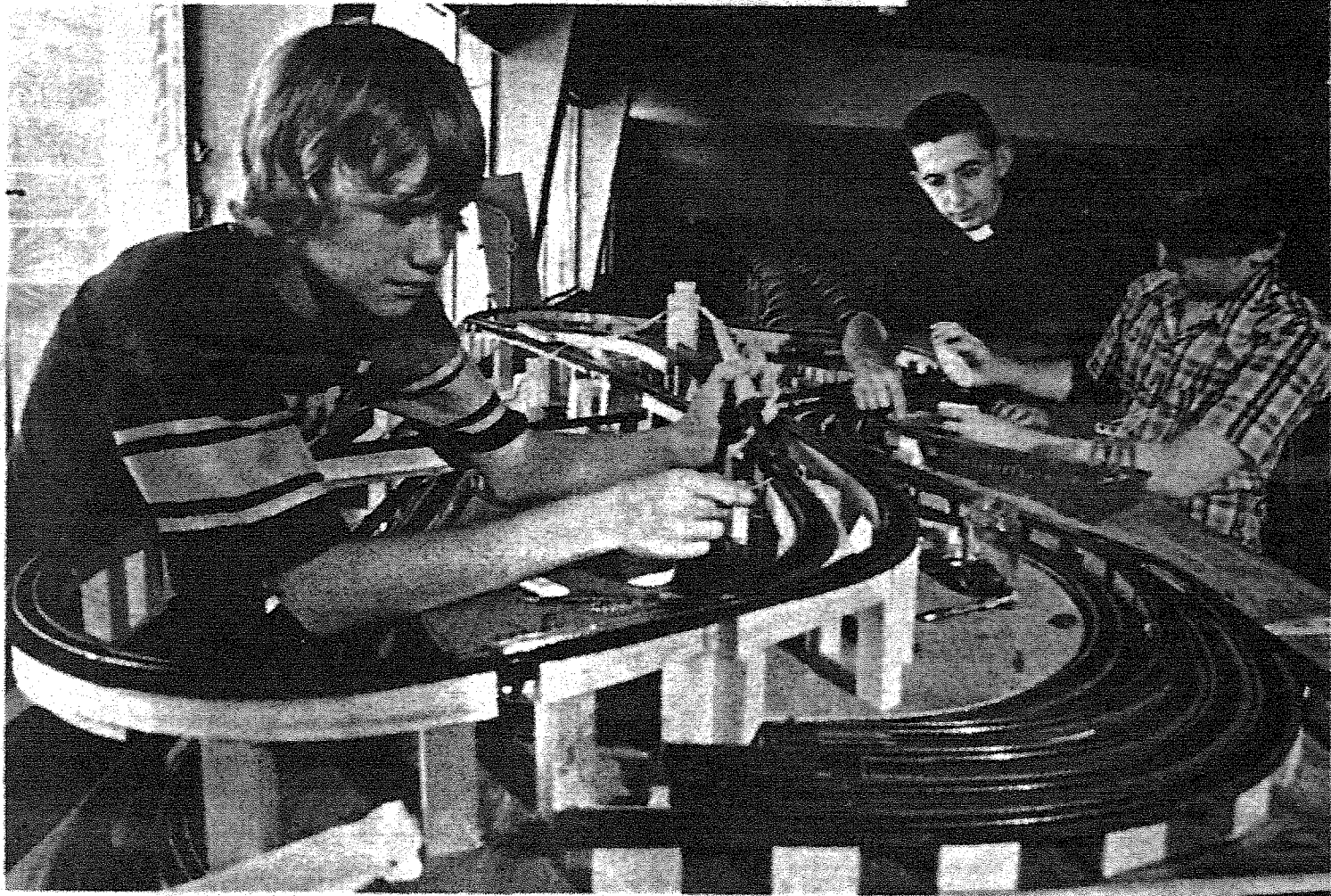


## CYPRUS

**Pope Paul prays for return of peace to embattled isle: sees peril of greater strife**



MANY hours of hard work go into one of Father William Romero's model railroads. The talented priest shows youngest helper John Manos how to glue pre-cut wood blocks as an experienced worker, Michael Ross, welds the tracks together. See other photos, page 4.

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI marked the feast of the Assumption (Aug. 15), by celebrating Mass in the parish church of St. Nicholas here and spoke of his prayers for the return of peace to embattled Cyprus.

He also expressed fears the conflict would spread beyond that Mediterranean island, where Turks and Greeks have been battling.

The small church, on the square facing the front door of the Pope's summer villa, was packed with townspeople, seminarians and nuns from nearby summer residences, as well as the regular flow of visitors.

AT NOON that same day, the Pope appeared on a balcony overlooking an inner courtyard of the villa to speak to some 3,000 people. They were sheltered by an awning from the fierce rays of the sun, which brought temperatures of almost 100.

The Pope said:

"Our thoughts center on that place where peace is in grave danger and where discord, which has only barely abated, now threatens to become conflict and, God forbid, threatens to go beyond the boundaries of Cyprus to involve other nations in an eventual bloody and disastrous struggle."

Even as the Pope was speaking the fragile truce on Cyprus had been broken.

The Pope told his visitors that he had hoped to send relief supplies to the victims of the battles on the island but had not yet been able to do so because of the deeply disturbed conditions there.

"WE are praying for the stability and the sincerity of peace among peoples who still do not have it in their grasp," Pope Paul said.

"We are praying that the world will not see a revival of the sad belief that only war or violence or force can resolve the disputes of international society."

## TRAINS

Model railroads depicting U. S. scenes are built by a Miami priest with help from ambitious youngsters of parish

By GLENDA WALKINSHAW  
Voice Features Editor

The train speeds around a corner and into a tunnel, emerging among the hills bursting with the red, orange and yellow hues of autumn.

In South Miami?

It doesn't seem so impossible when it is put into its proper perspective — that of an N-Gauge model train.

But this is still no ordinary railroad model. For one, this train is part of a series of seven individual model railroad systems which run under the dinner plates of guests at The Depot Restaurant in South Miami.

Second, the entire system, as well as most of the interior of the restaurant, was designed and built by Father William Romero, assistant pastor at St. Augustine Church; and a group of boys and girls from the parish.

"Father Bill," as his young proteges call him, has been enlisting the aid of youngsters to build model railroads for almost seven years, since his first assignment to Corpus Christi parish after his ordination in 1967.

INTERESTED in arts and crafts since his childhood, Father Romero, son of Mr. and Mrs. William Romero of Sacred Heart parish, Lake Worth, turned from model rocket building to aquariums and finally to model train building in an effort to give the boys of his parish a hobby which they could develop on their own and share with their fathers.

The group he started in Corpus Christi parish is now the Central Boys' Club; the original model railroad now sits in a Palm Beach restaurant; and the fame of Father Bill and his trains has spread.

"I don't know how people find out about me, but I get calls from all over the country," the little priest with the Jerry Lewis voice and GI-style crewcut said.

He guesses that the hobby shop where he buys his supplies passes the word to interested customers.

The Depot is the biggest job he has done, taking two and a half years to complete the job, on which National Geographic Magazine is preparing a story.

One boy made all 6,000 trees in the system from sand, lichen, bark, plastic and a host of other ingredients.

MANY of the trestles, bridges, build-

ings, ships and other details built into the system were made from scratch, using tiny pieces of wood, paper and plastic.

Others were made from kits, but "we always change the kits around, either put several together or add our own touches," Father Romero said as he lovingly handled the delicate bridge which will eventually go into a large model of Mystic Seaport in Connecticut. The model, built from photographs of the area, now sits partially completed in

the kitchen of the St. Augustine parish hall.

The owner of the Depot, who wanted the restaurant to be filled with authentic bits of railroad history, originally went to Disney World to find someone to do the job. Father Romero explained. There, they told the restaurant owner that a man in Miami could do the job, although they knew only the hobby shop, and not his name. Eventually the owner and the priest got together and built the system.

Continued on page 5

## ALCOHOLISM

**She helps fight 'number one' drug problem' with hard work, understanding, determination**

Alcoholism is her game. And it's the number one drug game in town.

There are an estimated 78,000 alcoholics in Dade County and they are all, in one way or another, the concern of Gerry Healy, the Public Relations Director of the new Dade Comprehensive Alcohol Program.

Mrs. Healy, a member of St. Richard Parish and past president of the Local Chapter of Women In Communications, is in charge of reaching out into the community, including the black and Spanish areas, and letting people know that there is help available for people or their relatives with a drinking problem.

"THE POINT," says Mrs. Healy, "is that alcohol is still the nation's number one drug problem."

"There are probably more alcoholics in Florida than there are heroin addicts in the whole nation. And the programs around the country just haven't been adequate, she says with good natured firmness.

"One reason," she says, "is that drinking has always been 'socially acceptable.' Drunkenness, in a social setting is often considered humorous ("Look at ol' Harvey, he's

really bombed") or street drunkenness was simply a crime, points out Mrs. Healy, whose husband William is a sergeant in the Dade Public Safety Department. Police used to have to lock up drunks overnight and then put them back on the streets with nothing solved, she said.

"Also, people with a drinking problem are often considered morally weak instead of sick, which is the actual case," she emphasized.

NOW WITH the Myers Act (State Rep. Kenneth Myers), which legally made drunkenness a treatable illness rather than a crime, programs are being started that will begin to eat away at this vast problem that is interwoven throughout every level of society.

Mrs. Healy emphasized that she has never had a drinking problem. "When I was called they said they either had to have an alcoholic who knew public relations work, or they had to have a public relations person who could learn about alcoholism. So I learned."

