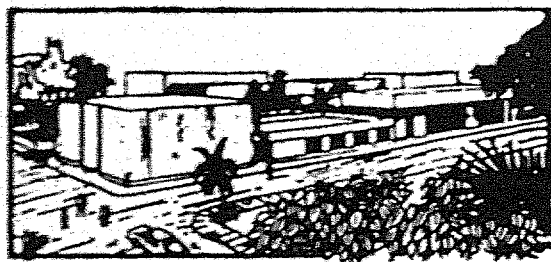
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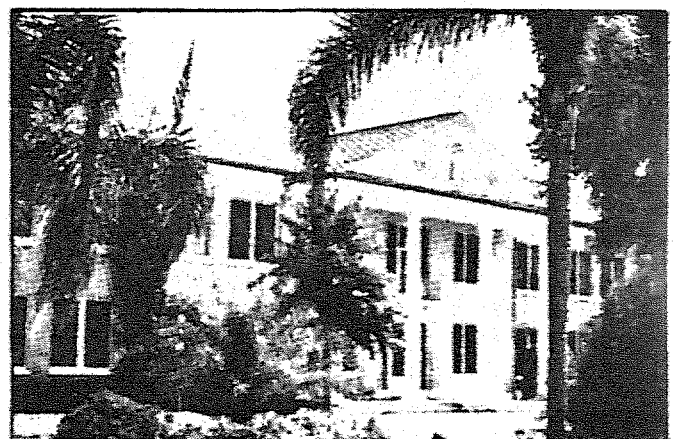
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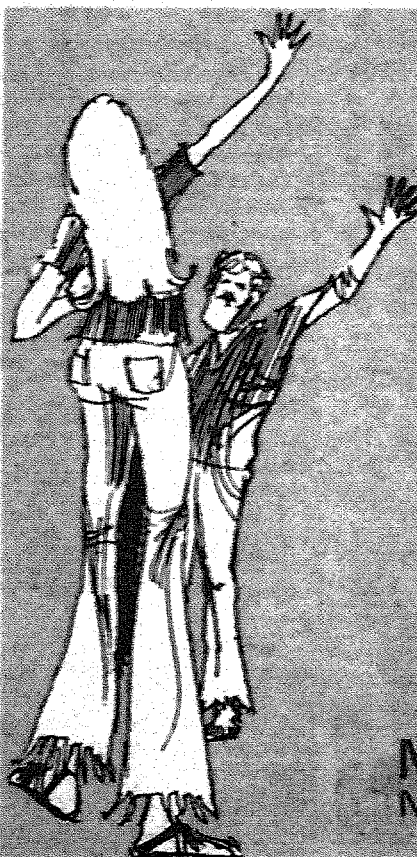
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Romeria Matancera este domingo, día 4

Este domingo, 4 de agosto, en horas de la tarde se efectuará la Romería de Matanzas en la Ermita de la Caridad, con la participación de devotos de la Patrona de Cuba de todos los municipios matanceros.

Por otra parte Mons. Agustín Román, Director de la Ermita de la Caridad anunció ya los preparativos para la festividad de la Patrona de Cuba. He aquí su mensaje:

El sábado 7 de Septiembre a las 6:30 p.m. tendremos la oportunidad de celebrar la Festividad de Nuestra Señora de la Caridad en la Arquidiócesis de Miami.

Este año como en los anteriores, lo celebraremos en el Marine Stadium y el acto consistirá en la procesión marina, con la imagen que nos llegara de Cuba el 8 de Septiembre de 1961, y la Santa Misa concelebrada por el Señor Arzobispo de Miami y un grupo de Sacerdotes.

Yo quisiera que todos los cófrades estuvieran presente con su distintivo visible, para renovar después de la Misa nuestra consagración a la Madre de Jesucristo bajo el hermoso título de Nuestra Señora de la Caridad.

Que nadie falte en esta ocasión con su carnet y su medalla para honrar a la que acompaña a nuestro pueblo desde hace casi cuatro siglos.

Mi bendición desde este lugar por donde pasan los municipios, dejando en las manos de la Madre del cielo nuestra súplica por la libertad de Cuba al Dios Todopoderoso.

Mons. Agustín Román

Celebrarán Cursillo 80 para hombres

El viernes, 23 de agosto, ultreya de cursillos de cristiandad a las 8:15 p.m. en St. Dominic.

Del 18 al 21 de agosto se efectuará el cursillo de cristiandad número ochenta del área de Miami. Se han efectuado ya ochenta cursillos en español y el despertar espiritual que produce esa novedosa técnica apostólica sigue siendo el mismo. Revisemos a continuación algunos de los testimonios ofrecidos por algunos de los hombres y mujeres que participaron en recientes cursillos:

Hasta ahora la persona más importante para mí fue mi esposa, pero nunca me acordé de dar gracias a Dios, que le puso en mi camino.

Veo a todos en estos momentos llenos de fuego y de ilusión, pero yo les quiero dar un consejo: tengan cuidado, que afuera hay mucho hielo, que puede derretir su fuego.

Para aprender nunca es tarde. Yo he aprendido mucho en estos tres días y seguiré aprendiendo... porque solo así lograremos renovar la faz de la tierra.