Born in Chicago, she attended Chicago Teachers College, studied advertising  
Continued on page 4



MAIN OFFICE of Dade's Comprehensive Alcohol Program located at 2138 Biscayne Blvd. (entrance on NE 22nd St.) includes intermediate services and a treatment clinic. The program also provides a program specifically for women alcoholics, one of the two in the nation.

ESPAÑOL

Páginas 20 y 21



# He'll be 'up-to-date' in teaching seminarians

He speaks softly and smiles quickly, and young people are attracted to him like scattered pieces of metal to a magnet.

Father Carlos Garcia, who will begin his duties as a teacher at St. Vincent de Paul Major Seminary, Boynton Beach, this fall, has been working with young people since his ordination in 1970, in parish work and in his capacity as chaplain at Florida International University.

ALTHOUGH his teaching experience has been limited to some lectures to help out a few professors at FIU, the tall, blond native of Havana comes to his teaching job with definite ideas about how to proceed — and the experience that comes with dealing with problems from student-teacher conflicts to personal faith crises.

"I plan to use a very up-to-date approach with my students so that when they become priests I may have been of some help in preparing them for their ministry," he said.

"I want to bring in real life experiences from my ministry so they can see how to put their knowledge to work in their pastoral duties."

HE explained that his seminary education, the last four years of which were at Gregorian University in Rome, were very traditional, even to the point of holding all classes in Latin for the first year and a half.

"The professors were really what you might call 'Triple A.' the studies were very dogmatic but with no pastoral projection," the



Father Garcia

holder of a Licentiate in Sacred Theology said.

Father Garcia's earlier seminary education was obtained at Regina Cleri, in Ponce, Puerto Rico, where he, his parents, and his brother were living. The family had left Cuba in 1960, had come to Miami for one year (Father Garcia attended Miami Senior High School that year), and then moved to Ponce. They live in Miami now, and attend St. Kevin Church.

HIS Campus Ministry experience has been "beautiful work," he said.

"It is a vast field into which the Church must move to meet the needs of the people. Work can be done in art, theater, and retreats, for example," he explained.

One of the important parts of serving as a campus chaplain, especially at a school like FIU where there is little unity because of the commuter nature and average age (27) of the students, is simply human relations, he said.

"We try to create an atmosphere where people can relate, and we try to make them see us as just fellow human beings who are also searching for answers," the chaplain to students of all faiths and no faith at the school said.

"Young people are very hungry — they are hungry for care, understanding, and belief in something."

The former assistant pastor at St. Kevin and most recently at St. Agatha, like many of the young people he has aided and befriended, plays the guitar and enjoys traveling. Having started strumming the guitar at age 12, Father Garcia often entertains the participants at Campus Ministry retreats and joins in the folk Masses.

DURING the summers while he was studying in Rome, he traveled through Europe, sometimes working and sometimes merely traveling and camping.

One summer he spent in Spain helping a priest work on his doctorate, by researching documents in the Spanish archives.

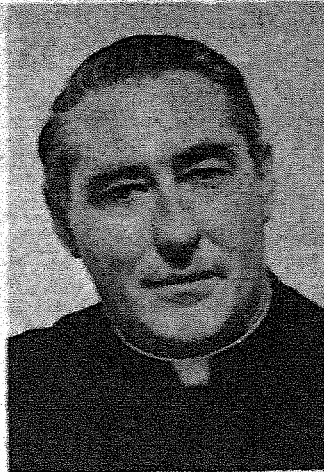
Another summer he worked at an auto plant in Germany with Father Richard Castellanos, another priest of the Archdiocese of Miami.

His last summer in Europe he spent traveling with several other priests, camping in tents in Spain, Germany and Austria through such disasters as car trouble and heavy rainstorms.

Preparing for his teaching of the Theology of Christ and advanced Spanish at the seminary, Father Garcia reflected on his past experiences, particularly those as a campus chaplain.

"It really shapes you up as a minister," he said with his characteristic smile.

"It is very demanding, a constant challenge on all levels."



Father Bennett

## Assistant Chancellor appointed

A "love of the tropics" originally brought Father Noel Bennett to South Florida and now he's here to stay.

Appointed Assistant Chancellor of the Archdiocese of Miami this week by Archbishop Coleman F. Carroll, Father Bennett served as a missionary for some 10 years in the Philippine Islands where he not only preached retreats and missions but was particularly engaged in encouraging vocations to the priesthood and worked as well in the radio and television apostolate.

A NATIVE of Dublin, Ireland, who was ordained in 1959 after studies at the O'Connell School, conducted by the Irish Christian Brothers, and at the Redemptorist Seminary at Cluain Mhuire, Galway, Father Bennett was also on a mission band in the United States until he enrolled for post graduate studies in guidance and counseling at Loyola Uni-

**OFFICIAL**

### Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments, effective as of the dates indicated:

**MSGR. JOHN NEVINS**, Archbishop's representative at St. John Vianney Minor Seminary and Prep School.

**THE REVEREND THOMAS A. DENNEHY** - to Pastor, St. Bartholomew Church, Miramar, effective Sept. 2, 1974.

**THE REVEREND JOHN D. McGRATH** - to Coordinator of the Holy Year Pilgrimages, effective immediately, while retaining other assignments.

**THE REVEREND THOMAS FOUDEY** - to faculty of St. Vincent de Paul Major Seminary, Boynton Beach, effective Sept. 1, 1974.

**THE REVEREND GERALD MORRIS** - to faculty of St. Vincent de Paul Major Seminary, Boynton Beach, effective Sept. 1, 1974.

**THE REVEREND ARTHUR C. DENNISON** - to Secretary to the Archbishop of Miami and Assistant Pastor, St. Patrick Church, Miami Beach, effective Aug. 19, 1974.

**THE REVEREND EDUARDO FERNANDEZ** - to Assistant Pastor, St. Joseph Church, Stuart, effective immediately.

**THE REVEREND NOEL BENNETT** - to Assistant Chancellor of the Archdiocese of Miami, effective Aug. 19, 1974, while retaining other assignment.

**THE REVEREND FREDERICK FULLEN, C.S.P.** - to Assistant Pastor, Blessed Sacrament Church, Fort Lauderdale, effective immediately.

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Archdiocese of Miami  
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ONE OF the eight four-by-eight-foot murals decorating the renovated St. Augustine Church in Louisville, Ky., depicts the Christian virtue of love. Style of the murals, created by Houston and Kinshasha Conwill, is Afro-Romanticism. Since the project was completed, the pastor, Father Donald Fisher, said weekend attendance has increased 300 percent.

## 'Pros' and 'Antis' argue on abortion

WASHINGTON—(NC)—Pro-life and pro-abortion spokesmen engaged in verbal confrontation here during a panel discussion entitled "Abortion: Does a Woman Have The Right to Choose?"

The panel, at the Ralph Nader Group's Public Citizens Visitor's Center, discussed current legislative proposals concerning abortion, particularly proposed constitutional amendments that would restrict abortion.

Ray L. White, executive director of the National Right to Life Committee, maintained that abortion "transcends women's rights" and is a simple matter of "choosing life or choosing death."

White noted that under U.S. constitutional guarantees, the guarantee of life is the most precious. He took issue with abortion advocates who liken the procedure to "having a tooth extracted," and those who promote "lunch-hour abortions — have an abortion this afternoon and entertain tonight."

White read from a piece of Planned Parenthood literature that described abortion as a procedure that "kills the life of a baby after it has begun."

Karen Mulhauser, assistant director of the National Abortion Rights Action League, said that there exists both a scientific and theological question of when life begins, and disputed the relevancy of White's quoting from Planned Parenthood literature which, when questioned, he admitted was 10 years old.

Miss Mulhauser insisted that a discussion of abortion must take place within the framework of current scientific and social mores. "In a pluralistic society it is inappropriate to pass legislation in controlling reproduction," she maintained.

Mary Pierce, president of the Virginia Society for Human Life, maintained that abortion is both "a woman's issue and a children's issue." She said that "women do have a right to their own bodies, but they also must assume the responsibility" for their actions as mature human beings.

Mrs. Pierce contended



Ray L. White

that an unborn child is not a part of a woman's body but is a separate human being. As evidence she cited the fact that male fetuses possess none of the female characteristics of their mothers, and that often fetuses have different blood types from their mothers'.

## Cite right not to join in abortions

HARTFORD, Conn. — (NC) — The six Catholics bishops of Connecticut issued a joint statement here reminding the state's Catholics of their legal rights and moral duties regarding abortion.

The 16-page pamphlet, "Your Conscience and Abortion," cited freedom of conscience laws in Connecticut that allow doctors and other medical personnel to refuse to participate in abortions without fear of discrimination because of their actions.

THE bishops summarized the U.S. Supreme Court decisions of January 1973 that prohibited states from outlawing abortions in the first six months of pregnancy, but said the moral law forbids abortion at any stage of pregnancy.

## Torture banned in Chile, chief of state declares

SANTIAGO, Chile — (NC) — Chile's chief of state, Gen. Augusto Pinochet, declared here that ill treatment and torture of political prisoners are prohibited in Chile and that the government has punished members of the armed forces who perpetrate them.

He reported that a captain and a lieutenant had been expelled from the Chilean armed forces, while another captain is under arrest for their participation in such practices. Close to 30 members of the military have also received different punishments for the same reason, Gen. Pinochet said.

Gen. Pinochet's statements seemed to be an answer to the recommendations of the Organization of American States' (OAS) Human Rights Commission, issued after 15 days of on-the-spot investigation of charges of violations of human rights in Chile.

THE OAS Commission recommended that the government take extreme measures to avoid torture of prisoners. It also asked that authorities notify the families of detainees why they were arrested and where they are being held, that it limit periods of detention without charge to a "reasonable time" and that it recognize the right of defense lawyers to communicate with clients.

The OAS Commission, presided over by Justino Jimenez de Arechaga of Uruguay, also requested that those detained without charges for security reasons be allowed to leave the country. A further recommendation was that the government not apply "state of war" provisions to charges stemming from before the Sept. 11 overthrow of President Salvador Allende and his Marxist regime.

THE "state of war," which has been in effect since then, calls for trials by military courts and suspends most civil rights guaranteed under Chile's constitution.

Gen. Pinochet also said that no new executions would

be approved in Chile unless warfare should break out.

He added that prosecutors are sifting through thousands of documents in preparing the trials for some 2,000 prisoners. The date for the trials has not been set, he said, because of the enormous amount of material.

He gave assurances that when they are finally held, they will be open to the press.

Jimenez de Arechaga declared in Uruguay that there are some 5,500 political prisoners in Chile. He added that some 220 persons were executed by firing squads without trials and that 8,000 persons died in gun battles during and after the coup.

FOUR death sentences handed out recently in a trial

of 57 air force personnel have been commuted. It has been reported that Gen. Pinochet and the other members of the ruling military junta have decided to review all death sentences because of the international outcry at executions in the first few weeks after the coup.

In a direct reply to the OAS commissions' recommendations, Chile's Foreign Minister, Rear Adm. Patricio Carvajal said that many of them can be implemented through direct administrative decisions within the government. He added that some recommendations have been forwarded to the Ministries of Justice, Defense and Interior for possible action.

## Chile frees 2 arrested at American-run parish

SANTIAGO, Chile — (NC) — Two men who had been kept under arrest for a week after attending a meeting at an American-staffed parish to organize Holy Year observances in Chile were freed here Aug. 12.

The two men had remained under arrest after some 60 persons attending the meeting were temporarily detained and taken to a police station in a poor working-class district of this capital. They were arrested at St. Joseph parish here, run by members of the Cincinnati province of the Fathers of the Precious Blood.

Father Jim Bender of Grass Creek, Ind., the pastor of the church, informed his parishioners that the church and the adjoining rectory would remain closed indefinitely, in an apparent protest for the continuing detention of the two men. One of the men is studying to become a permanent deacon.

The church remained closed since the incident Aug. 5, and no Masses or religious services were provided at St. Joseph's Sunday Aug. 11.

No reason was given for the arrests. The provisions of the "state of war" declared by the military after its Sept. 11, 1973 coup that overthrew the Marxist regime of President Salvador Allende allow the government to suspend most constitutional guarantees and permit arrests without charges.

The Precious Blood congregation has 15 American and four Chilean priests working the parish, which serves a densely populated poor district.

## Housekeeper remembers the Church

ANTIOCH, Calif. — (NC) — A former rectory housekeeper for 18 years at Holy Rose Leal who retired in 1956. On her retirement, she bought a small house near the church so that she could attend daily Mass.

## Rome pilgrimages in Holy Year slated

Plans are being formulated and will be announced shortly for Archdiocese of Miami pilgrimages to Rome during the 1975 Holy Year.

According to Father John McGrath, who was appointed this week as Coordinator of Holy Year Pilgrimages by Archbishop Coleman F. Carroll, an Archdiocesan pilgrimage is planned to the Eternal City as well as individual and joint parochial pilgrimages.

Father McGrath, Archdiocesan Director of Vocations, has been serving since February as director of pilgrimages of preparation for the Holy Year which have been made by various parishes to St. Mary Cathedral, Mother Church of the Archdiocese, and to other churches and chapels designated by Archbishop Carroll.

SEVERAL months ago Father McGrath traveled to Rome to attend a Holy Year Symposium. He was one of 40 priests representing Archdioceses and Dioceses in the United States who met and conferred with Cardinal Maximilian de Furstenberg, Director of Holy Year activities who explained in detail the program planned for next year's observance.

Named Archdiocesan Director of Vocations in 1972, Father McGrath was ordained to the priesthood in 1959. Formerly administrator of Visitation parish, he has served as an assistant in the Cathedral parish and in the parishes of St. Bartholomew, Miramar; St. Francis Xavier, Fort Myers and St. Ambrose, Deerfield Beach. From 1967 to 1969 he was spiritual director at Cardinal Gibbons High School, Fort Lauderdale.

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# She does battle against 'number one drug problem'

Continued from page 1 and marketing research at Loyola University and went to work with J. Walter Thompson. She married, transferred with her husband to Miami where she worked in advertising, did public relations work for the Girl Scouts Council for Tropical Florida and for Barry College and then, last year, joined the Alcohol Program.

"When I first went into the program I knew nothing about alcoholism. I didn't think I knew any alcoholics. But as I studied it I realized I had known quite a few who probably were alcoholics, or problem drinkers.

"I WAS the typical social drinker who thought the word alcoholic meant the under-the-bridge Skid Row bum. But these are actually only about 3 per cent of the alcoholics.

"Most alcoholics are workers, doctors, lawyers, professionals, mothers, carpenters, people who are functioning even though less than perfectly.

And that is part of the problem, she says. The average person with a drinking problem rationalizes that he has no problem because he is not under the bridge. They say, "I can stop any time I want to," or "I'm Okay, I've still got my job," or "I wouldn't drink if my husband was home more."

"The reasons are endless," says Mrs. Healy. "But the fact is that alcohol is addictive. If you drink enough, long enough you will become addicted. And then you have to admit to yourself that you have a problem and you have to want to straighten up or you will go on hurting yourself and others.

"It's a family problem. For instance, studies show that 60 per cent of kids in drug programs have an alcoholic parent. And a lot of alcoholics also have a pill problem too.

"AND WOMEN are a major concern. Recently

about 85 per cent of the help for alcoholics went to men. If a man got drunk it was kind of manly and so it was easier for a man to face up to it and go in to get help. Also a male alcoholic was forced to



PUBLIC RELATIONS Director, Mrs. Geraldine Healy, a pioneer member of St. Richard's parish and Women's Club, instructs several outreach workers on the importance of bringing the message of the Comprehensive Alcohol Program to everyone in Dade County.



moderate use of the substance. Abuse is the problem, she says, and if society would stop laughing at drunks and frown on excessive drinking many people would be less likely to get into the habit of using drink as a crutch for their problems.

How has being in the alcoholic program affected her life since the program was formed last year?

"I don't think I could ever work in a non-helping profession again. It's so rewarding to see someone helped and get well. Most alcoholics are intelligent, warm and sensitive people but when they get drunk they become hostile and mean, and to see someone like this straighten out makes you feel good.

"Of course, there are frustrations when you see someone slip and you have to start over again.

"I've also been more grateful for what I have since I've seen so many desperate people. I think my husband and I have both worked harder to have a stronger family. I have three children, Maureen, 22, Geraldine, 20, and Patti, 17, and they have all turned out well.

"I'M ALSO careful about social drinking," she says laughing. "I realize everyone has to watch what he drinks. And, of course, this affects my social life. Some people are probably self-conscious of drinking too much around me.

"Also it's like being a doctor or a priest. People come up to you and ask questions or start discussing their problems — always about a friend . . ."

Mrs. Healy encourages people to be involved either with work or volunteer projects at church or school so they feel needed and don't have time to drink. And the Dade program, which she says is one of the model programs in the country, in response to the recent Myers Act, works closely with Alcoholics Anonymous.

"The AA people are some of the warmest and most helpful people in the world. They'll do anything for you."

With some 78,000 problem drinkers in this county alone, the program has a lot to do, but with people like Gerry Healy involved, it's beginning to be done.

## Need help?

If you, or a friend or relative, have an alcohol problem, or if your organization would simply like to get some information on alcoholism, the number to call is 633-6333 in Dade.

## New mission planned in West Palm Beach

WEST PALM BEACH — Plans for a new mission in the area of Cardinal Newman High School were announced this week by Archbishop Coleman F. Carroll.

Father Michael Devaney, O.M.I. will serve as administrator of the mission, which will be administered from St. John Fisher parish and which will utilize facilities at the high school for Sunday Masses.

A native of Buffalo, N.Y., Father Devaney attended Oblate High School in his native city and was graduated from and ordained at the Oblate College at Catholic University of America in 1957.

Prior to assignment at St. Stephen parish, West Hollywood, in 1968 Father Devaney served in parishes administered by his order in Tewksbury, Mass.; Buffalo and as a high school chaplain in Lincolnton, N.J.

straighten out to make a living.

"But if a woman fell off a bar stool she would be considered sloppy, so a female alcoholic would try to hide her problem more. And if she was a nonworking housewife she could hide from it easier. But now, with women's lib and such, women are facing up to themselves and more are coming in for help.

"In fact, Dade's program for women, WAEC UP (Women's Alcohol Education Center) is one of the only two programs specifically for women in the country! The other one is run by a nun in Texas."

Another problem area Mrs. Healy points to is inadequate training for doctors

and clergy.

"One study indicated that physicians get an average of 12 hours of training on alcoholism, yet it is the number three killer in the country. One out of 15 people have a drinking problem, yet clergymen get very little training on this subject."