Señor te doy gracias porque me pusiste en el camino, no nos abandones en él, danos la mano cuando desfallezca nuestro cuerpo, danos la mano cuando tropecemos con las piedras del camino, danos la mano cual fiel amigo hasta el final de nuestros días.

Llegué con los brazos abiertos que siembran con miedo, me voy con los brazos cansados que siegan con gozo.

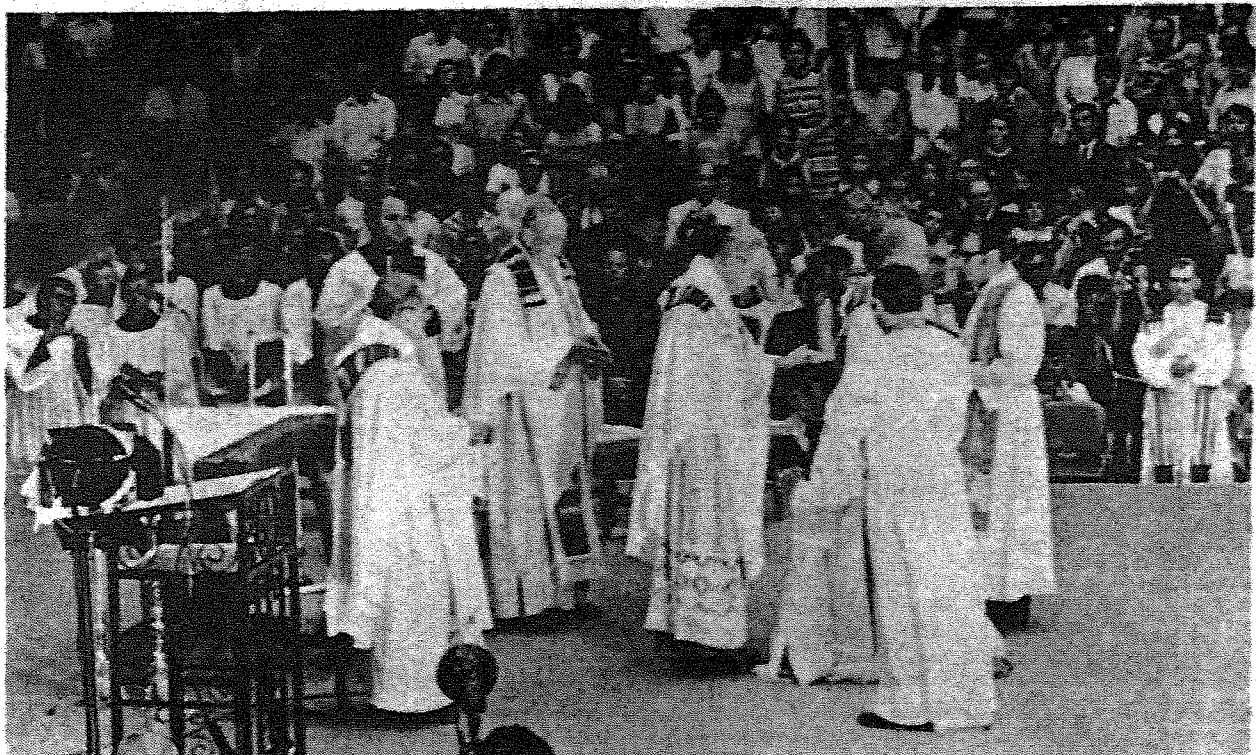
Entré al Cursillo sin Cristo y ahora salgo y voy a entregarle toda mi alma para que El haga de mí lo que quiera.

Estamos llenas de amor hacia Cristo... vamos a compartirlo con todos los hermanos.

Me he dado cuenta que no era tan buena madre, tan buena hija como me creía, he encontrado a Cristo.

Me estoy muriendo de miedo de hablar... pero en realidad el Cursillo es lo más maravilloso que hay... se echaron las redes y hemos visto la pesca maravillosa, demos Gracias a Dios por este regalo tan lindo.

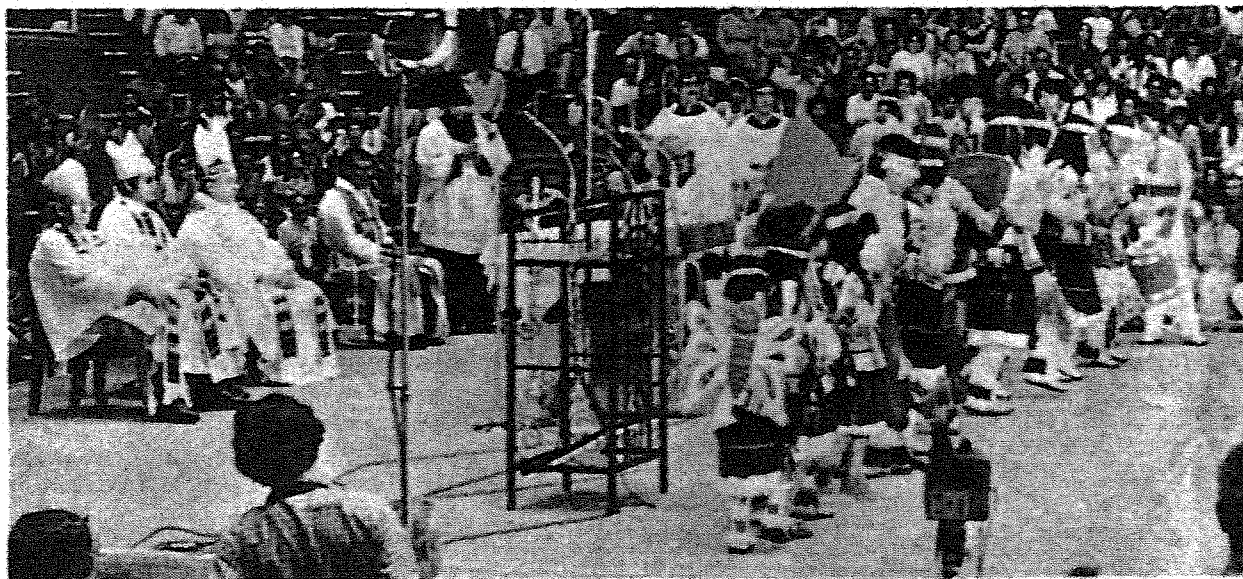
Yo me llamo N.N., "católico a mi manera" hasta



El primer arzobispo de origen hispano-americano fue consagrado para la Arquidiócesis de Santa Fe, Nueva Mexico, durante una ceremonia en la Arena de la Universidad de Nuevo Mexico, Albuquerque. En la foto el Arzobispo Jean Jadot, Delegado Apostólico en Estados

Unidos, oficiando en la ordenación del Arzobispo Roberto Fortune Sánchez ante una congregación de más de 23,000 personas. El Arzobispo Sánchez sucede al Arzobispo James Peter Davis, que pidió el retiro.

Primer Arzobispo Hispano-Americano



La ceremonia de ordenación del Arzobispo Roberto Fortune Sánchez fue trilingüe y tricultural: Español, indio e inglés. En la foto, indios de Jemez Pueblo

ejecutan danzas típicas ante el altar. Se destacan a la izquierda los Arzobispos Davis y Sánchez y el Obispo Auxiliar de San Antonio, Patricio Flores.

el día de hoy. En esta casa se me abrió, el mundo y en mí entró una semilla, que voy a llevar afuera y hacer que fructifique.

Llegué pensando que "me las sabía todas"... "negativo! — Ahora me llevo

en mi corazón una esperanza grande, una fe sincera y un deseo inmenso de que llegue ya el famoso Cuarto Día.

Informese en su parroquia sobre los próximos cursillos.

LA VOZ

Suplemento en Español de "VOICE"

TIERRA SANTA: Reflexiones de un peregrino

(III y conclusión)

Por Fr.

JOSE L. VAZQUEZ, O.P.

Resumiendo mis impresiones ¿qué significado reviste el viaje de un cristiano a Palestina? Tengo para mí que se trata de un retorno, siempre conmovedor, a la tierra en que, en otro tiempo, se llevó a cabo, el misterio de nuestra Salvación. El cristiano anda en busca de recuerdos que lo ayuden a vivir mejor su fe, a sacar más provecho de las Escrituras.

Y si existe, en un sentido amplio, el Sacramento de Jerusalem - como dice el P. Benoit - hay que entenderlo de una gracia, de una posibilidad de comprender mejor el Evangelio sobre los lugares, sobre el terreno mismo en el que se desarrollaron en otro tiempo los hechos. Pero no se trata de una simple gracia, como la que los judíos venían a buscar en el curso de las subidas anuales obligatorias, cuando las tres grandes fiestas del año, o como la que los musulmanes van a buscar a la Meca. La nuestra es una gracia de comprensión, dentro de los canales de la encarnación cristiana.

RECOMPONER E INTERPRETAR

Hay que hacer un esfuerzo de imaginación para reconstruir un momento dado de la historia en que se dieron cita una serie de factores que no se repetirán. ¿Que valor tiene este esfuerzo de imaginación para reconstruir el pasado?

El ejemplo de Navidad y de la gruta de

Belén lo puede indicar. Si uno no admite que la atmósfera de Navidad debe recomponerse hoy con la ayuda de elementos variados, la visita a la gruta de Belén puede decepcionarnos terriblemente.

El sentido de Navidad no aparece por ningún lugar al que penetra en la actual gruta, sobrecargada de lámparas, cortinajes, decoraciones, repleta de turistas que vienen como simples curiosos, sin la menor idea de oración, u oyendo a algún guía que se detiene solamente en detallar los títulos de propiedad de cada una de las comunidades cristianas, allí representadas.

No obstante, si uno salta sobre el puro encuadre material, si uno, con la imaginación, desnuda la gruta de todas las adherencias terrenas y la hace reposar en su ambientación local de siglos, entonces todo cambia.

El paisaje tradicional de la campiña, dos o tres kilómetros a la redonda, con sus olivares, con sus rebaños de ovejas, con las grutas que sirven todavía de albergue a los nativos... ese paisaje proporciona la paz que rodeó la noche de Navidad. Cuando parecía que la pobreza de Navidad estaba ausente, he aquí que la encontramos cerca, en las casuchas de los pobres que tomaron en serio lo de las Bienaventuranzas.