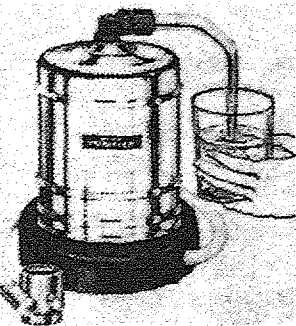
THE SOCIAL aspect of drinking is a basic cause of alcoholism, she feels, though she is not against the

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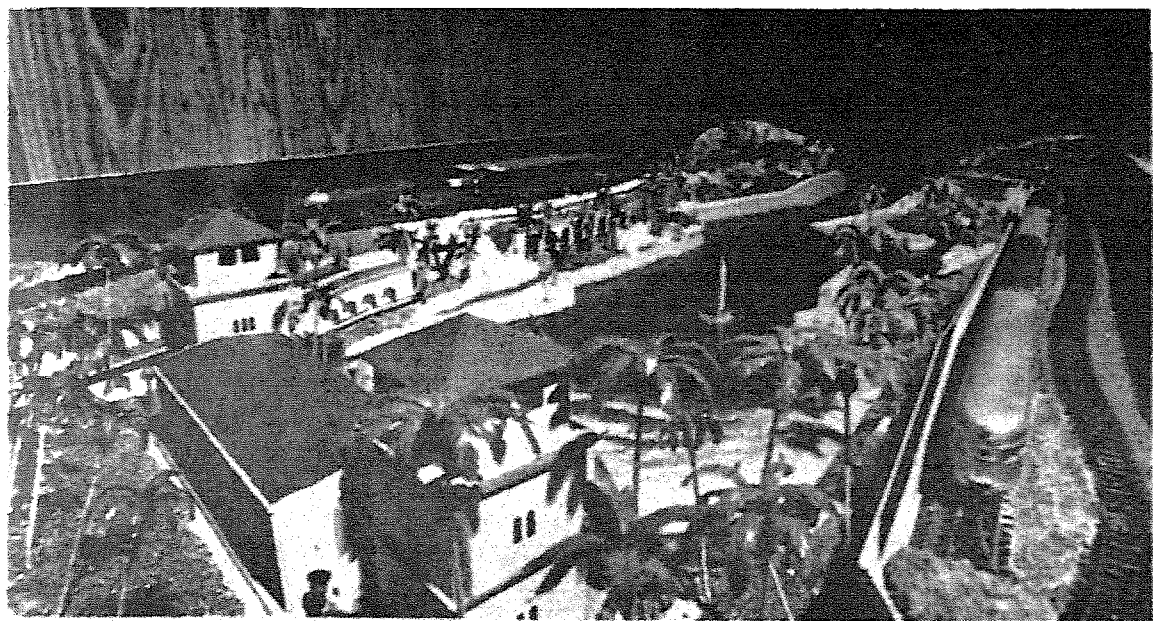
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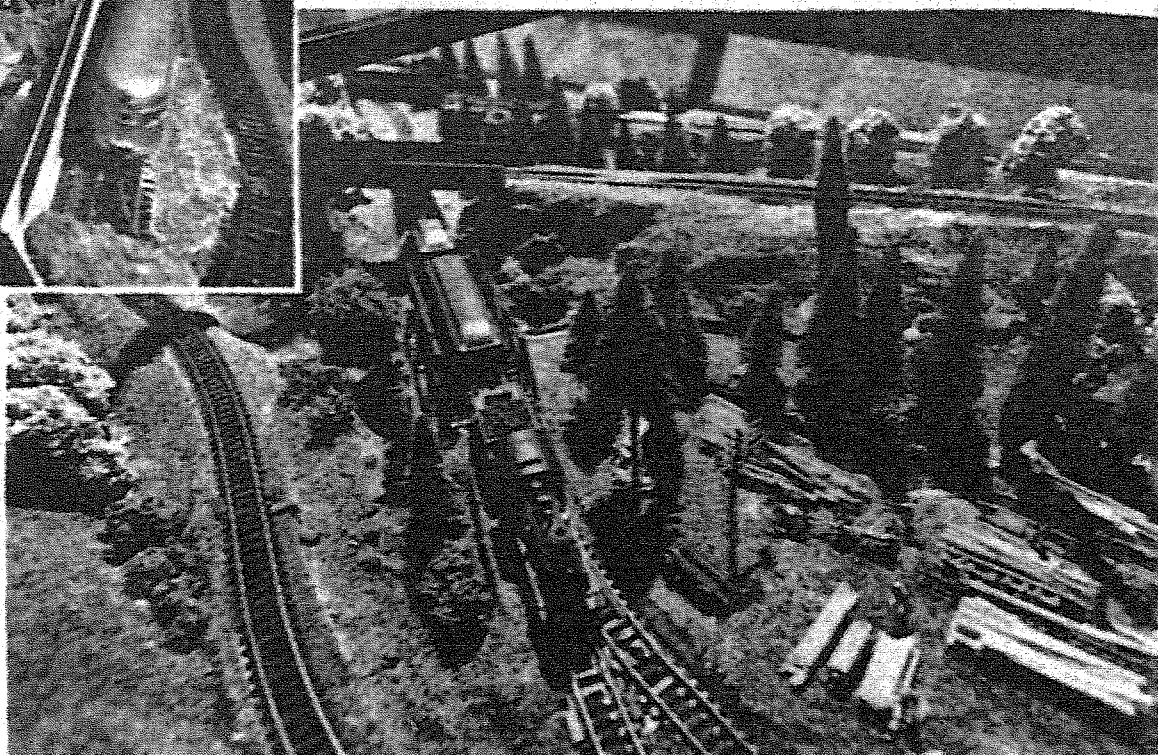


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"PRIMAROSA, FLA." is the imaginary location of the scene (left) in a South Miami restaurant. One of seven individual model railroads designed by Father William Romero in the restaurant, the scene includes a fiberglass lake, palm trees which took several hours apiece to make, and buildings patterned after traditional Florida Spanish-styled architecture. Below, a coal train speeds through a lumber yard in another of the glass-topped scenes.



# Priest's model trains provide retreat funds

Continued from page 1  
**PRICES** for the models can easily run to \$1,500, with Father Romero charging \$5 labor per hour plus supplies. The money is split between salaries for his young workers and a fund for an annual CCD retreat conducted at Lake Wales. The youths who do the work start on a "friendship basis" and then work up to an hourly salary. Michael Ross, a blond young man who claimed that "seven little elves upstairs really do all the work," is busy learning how to put

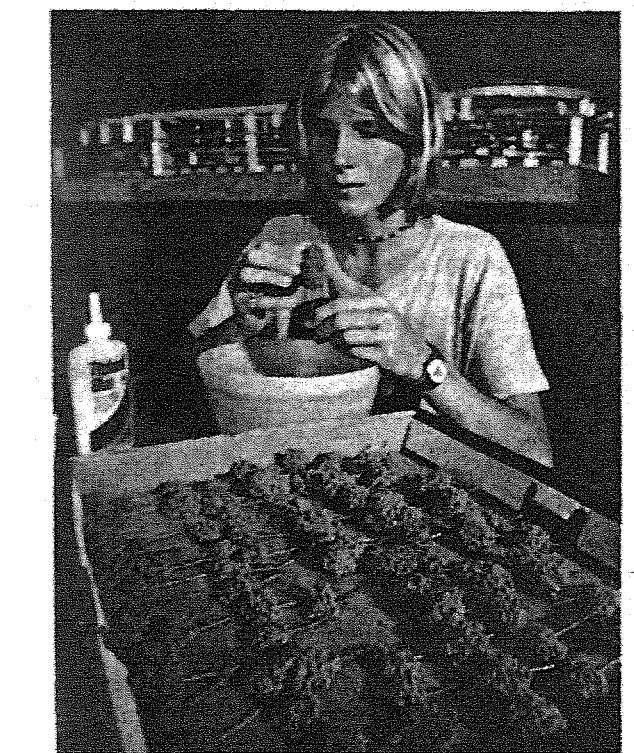
together the electrical intestines of the system, which Father Romero calls a "real nightmare." Although Michael is the only one working at the moment, Father Romero has used many youngsters at various times, most of whom have been gleaned from junior and senior high school CCD classes. "IT TAPS a lot of talent. Some can do electrical work, others are good at structural work or landscaping or carpentry; some are not really very good at any of the jobs but they are always faithful.

always there to do things that need to be done," the talented priest said. Father Romero began his own hobby, model shipbuilding when he was very young. "The first thing I sold was a set of models of the Nina, Pinta, and Santa Maria — when I was six years old," he laughed. Among the owners of his ships are the rector of St. Andrews Seminary in Rochester, N.Y., where he attended school; and retired Bishop James E. Kearney of Rochester, for whom he built a model for his 25th anniversary as bishop. He also sculpts, although each of his works has a flaw deliberately placed by its creator. "So I won't get a big head," he said. His statue of St. Joseph which stands in a Connecticut church "has two pinkies on his right hand," he smiles, "but no one knows about it because St. Joseph has that hand curled around a hammer and it doesn't show." ALTHOUGH he has always been what he calls a "hobby freak," Father Romero's desire to be a priest has never flagged. "There is always time to follow your hobbies," he said, pointing out that he was a large influence in the decision of at least one young man to enter the seminary. "He is a real genius at electrical work, and he was afraid that as a priest he