¿Cómo orar? - No se desanime. Tal vez haya que esperar a que se vayan unos cuantos turistas. O haga como nosotros hicimos: únase a un grupo de monjes orientales que celebran su liturgia al caer de

la tarde. Será una experiencia inolvidable, se lo aseguro.

PROBLEMAS ACTUALES

El descubrimiento de este oriente milenario, no puede hacernos pasar por alto los problemas agudos de la actualidad. El peso de las más recientes guerras cae sobre la Tierra Santa. Desde el armisticio de 1948 hasta la guerra de los seis días, el país estaba dividido por un verdadero telón de acero: de un lado, Israel; del otro los países árabes.

Hoy, después de otra confrontación sangrienta, el telón de acero pasa por las fibras del alma de ambos pueblos.

El peregrino no puede desinteresarse de la suerte de unos y de otros. Los dos adversarios reclaman la misma ascendencia espiritual, que también es nuestra: la de Abraham.

Descubrir Israel, hoy, es estar asistiendo al retorno de judíos exilados por todo el mundo; es ver florecer el desierto; constatar la extraordinaria juventud de este viejo pueblo que reencuentra su tierra y su lengua.

En cuanto a los árabes, producen una sensación de tristeza. Ismael se sigue sintiendo aventajado y frustrado por su hermano, tanto más, cuanto que, en el plano religioso, el Islam pretende sustituir históricamente al judaísmo y ser el único beneficiario de las promesas.

MINORÍAS CRISTIANAS

Entre esos dos pueblos mayoritarios,

que resucitan antiguas querellas, también se encuentra uno con los descendientes de los primeros cristianos. En Israel existen poblaciones árabes donde nunca se construyó una Mezquita. Están habitadas por autóctonos que representan las más antiguas poblaciones sedentarias del país y que jamás se convirtieron al Islam. La mayor parte de ellos pertenecen a la iglesia bizantina. Se conoce a estos cristianos bajo el nombre de griegos "católicos", o griegos "melkitas", según pertenezcan o no a la jurisdicción de Roma. Todos ellos tienen conciencia de pertenecer a la misma familia y están muy unidos entre sí.

Esto me conduce a una última y personal apreciación: los cristianos, a pesar de sus altercados caseros, pueden ser y lo están siendo, un elemento clave en la pacificación del país.

Se equivoca quien juzgue el estado de la Iglesia en Palestina por la multiplicidad de ritos que se enfrentan unos a otros y se pisan los talones, como por ejemplo en el Santo Sepulcro.

La ocupación de los Santuarios no traduce el estado real del país, ni en cuanto al número de cristianos en cada comunidad, ni en cuanto a la naturaleza de las relaciones que existen entre los diferentes ceros, que hoy viven, en general, colocados bajo el signo del ecumenismo, la misma fe en Jesús Resucitado, y el mismo ardiente deseo de servicio a los hombres.

Comité estudia situación de los presos políticos en Cuba

WASHINGTON — (NC) — El Comité de Desarrollo Social de la Conferencia Católica de los Estados Unidos (USCC), discutió problemas de justicia y defensa de los derechos humanos a nivel nacional e internacional durante su reunión el 23 y el 24 de Julio aquí. El comité creó grupos ad hoc para estudiar a fondo ciertos temas. Uno de los grupos ad hoc estudiará "las relaciones entre Cuba y los Estados Unidos y el rol de la Iglesia", y presentará sus conclusiones en la próxima reunión del comité en Diciembre. El Cardenal John Krol de Filadelfia, presidente de la USCC, había ordenado que el problema de la situación de los presos políticos en Cuba sea incluido en la agenda para la reunión del comité. El Cardenal Krol y autoridades de la USCC habían recibido una serie de documentos detallando casos de tortura de prisioneros políticos en Cuba.

El Comité designado por la Conferencia está estudiando ya los distintos documentos que le han sido entregados denunciando la violación de los derechos humanos en las cárceles cubanas.

Los obispos de Portugal entregaron una pastoral analizando los sucesos desde el golpe de estado que terminó con 50 años de dictadura civil en Portugal. La Conferencia de Obispos de Portugal expresó su apoyo al nuevo gobierno provisional del Presidente Antonio de Spínola, diciendo que éste constituye un símbolo de libertad. El golpe militar "fue una revolución incruenta que abre perspectivas de libertades cívicas y que reintegró (a la vida nacional) a una comunidad de personas arrestadas y en el exilio" declararon los obispos. La pastoral también reconoció que los obispos y los laicos católicos habían ignorado por mucho tiempo las arbitrariedades del régimen anterior, e incluso lo habían apoyado.

BREVES

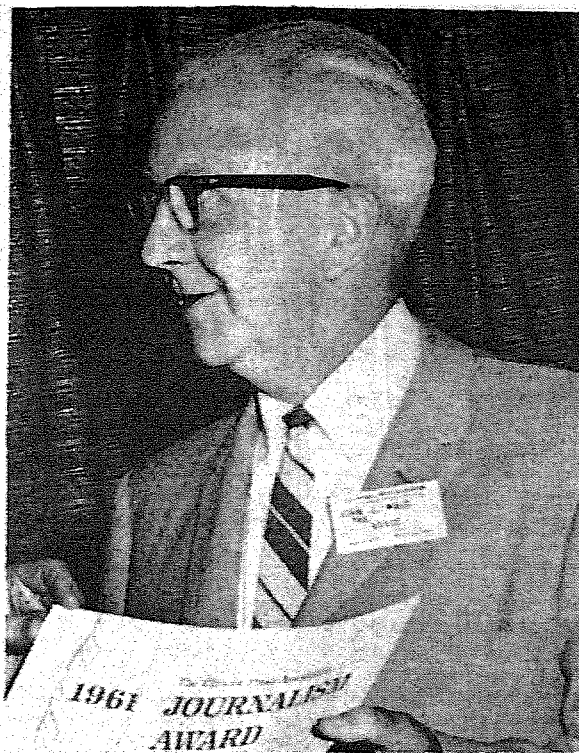
Miami y el Mundo

Las antiguas alumnas de las Dominicas Americanas celebrarán su almuerzo anual el sábado 3 de Agosto a las doce del día en el Hotel Marriott, con la asistencia de varias religiosas que vienen a Miami para este evento. Durante el almuerzo se efectuará un exclusivo desfile de modelos "Jennie", vestidos importados tejidos a crochet. Las antiguas alumnas que deseen reservar cubiertos para este almuerzo deberán comunicarse con los teléfonos 665-4565, 221-8542, 635-2287 y 446-9243.

El Ministro de Relaciones Exteriores de España, Pedro Cortina Mauri, declaró, aquí a su regreso del Vaticano que "hemos recorrido un largo camino" en las discusiones para un nuevo concordato entre la Santa Sede y España. Cortina Mauri agregó que "los términos del nuevo concordato serán redactados de acuerdo a los cambios en la Iglesia y en la sociedad española", pero sobre la base del antiguo concordato. El concordato de 1953 es considerado anticuado por el gobierno español, por la Iglesia y la Santa Sede. Cortina Mauri se reunió por seis días con el Arzobispo Agostino Casaroli, secretario del Consejo para los Asuntos Públicos del Vaticano en la Santa Sede.

El Cardenal Agnelo Rossi, prefecto de la Congregación para la Evangelización de los Pueblos del Vaticano, declaró que el gobierno de Brasil y la Iglesia tratan de mejorar el nivel de vida de la población, y que "esta meta común hace más fácil el diálogo entre la Iglesia y el estado".

clarificar los problemas entre la Iglesia y el estado ya se están realizando. El conflicto Iglesia-Estado se hizo crítico en los últimos meses de la administración del Presidente Emilio Garrastazu Medici, pero algunos problemas se han obviado con la toma de poder el 15 de Marzo del Presidente Ernesto Geisel, que es Protestante.



Ha muerto el Editor-fundador de The Voice

A la edad de 75 falleció en Miami el editor fundador de The Voice, John J. Ward, que fué calificado por el Arzobispo Coleman F. Carroll como "un periodista excepcional, que se adelantó a su tiempo en el uso de la prensa como medio de evangelización."

Al hacer el elogio del desaparecido editor, el Arzobispo Carroll recordó que su amistad con Mr. Ward se remontaba a cuarenta años, cuando el periodista que fundó The Voice era jefe de información del Sun Telegraph, el importante diario de la ciudad de Pittsburgh.

Ya cuando trabajaba en la prensa secular, recordó el Arzobispo, Ward cooperaba con sus conocimientos en la confección del boletín de su parroquia. Después fué nombrado director del semanario Pittsburgh Catholic y cuando el Arzobispo Carroll fué designado para la nueva sede de Miami, le invitó a que viniera a fundar The Voice, a principios de 1969.

John Ward ganó muchos premios periodísticos en su larga carrera, y es de destacar que los dos primeros premios que conquistó en Miami fueron defendiendo la causa de los refugiados cubanos.

Los que vivían en Miami en 1959 recordarán que The Voice fué uno de los primeros medios de prensa que denunciaron la penetración comunista en Cuba. The Voice dirigió una activa campaña editorial contra el comunismo que Castro comenzaba a implantar en Cuba.

Cuando el exodo cubano comenzaba a crecer, algunos periódicos locales comenzaron una campaña para detener la llegada de más cubanos. The Voice, en cambio, inició una campaña en favor de los refugiados. Noticias, reportajes de interés humano y editoriales destacando los sufrimientos del pueblo cubano y pronosticando que, si lejos de rechazarse se les ayudaba, los refugiados se convertirían en una contribución para el desarrollo cultural y económico de Miami. Esa campaña obtuvo a The Voice el premio de la Mejor Campaña de Servicio Público en el concurso periodístico de 1960 de la Asociación de Prensa Católica de Estados Unidos y Canadá.