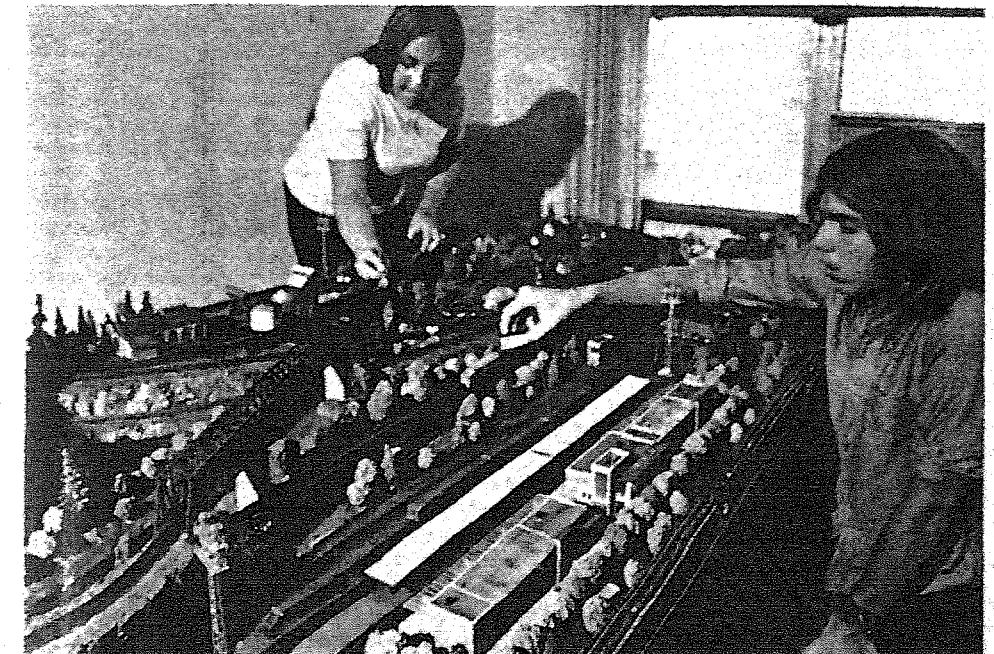
would have to give it up. But after working with me for a while, he realized that it was possible to have both, and he is now at St. John's Seminary." He picks his workers based on several factors. Important among them is the ability to stick to the work until it is done, because they work on a contract basis. But the main point, he said, is that "kids want to be accepted by their friends." HE believes sports are good, but that they are so highly competitive that there is no room to develop. "Kids need to be alone sometimes, to bring out their individuality," he said. "With a hobby, they can do this. Not having a hobby is part of the problem with a lot

of kids," he added with the conviction that comes from doing postgraduate studies in delinquency and spending two years as a counselor at Youth Hall. But the devotion to his railroads is not all for the benefit of the youths who are helped by it. Father Romero is quick to admit. His enjoyment of doing the work is clear in his face as he radiantly proclaims. "Everyone needs something special he can do. St. Paul made tents; I make trains."

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SAND and glue are the main ingredients of the trees being made by Tom Ciochon for installation in the latest model railroad. The sand is bought specially for the trees from the water purification plant because the round grains make better trees than the jagged sand found on beaches, according to Father Romero.



PUTTING the finishing touches on one of the model railroads is the brother-sister team of Kathy and Tom Manos. Younger brother John is also learning how to help in the construction of the trains.

## Alcoholism, Catholicism link scored

GARDEN CITY, N.Y. — (NC) — Alcoholism "has a lot more to do with biochemistry than with Catholicism," according to a priest who is involved with the problem. Benedictine Father Peter Swiesgood, assistant executive director of the Long Island Council on Alcoholism here, said he disagrees from a recent report by a task force of the U.S. Department of Health, Education and Welfare which indicated that Catholics are more likely to be alcoholics than Protestants or Jews. THE REPORT, issued in Washington, D.C., said that: • There are relatively high proportions of drinkers among Roman Catholics. • Liberal Protestants drink like Catholics but they have fewer heavy drinkers. • Conservative Protestants have the largest percentage of abstainers and the lowest proportion of heavy drinkers. • Jews have the lowest proportion of abstainers and a very low proportion of heavy drinkers. The report also said that the incidence of alcoholism is lower among those who attend church frequently whatever their denomination. Father Swiesgood said that the experience of the Long Island Council on Alcoholism simply does not bear out those findings.

Official named for Eucharistic meet  
 PHILADELPHIA — (NC) — Father Walter J. Conway has been named by Cardinal John J. Krol of Philadelphia to be executive secretary of the local committee for the 41st International Eucharistic Congress, scheduled here for August 1976.

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# Editorials

## Big powers should stay cool over Cyprus to avoid global war

It would be easy to say, as many Americans are claiming, that the U.S. and Secretary of State Henry Kissinger, in particular, goofed in the policy decision regarding Cyprus.

Angry crowds of Greek ancestry picketed the White House this week and later loudly protested when Kissinger addressed the American Legion Convention on Miami Beach.

Meanwhile, on the tiny Mediterranean Island, sporadic fighting continued between invading Turkish forces and outnumbered and out-gunned Cypriot troops; while a frustrated Greek government just recovering from a coup d'etat held its armies in check in obvious anticipation of U.S. intervention in Cyprus.

But attempting to find a scapegoat would seem a simplistic solution to a very complex problem.

As Pope Paul pointed out in a sermon on the Feast of the Assumption, "Our thoughts center on that place where peace is in grave danger and where discord, which has only barely abated, now threatens to become conflict and, God forbid, threatens to go beyond the boundaries of Cyprus to involve other nations in an eventual bloody and disastrous struggle."

We join Pope Paul in praying for the stability and the sincerity of peace among peoples who still do not have it in their grasp.

"We are praying," the Pope said, "that the world will not see a revival of the sad belief that only war or violence or force can resolve the disputes of international society."

In this light, it would seem that cool heads, especially between the superpowers, should be the order of the day. History will record whether the U.S., under Kissinger's strategy, saved the world from a cataclysmic war, or whether inaction and expediency needlessly led to a stupid blunder.

We urge that Americans wait patiently until the facts are in.

## Role of Catholic state units told

HERSHEY, Pa., — (NC) — Although the Church's mission is spiritual, its "political aloofness" should not result in "inaction and disengagement on the part of (Catholic) citizens . . . or failure to participate in the life of the nation," Cardinal John J. Krol of Philadelphia told the recent meeting of the Pennsylvania Catholic Conference (PCC), held here.

The Cardinal, PCC chairman, said that the conference is not "a mere political and lobbying agency" or an unwarranted intrusion of the Church into the affairs of the state.

THE CHURCH "normally expresses itself in positive terms of teaching and exhortation," the Cardinal said, but "occasions may arise when the Church must resort to healthy criticism to denounce injustice courageously, with charity."

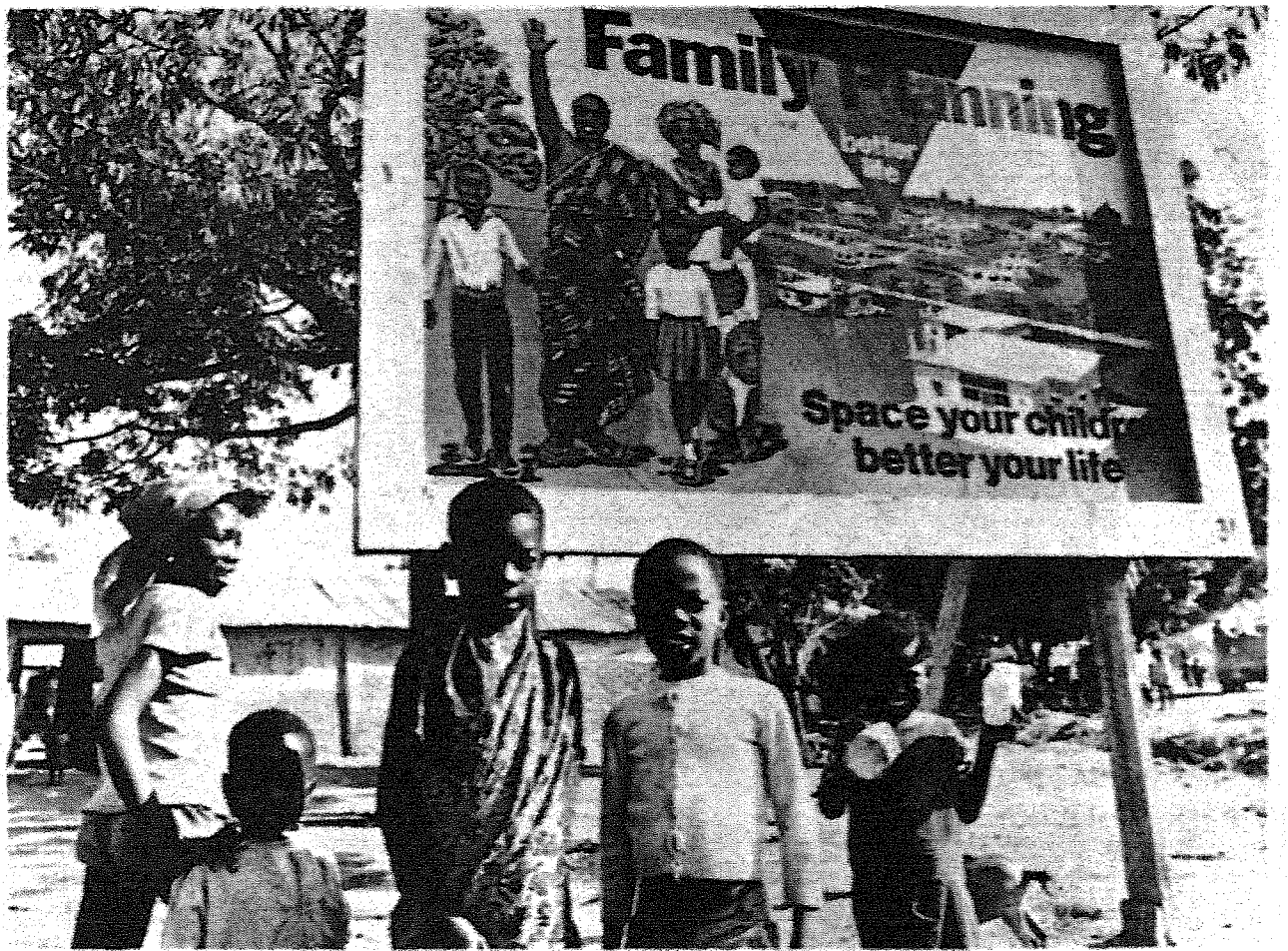
The bishops of Pennsylvania, he said, "organized what is now the Pennsylvania

Catholic Conference as an instrument through which citizens who are laity, faithful to ecclesial life, could make their presence felt at the state legislative levels."