Al año siguiente, The Voice obtuvo el premio al Mejor editorial, por un artículo defendiendo el derecho a asistencia económica a los millares de niños refugiados que estaban siendo educados en las escuelas parroquiales de Miami. Bajo su dirección The Voice conquistó otros premios periodísticos y sentó las bases de lo que es hoy: El mayor semanario de la Florida.

ORACION DE LOS FIELES

DOMINGO, 4 de AGOSTO

CELEBRANTE: Cuán tontos y vanos son los que confían en sus propias fuerzas. Oremos a nuestro Dios, en quien nosotros confiamos.

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

1. Por el Papa Paulo, nuestros obispos y todos los miembros de la Iglesia, para que comprendan que la única seguridad está en tí, Oh, Dios, oremos al Señor.

2. Que las naciones más poderosas no acumulen sus riquezas, sino que las sepan compartir con los pueblos más pobres, ayudándolos a prosperar y crecer, oremos al Señor.

3. Por cuantos viven padeciendo un orden social injusto, por los que sufren violencia y terror, oremos al Señor.

4. Que sigamos creciendo en semejanza de nuestro Creador, oremos al Señor.

5. Que nos proteja de la furia de los huracanes, oremos al Señor.

CELEBRANTE: Todopoderoso Dios, enciende nuestros corazones con la llama de tu amor para que amemos más a todos nuestros semejantes, que compartan con nosotros este mundo. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

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Carta Pastoral Sobre la Virgen María

Conferencia Nacional de los Obispos Católicos

21 de Noviembre, 1973

Versión Española

El propósito de la carta es reiterar la enseñanza de la Iglesia Católica acerca de María, Madre de Dios, y animar a los fieles a tenerle un auténtica devoción.

"Esperamos y rogamos que nuestra exposición sea materia de serio estudio y amorosa reflexión. Deseamos de todo corazón que sea recibida en los hogares, rectorías y seminarios, en las escuelas e institutos de enseñanza superior, por los centros de educación adulta, asociaciones religiosas, capellanías y comunidades religiosas."

Las fuentes principales de la pastoral, además de las Sagradas Escrituras, son los documentos del Segundo Concilio Vaticano, especialmente *Lumen Gentium*, que resume en el octavo capítulo la enseñanza de la Iglesia Católica sobre la Madre de Dios.

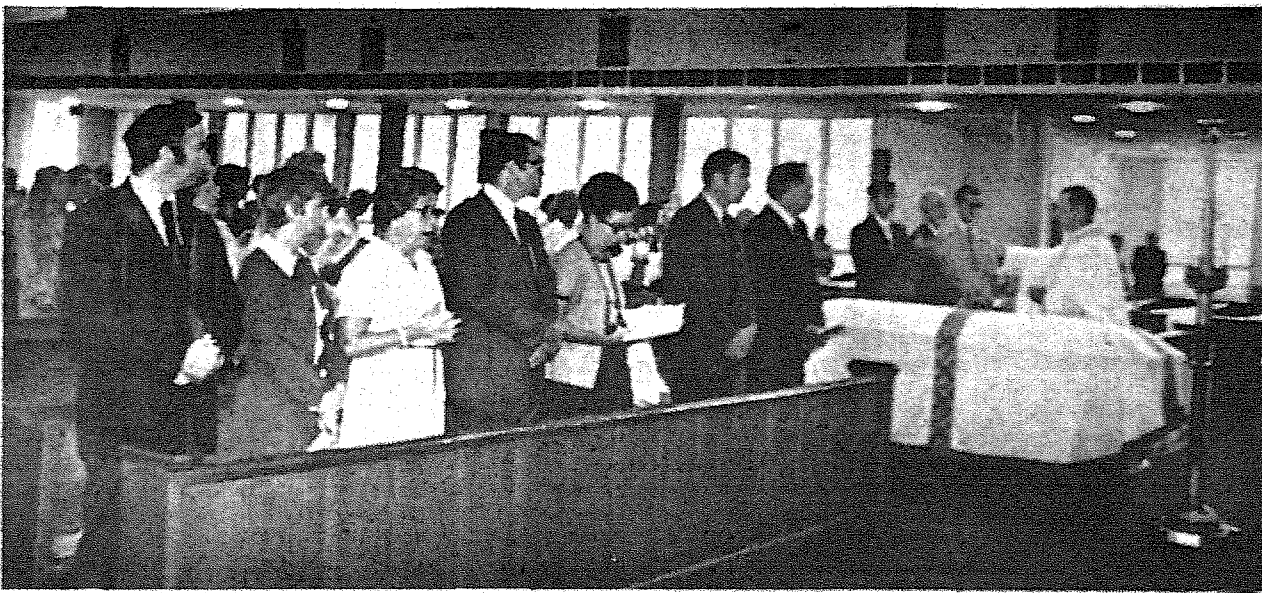
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FINAL BLESSING is given by Msgr. T. Noel Fogarty during the Funeral Liturgy for John J. Ward in St. Rose of Lima Church. Members of the Ward family present were from left to right children Anthony and Pat; his widow, Mrs. Harriet; another son and daughter, James and Mrs. Mary Drane; grandson, Tony; and children Paul and Stephen. A fifth son, John Jr. of Pittsburgh was not present.

John Ward dies

Continued from page 1
 "John Ward's dedication sprang from a deep faith and a burning zeal for the Church," he said. "He was concerned about the future of the Church and had a deep interest in helping and encouraging vocations to the priesthood and Religious life. His own personal faith was fostered by a great love of the Eucharist which he received at this altar every Sunday."

A VETERAN of almost 45 years in journalism, Mr. Ward was editor of The Pittsburgh Catholic, weekly publication of the Diocese of Pittsburgh from 1954 to 1959. During that time the paper was the recipient of four awards from the Catholic Press Assn. during annual competitions. Prior to 1954 he was news editor of the Sun-Telegraph, Pittsburgh daily.

A native of Pittsburgh who attended parochial schools there and then took studies at the University of Notre Dame, he was a veteran of World War I during which he served with the 76th Aero Squadron.

When he accepted the invitation of Archbishop Coleman F. Carroll to become first editor of The Voice when it was established early in 1959, Mr. Ward was a not a newcomer to Miami. He had worked in a real estate firm here from 1925 to 1929 and two of his seven children were born here. In addition, his sisters, the late Mrs. Helen Jewel and the late Betty Ward, former recreation director at Parkway Center, had been longtime Miami residents.

BETWEEN 1959 and 1966 when he retired as editor, The Voice won several top awards during annual conventions of the Catholic Press Assn. The Diocese of Miami and the Voice were hosts to the 1963 annual meeting held at the Americana Hotel, Miami Beach.

During its second year of publication, The Voice received top honors for the Best Photo as well as honorable mention for its campaign "Saludos Amigos" (Welcome Friends), a series of news stories, editorials, articles and pictures promoting the mutual understanding between the English and Spanish-speaking during the Cuban refugee influx.

The next year an editorial written by Mr. Ward titled "U.S. Policy Unjust on Aid To

Schools in Refugee Crisis" was judged best in the Catholic Press for that year, and criticized the refusal of the Federal government to grant any financial relief for the education of some 3,500 Cuban refugee children then

Continued on page 24

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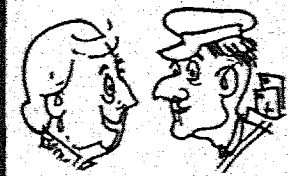
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Human rights issues probed by USCC

WASHINGTON — (NC) — The United States Catholic Conference (USCC) Committee on Social Development and World Peace considered issues of international and national justice and human rights during a two-day meeting here July 23-24.

Among the issues discussed were amnesty for Vietnam

era conscientious objectors and draft evaders, capital punishment and conditions in several areas of the world, including Cuba, Northern Ireland, the Philippines and South Vietnam.

In the only action disclosed by committee spokesmen in a brief statement was the appointment of ad hoc com-

mittees to study some of these issues in depth. One such ad hoc committee will deal with the "general areas of United States-Cuba relations and the role of the Church therein."

Reports from this and other ad hoc committees will be received at the next meeting of the full USCC committee in December, according to the statement.

Cardinal John Krol of Philadelphia, president of the USCC, had ordered the inclusion of alleged violation of the human rights of Cuban political prisoners on the committee's agenda after receiving extensive documentation detailing torture and maltreatment of prisoners.

The Committee on Social Development and World Peace is an advisory body to the USCC's Administrative Board, the organization's policy-making body.

Father Frederick McGuire, head of the USCC Division for Latin America (DLA), said here that he had asked the committee to "take serious action on the matter."

"I am sure the ad hoc committee will act with great responsibility" in analyzing the issues, he added.

Father McGuire said that he had turned over to the ad hoc committee all the material he has gathered on the Cuban prisoners' situation, as well as the great number of letters he had received from Cubans in the United States in the days before the committee's meeting.

Asked whether the committee's discussions "in general area of United States-Cuba relations" included political prisoner issue, Msgr. Harrold A. Murray, secretary to the committee, said that the discussion included "all issues involved."

The Committee on Social Development and World Peace, headed by Auxiliary Bishop John Dougherty of Newark, N.J., recommended last year that the USCC Administrative Board express concern over violations of human rights in Chile and Brazil. The Administrative Board later issued a statement urging a halt to U.S. financial and military aid to those two countries until they restore full respect for human rights.

Groups of Cuban exiles and organizations concerned with the treatment of political prisoners in Cuba later asked for a similar stand by the U.S. Catholic Church on the situation of political prisoners in Cuba.

John Ward dies

Continued from page 22
enrolled in Diocese of Miami parochial schools.

THE VOICE was again recognized in 1962 in the "Best Front Page" category of the annual contest in which Catholic publications from the U.S. and Canada compete.

In 1965 Mr. Ward was one of 21 South Floridians who received the Gold Medal of the Archdiocese of Miami presented to him for "meritorious service." A charter member of the Miami Serra Club, he has been a Contributing Editor to The Voice since he retired in 1966. The last of his columns was published in the July 19 edition of the paper.

On the occasion of Mr. Ward's retirement, Archbishop Carroll said, "It is a matter of personal gratification for me to assure you of my own appreciation and that of the priests and people of the Diocese of Miami for the remarkable work you have done on The Voice these seven years. The history of the

paper will always record you as its founding editor. In paging back over past issues, especially in the first busy years of the new Diocese, one can see clearly how well you guided The Voice in news coverage, and in the presentation of the Church's mind toward current problems."