The Cardinal said that the single purpose of state Catholic conferences is "injecting into our society the tenets of divine law and will, so that all human life and activity would be harmonized unto God's glory."

A state Catholic conference should "give witness to spiritual values in public affairs," he said, while providing an agency for corporate Catholic service to the state-wide community. "All . . . efforts must be related and subordinated to the ultimate goal of promoting God's Kingdom."

All state Catholic conference efforts, the Cardinal said, should "seek not vain human domination of public life, but rather the conformity of all human life and activity to God's will."



THIS FAMILY planning billboard in Ghana indicates the world-wide interest in the world population problem. Vatican experts are explaining the moral principals and teachings of the Church to the United Nations' World Population Conference being held in Bucharest, Rumania. One of the major problems which the Vatican representatives have

warned the conference about, as explained in the article on page 17 of this issue, is the deplorable possibility of the super powers trying to control the population of Third World nations, against the wishes and moral convictions of the people involved.

## Serrans journey to London

By MSGR. JAMES J. WALSH

Several weeks ago a delegation of men from Florida went to London for the annual Serra International convention. The Serra Club men — unfortunately too many of our people still do not know their work — have been working in a number of Florida cities, ever since Archbishop Carroll first established a unit in Miami in order to foster vocations to the priesthood and religious life. This is their very limited purpose.

Although their work has spread to 22 countries, including Italy, Ireland and Brazil, the annual convention has never been held outside the United States, except for one in Mexico a few years ago.

And believe me, the British must be delighted it is over and gone. For quite awhile this past winter it looked as if the 32nd consecutive convention would have to be called off. The government fell, strikes crippled the nation, inflation spiraled, and correspondence with the main office in Chicago about subject matter became increasingly difficult. But you have to hand it to the English. They went about the business

### The Truth of the Matter

calmly, and even started the convention a day earlier than it had ever opened before. This was all right, except most of the conventioners had not heard about the change.

DESPITE all this, it was a very inspiring event for the men from so many cultures and backgrounds. They came together at tremendous personal sacrifice in many cases — for only one reason — the well being of the Catholic Priesthood. They, of course, are much aware of the defections these past chaotic years, of the new life styles which so many find hard to accept, but it was obvious how profoundly they respect the priesthood of Jesus, how deeply they want to give all the time and effort possible to gain new candidates for the priestly life and to help the present ones persevere.

What gave them a strong lift in these endeavors was the keynote address delivered by Cardinal Wright, who on the figuratively high hill of the Congregation for the Clergy in Rome, can survey the clerical scene around the world. His theme was found in the phrase "optimistic indications." He was not painting a picture of victory over the pathetic decline in vocations the past decade nor calling upon the men to cheer because the problem had been solved, but he did state firmly that "Vocations are in fact on the upturn."



MSGR. JAMES J. WALSH

He helped all better understand the problems of the past years by stating that the decline had not been limited to the Church's peculiar vocations of service. It was a worldwide phenomenon and applied to professional fields in general and was rooted in a "general decline in the sense of vocation."

Sister Margaret Brennan, who is past President of the USA Leadership Conference of Women Religious and the Superior General of her order, spoke on "Women in the Family of God." She gave a historical sketch of the role of women in the Old and New Testament, and her talk in general was illuminating and well received. In the question and answer period, however, at panel sessions, she lost most of the men, which is a pity, for an international group like that could have taken home answers to questions people are asking anywhere.

THERE WERE many questions about religious orders of women all over the world — why so few vocations, why such radical changes, what is being done about it, etc. One zealous Briton explained to Sister their work was to promote vocations and what could they, as Serrans, do to help them. In effect, the answer was "nothing." Sister explained that the day of the large order, she thought, was over. That the base of ministry had broadened vastly. That lay people could do many things that only priests and Sisters were called on to do in the past. It was not exactly fire-catching.

Another matter is so trivial in itself, but so widespread in the confusion it causes. The vast majority of the men — again they are from more than a score of countries — cannot understand, and they really tried, why so many nuns now never look like nuns, as one man put it. This question was repeated by others in many forms. The answer seemed to be: "Nuns want to be accepted as persons, as women." Some of the men in the row behind me wanted to know what they had been accepted as before.

At any rate, the British did a fine job of letting the world know they are deeply interested in promoting vocations, and we all came away inspired by the example of the men.

## Catholic vets pledge support to Pres. Ford

WASHINGTON — (NC) — The national convention of the Catholic War Veterans of the United States and their Ladies Auxiliary has pledged full support to President Gerald R. Ford in an effort to unify the country.

The pledge was made in a resolution passed at the time of the new President's swearing in. The convention was held aboard the S.S. Queen Anna Maria, during an eight-day cruise from Philadelphia through the Caribbean.

The convention also passed resolutions supporting voluntary prayer in public schools, continued efforts to locate those missing in action in Indochina, the continuation of the House Internal Security Committee, the right to life, and efforts to remove obscenity and pornography from publications, movies and television. Other resolutions opposed euthanasia, general amnesty for those who refused to serve in the war in Vietnam and U.S. ratification of the 25-year-old United Nations convention outlawing genocide, ratified by 78 nations.

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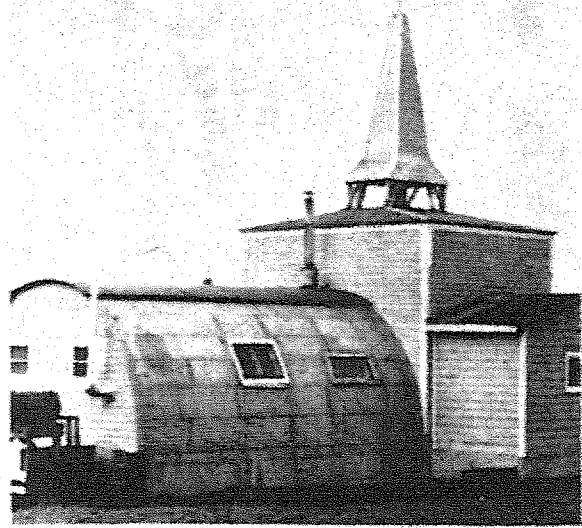
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**OUTPOST** Catholic churches in remote areas of Alaska frequently look like this one. It is under the patronage of St. Patrick and said to be the northernmost U.S. Catholic church. It is located in Barrow in the Diocese of Fairbanks.

## Seminararians experience life at Alaska mission

(This article was written by Timothy Sockol, of Hialeah, a seminararian at St. Vincent de Paul Major Seminary, Boynton Beach, who with a fellow seminararian, Kenneth Herzog, spent the summer vacation months working in a mission in Nulato, Alaska).

Nulato is a small village in northwestern Alaska with a population of approximately 300; a good part of whom are children of all ages. Nulato is typical of most villages here in the northwest area, lacking any modern conveniences in living or in buildings. The families make their living from the rivers; fish is caught and dried to last through the long winters.

Life in these villages is slow, and greatly enriched by the beauty of the country. The villagers are very warm and generous, and are devout in their faith.

AS SURE as one finds fish drying by the river in the summer, so will one find a church. Generally not a luxurious building with a resident priest, but at least a small shelter with a visiting priest every few weeks.

The church is usually the center of these villages. Due to the inaccessibility because of the terrain and climate, the shortage of priests is felt even greater in these villages as the population grows. But the church is still the life of these people.

This summer was special in Nulato. Being one of the first missions of the Diocese of Fairbanks, it is old and in need of renewal. As the ice broke in the mighty Yukon river, a barge was able to bring materials for a new church. Here to greet the barge were two Jesuit brothers and six volunteers from many parts of the country, along with the townspeople, all anxious to start the new building.

AND so it began. A great deal of help and enthusiasm came from the children and young adults. With the aid of a 1946 dump truck and the village helpers the material was hauled up from the river-side and construction began. Time passed quickly, and the days were enjoyable, particularly because of the interest and companionship of the villagers.

Kenny and Franklin, both about 14 years old, were two of the first kids to come to our aid, and most of the time in the evenings was spent in the company of these young men, answering all of their questions and learning the life of the natives.

Saturday it was windy, the perfect opportunity to make kites. About 20 of the kids gathered to watch and learn the wonder, of this en-

joyable pastime. Franklin was the oldest there, so he received the honor of making the first kite.

IT WAS a slow process, the sticks cut from trees and the plastic from old crates for lack of paper. At last it was ready to sail, and it took only seconds to reach the heights of the clouds.

It was an amazing experience for the kids, and for us too. In the same manner they were quick to share their knowledge with us, and Kenny and his friends took us into the deep woods in search of moose and bear. All the while the church was steadily progressing.

But life out here is harsh, the lessons don't come as easily as we are used to. This afternoon Kenny and Franklin and their friend Clifford went for a swim in the river, and a few hours later we were in boats with nets searching for their bodies. And so the mighty Yukon had struck once more. The town was saddened, another blow to the weary villagers. The mourning lasted three days, each villager bringing whatever they had to feed the town as the vigil was kept day and night until the funeral.

Once again the traditions of the Indians and the Church met, both enriched by the other, and the strong faith in God held by the villagers was evidenced.

Nulato, like many of the other villages, is almost a family. Each person does his part for his neighbor, no one is left alone. Strengthened by the church, life for the village is rich in meaning. As we

finish the church we leave an everlasting gift to these people, the strength and wisdom of God. They too have imparted a strength and wisdom for our lives, and a deeper understanding of the richness of Christ's Gospel.

## Fr. Waterman gets national VA post

Redemptorist Father Charles R. Waterman, former pastor of Our Lady of Perpetual Help Church, Opa Locka, has been appointed Deputy Director of VA Chaplains with headquarters in the nation's capital.

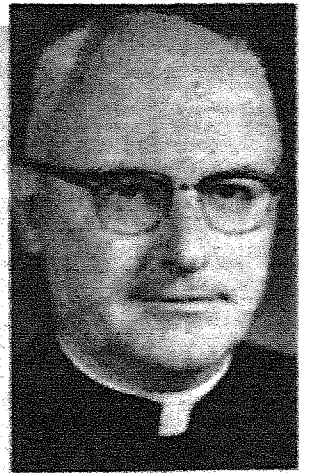
Father Waterman has been serving for the past two years as chaplain at Miami's VA Hospital. Announcement of his appointment to the national post was made by Donald E. Johnson, Administrator of the Veterans Administration in Washington, D.C.

PASTOR of Our Lady of Perpetual Help parish from 1960 to 1967, when he was transferred to Our Lady of Perpetual Help parish, Ybor City, Tampa, where he served as auxiliary chaplain at McCoy Air Force Base, Father Waterman observed his silver jubilee as a priest in 1964. In 1970 he became chaplain of the VA Hospital in Hampton, Va.

A native of Schenectady, N.Y., he attended schools in

that city and studied for the priesthood at Redemptorist Minor Seminary, St. Mary College, Northeast, Pa., and St. Mary College, Ithaca, Md. After joining the Redemptorist Fathers, he studied philosophy and theology at the major seminary, conducted by the order at Mt. St. Alphonsus, Esopus, N.Y. He was ordained June 18, 1939.

From 1944 to 1946 Father Waterman served as a chaplain in the U.S. Army Air Force stationed at Dalhart, Texas; Peterson Field, Colorado Springs; and at Bolling Field, Wash. After going on inactive status, he was assigned to missionary work in Puerto Rico and was recalled to active duty in 1950 as post chaplain in Camp Tortuguero, Puerto Rico for three



Father Waterman

years and then served for one year at Ft. Niagara. From 1954 to 1956 he was assigned to the 98th General Hospital in Germany. He was discharged from service in 1957 and became retreat master to the Redemptorist Retreat Houses in Rochester, N.Y. and West End, N.J. where he served until his appointment to Opa Locka.

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## Around the Archdiocese

### Fla. Council of Women sets biennial meeting

ORLANDO — Their first biennial conference will be sponsored by the Florida Council of Catholic Women, Province of Miami, Sept. 27 and 28 at Howard Johnson's Motor Lodge, Lee Rd. and I-4.

Florida's prelates will join priest-moderators, clergy, Religious, and members of the Miami Archdiocesan Council of Catholic Women, St. Augustine Diocesan Council of Catholic Women, St. Petersburg Diocesan Council of Catholic Women and other interested persons to exchange ideas, train for leadership, hear experts speak on programs for the protection of life, to strengthen families, to assist the aged, to fight obscenity

and pornography and to provide opportunities to learn how to best serve God through the work of the Church.

Conference sessions are scheduled to open at 1 p.m., Friday, Sept. 27, with a dinner slated for the evening. On Saturday a workshop on parliamentary procedure is planned following breakfast. Council presidents will be honored during a luncheon and a panel on family life will follow.

Room reservations should be made directly with the Motor Lodge. Meal reservations must be made no later than Sept. 20 with Mrs. Gene McNulty, 537 Sunrise Dr., Orlando, Fla. 32803.

### Palm Beach County

A benefit dance under the auspices of the Women's Auxiliary of the Catholic Service Bureau of Palm Beach County, begins at 9 p.m., Saturday, Aug. 24 in St. Juliana School cafeteria, 4500 S. Dixie Hwy., West Palm Beach. "Rock Around the Clock" will be the theme of the dance featuring WIRK's disc jockey, "Boogie" John Harris. Tickets may be obtained by calling 683-0209 or 832-9785.

Cursillistas in Palm Beach County will sponsor a family cook-out at 4 p.m., Saturday, Aug. 24 on AIA in Juno Beach on the double roads south of Jupiter Ranch Motel. Bring your family and friends and your food.

### Broward County

Father Michael J. Mullaly General Assembly, K. of C. will meet at 7 p.m., Tuesday, Sept. 3 at the Reef Restaurant, Fort Lauderdale. Several officer vacancies will be filled at that time.

### Dade County

Catholic widows and widowers are invited to join Miami's Memorare Society. Meetings are held in the evening on the second Friday of each month at St. Louis parish center. For further information call 274-0244.

The Catholic Alumni Club will sponsor a cruise aboard the "Paddlewheel Queen" on Saturday, Aug. 24. Members and guests will meet at the home of Mary Luisa Kriehoff, 338 SW 31 Rd and leave there at 5:30 p.m. For complete details call 856-0603. Steak dinner will be served aboard ship.

# Pro-lifers fight against Rockefeller confirmation

WASHINGTON — (NC) — The National Right to Life Committee (NRLC) will oppose the confirmation of Nelson A. Rockefeller, former New York governor, as Vice President of the United States, a committee spokesman said here.

Prior to Rockefeller's nomination Aug. 20 by President Gerald R. Ford, the NRLC sent a telegram to the President saying that Rockefeller "is unacceptable for the office of Vice President."

The NRLC is a federation of state organizations and claims to represent over 1,000 right-to-life chapters.

THE NRLC spokesman said that a demonstration by right-to-life groups was planned at a Rockefeller speaking engagement in Providence, R.I., scheduled for the day after his nomination and would be the "first of several" such demonstrations.

In May 1972, Rockefeller, then governor of New York, vetoed a bill that would have repealed the state's two-year-old abortion law, which permits abortions on demand up to the 24th week of pregnancy, and would have replaced it with the former law allowing abortions only when the mother's life is endangered.

Rockefeller vetoed the

bill despite a plea from Cardinal Terence Cooke of New York that he sign it. The cardinal later said he deplored the veto and the governor's "unfortunate" veto message, which referred to "the extremes of personal vilification and political coercion brought to bear on members of the legislature" and suggested that the legislature's approval of the bill did not

reflect the will of the majority of the people of the state.

Rockefeller's veto was brought up again in February 1973, after the governor had criticized the decision of Sen. James Buckley (R.-Cons.-N.Y.) to introduce a constitutional amendment to overturn the U.S. Supreme Court decision barring most restrictions on abortion.

NAPLES — The first annual "Evening For Life" will be sponsored by Collier County's Right to Life Council on Saturday, Sept. 14 at the Golden Gate Inn.

Keynote speakers during the dinner which marks the second anniversary of the formation of the Right to Life Council, will be Dr. Matthew Bulfin of Fort Lauderdale, president of the American Association of Pro-Life Obstetricians and Gynecologists; and Florida Sen. Charles Weber, also of Ft. Lauderdale, who with Palm Beach Sen. Philip Lewis co-sponsored the Florida Senate Memorial urging the Congress to propose an amendment to the U.S. Constitution for the protection of all life. The memorial passed the Senate Judiciary Committee but failed to come to the floor during legislative sessions last year.

A MEMBER of the staff at Fort Lauderdale's Holy Cross Hospital, Dr. Bulfin is

### N. Broward group sponsors workshop

FORT LAUDERDALE — The North Broward Deanery of the Miami Archdiocesan Council of Catholic Women will sponsor a Commission workshop at 9:30 a.m., Thursday, Sept. 5 in St. Helen parish.

Affiliation presidents, officers commission chairmen and vice-chairmen are expected to attend the sessions at 3340 W. Oakland Park Blvd.

### Welstead named on Hoover board

Thomas A. Welstead, a member of the Archdiocese of Miami School Board, and president of Americable, Inc., has been elected to the Board of Directors of the Hoover Co., N. Canton, Ohio.

Mr. Welstead was formerly vice president of Ch. 10.

# Pro-lifers fight against Rockefeller confirmation

WASHINGTON — (NC) — The National Right to Life Committee (NRLC) will oppose the confirmation of Nelson A. Rockefeller, former New York governor, as Vice President of the United States, a committee spokesman said here.

Prior to Rockefeller's nomination Aug. 20 by President Gerald R. Ford, the NRLC sent a telegram to the President saying that Rockefeller "is unacceptable for the office of Vice President."

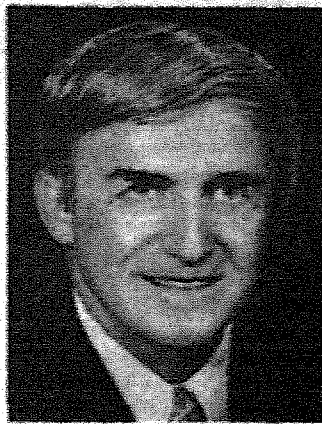
The NRLC is a federation of state organizations and claims to represent over 1,000 right-to-life chapters.

THE NRLC spokesman said that a demonstration by right-to-life groups was planned at a Rockefeller speaking engagement in Providence, R.I., scheduled for the day after his nomination and would be the "first of several" such demonstrations.

In May 1972, Rockefeller, then governor of New York, vetoed a bill that would have repealed the state's two-year-old abortion law, which permits abortions on demand up to the 24th week of pregnancy, and would have replaced it with the former law allowing abortions only when the mother's life is endangered.

Rockefeller vetoed the

# 'Evening For Life' meeting scheduled at Naples Sept. 14



DR. BULFIN



SEN. WEBER

the author of some 20 articles on maternal and infant welfare in Obstetrical and gynecology literature.

He has served as an assistant clinical professor of obstetrics and gynecology at Loyola University Medical School, Chicago; and was chairman of the Dept. of Obstetrics and Gynecology at the Little Company of Mary Hospital, Evergreen Park, Ill. from 1960 to 1967.