IN ADDITION to his wife with whom he resided at 125 NE 115 St., Mr. Ward is survived by five sons: John, Jr., Peters Township, Pa.; Dr. Stephen D., Wheeling, W. Va.; Anthony J., Dormont, Pa.; Paul B., Atlanta; Dr. James A., Monsey, N.Y.; two daughters, Mrs. Mary H. Drane, Miami; and Mrs. Patricia Mundy, Lastrop, La; 28 grandchildren and three great-grandchildren.

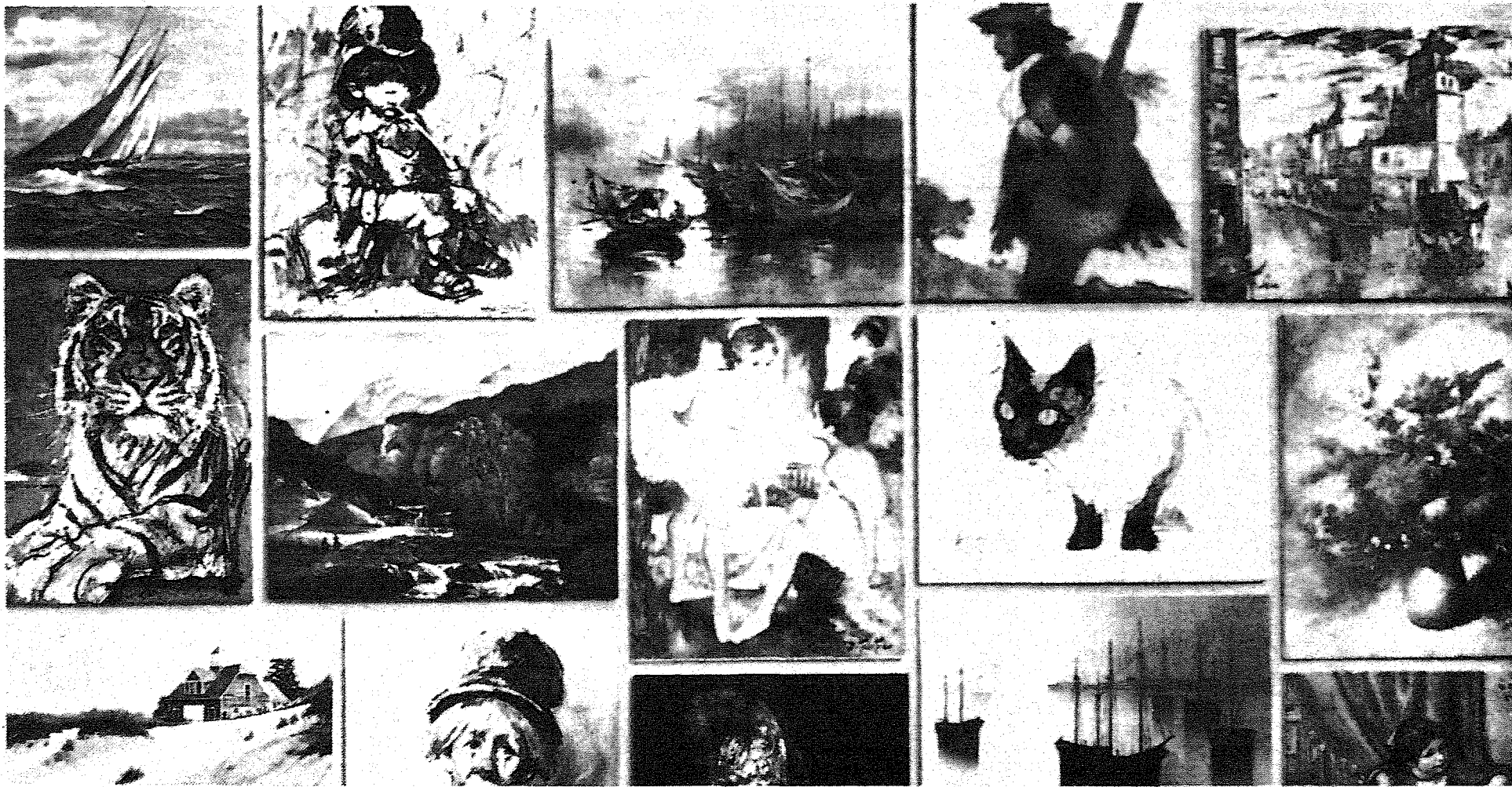
Prior to burial in Queen of Heaven Cemetery, Pittsburgh, on Thursday, another Mass was offered for Mr. Ward at St. Thomas More Church in his native city.

Joseph B. Cofer & Son Funeral Home was in charge of local arrangements.



BEAUTY OF NATURE — Dew dripping from a leaf is one example of what Pope Paul VI urged tourists to "read" when he said at a summer audience "Take advantage of summer holidays to return to the vision, the knowledge, the contemplation of that immense, stupendous, authoritative book which is nature."

Art Offer Ends August 16th.



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Anita Bryant.

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