An active member of the Broward County Right to Life Committee he is the founder of the two-year-old American Association of Pro-Life Obstetricians and Gynecologists, which now has

### Freshmen reception set in Lauderdale

FORT LAUDERDALE — Informal reception for Broward County students who will be freshmen this year at Barry College will begin at 8 p.m., Saturday, Aug. 24 at 1467 NE 55 St.

The Broward County Chapter of the college alumnae association and Mrs. George Herbert will be hostesses.

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members in various areas of the nation.

Jean E. Doyle of Maitland, Florida delegate to the National Right to Life Committee will serve as mistress of ceremonies. According to Mrs. Marilyn Lucas, R.N., president of the Right to Life Council, invitations for the semi-formal event have been sent to persons throughout the state who have been supportive of the work of the Council and associated pro-life activities.

Proceeds from the dinner will be used to defray the cost of the Right to Life Council's continuing educational program in defense of life and a donation will also be forwarded to the National Right to Life Committee and the Florida State Right to Life, Inc.

Additional information on the Council may be obtained by writing to P.O. Box 5035, Naples, Fla. 33940.

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# Disputed smut law 'salvaged'

TRENTON, N.J. — (NC) — The New Jersey Supreme Court has "salvaged" the state's 1971 obscenity law by adding an interpretation that it said would make the statute consistent with a 1973 United States Supreme Court ruling.

The court, in a 5-0 decision, conceded that New Jersey's existing law does not meet the necessary constitutional requirements and fails to describe adequately what types of literature and movies are obscene.

BUT rather than nullify the law, the court said it would fill the gap by interpreting the statute to be in line with the 1973 U.S. Supreme Court guidelines until such time as the legislature can amend the law.

To justify this decision, Justice Nathan L. Jacobs, writing the court's unanimous decision, cited past precedents in which the state's highest court has narrowly construed a statute under the assumption that it was following the wishes and goals of the legislature.

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TUESDAY  
Roast Loin of Jersey Pork with Dressing & A.S. .... 2.80  
Yankee Pot Roast of Beef Jardiniere ..... 2.85

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

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

FRIDAY  
Baked Florida Sea Bass Lemon Butter Sauce ..... 2.80  
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Barbecued Chicken with Fried Rice ..... 2.95

SATURDAY  
Old Fashioned beef Stew with vegetables ..... 3.00  
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Children ..... 2.40  
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# It's too, too much— to say Reincarnation fits with Christianity

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

Some years ago, a Dutch delegate to the UN asked me to recommend a pamphlet dealing with reincarnation: He wanted it for a friend who was interested in that topic. At the time I could find no such pamphlet, as there was no popular interest in the topic. Today there seems to be at least a glimmering of interest in the subject, a not unexpected phenomenon in an upside-down world.

—A recent article in a New York tabloid was headed, "A Christian Can Believe In It." "It" was reincarnation. The article began with the statement that many instances of reincarnation are said to take place in Alaska. The writer cited the case of a father who announced to his son and the son's wife that he would be reincarnated as their son. He gave them a watch to be returned to him after his reincarnation. Barely nine months after his death, the father came back. When sonny boy was five years old he asked for his watch and bore tell-tale moles on his body similar to those on his former body.

THERE was nothing particularly startling in the article as far as I could see — except for a quotation attributed to Cyril Richardson, professor of Church History at Union Theological Seminary, New York. Richardson is a distinguished scholar, and I find it hard to believe he said what was attributed to him.

After claiming that we should no longer restrict the idea of reincarnation to this earth, he asserted that it could possibly take place far off in the wide starry spaces such as in the constellation between Pegasus and Perseus. Then he ventured this extraordinary pronouncement: "I would say that reincarnation is compatible with Christianity."

In this exotic era we have become accustomed to hearing radical declarations that seem to be incredible. Landing a man on the moon was once considered a dream that should not be expressed as a possibility: The resignation of an American president under pressure of grave and serious charges of misconduct was once thought to be a wild and woolly notion worthy of an idiot. This is an era of surprises, but for a noted Christian scholar to say that reincarnation is compatible with Christianity does seem too, too much, no matter how we might twist and torture the Scripture.

WHAT would be left of Christianity without the doctrine of the resurrection of the glorious Body after death? Christianity is based on the bedrock teaching that man is a creature composed of body and soul, the soul being infused into the body by God Himself. To imagine a soul of another person transferred into a fetus prompts a hundred questions. What would happen to the body it has left? Would it become some kind of dead matter that would never be capable of rising from the dead?

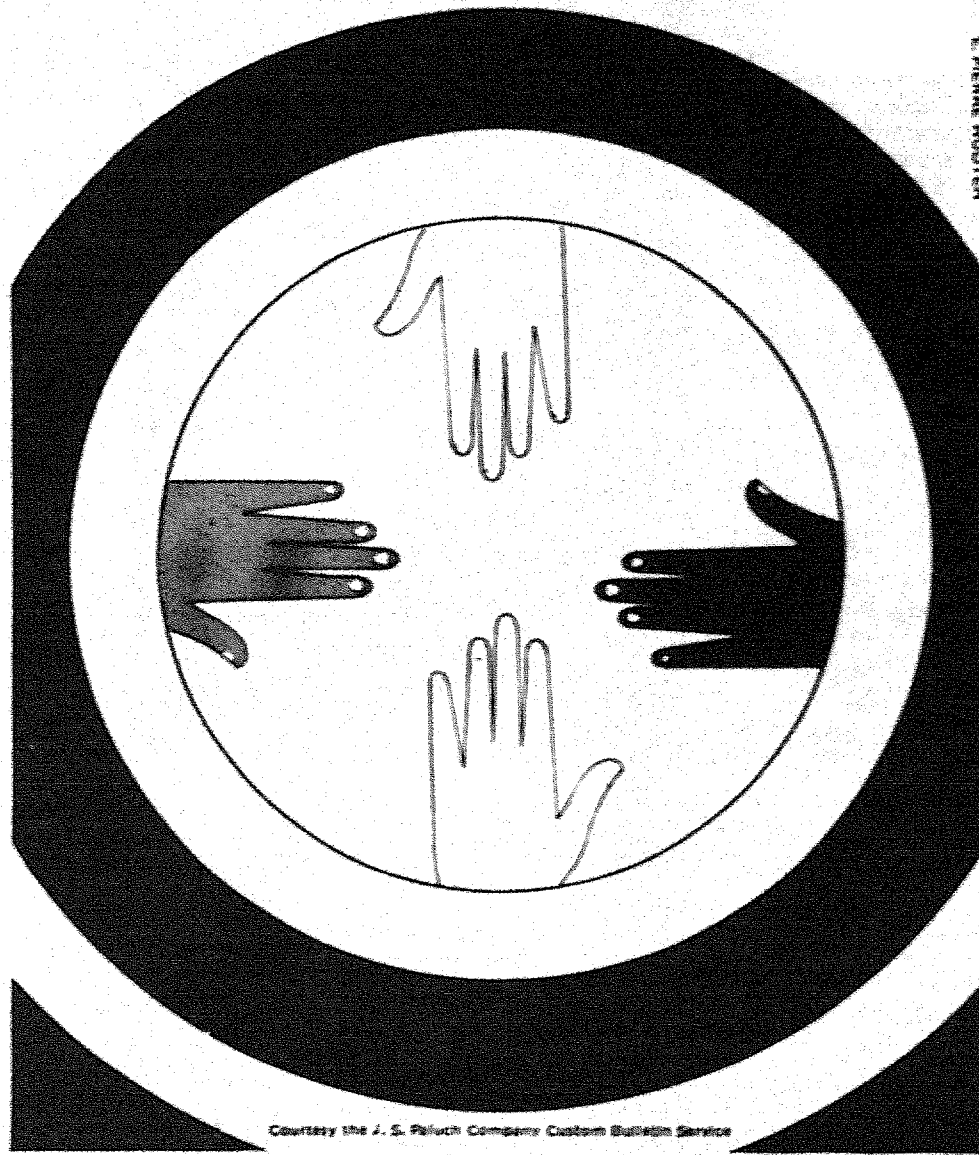
If there is any teaching in St. Paul that is crystal clear, it is: (1) the teaching that there is a particular judgment. If the soul has flown off into starry spaces to join itself to a mass of matter, what about the particular judgment? (2) If, as St. Paul says, the body and soul will rise on the last day at the final judgment, what about the so-called reincarnated soul that has flown its "nesting place."

It is impossible to conceive a resurrection without a soul. Our resurrection will be similar to that of Christ. Just as He rose Body and Soul, so too we will rise in something more than body. The whole Christian Baptismal ceremony presupposes a burial in Christ so that we can rise with Him, body and soul, on the last day.

One reincarnationist cited in the article already mentioned is a member of the University of Virginia's department of Neurology and Psychiatry. He said, "The idea of reincarnation takes a bit of getting used to." The problem is: how to get used to Christianity without the New Testament!

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

# A Universal Kingdom



E. HEINE WOSTEN

## A Universal Kingdom

That theme is illustrated from these readings for August 25: First — Isaiah prophecies that God's kingdom will encompass all mankind (Isaiah 66:18-21); Second — Paul reminds the disciples that God will test his people with loving discipline (Heb. 12:5-7, 11-13); Gospel — Christ assures true believers everywhere a place in the Kingdom of God (Luke 13:22-30).

## Review of 'The Last Western,' a believable, unbelievable book

By DALE FRANCIS

I read novels but I hesitate to review them. There is a presumption in attempting to sum up in a few words what a novelist has taken hundreds of thousands of words to say. There are some novels that are trash and easily recognized as such — these I don't bother to finish. There are some that are entertaining and these I appreciate. But novels that attempt to say something of importance, these are the ones that make me hesitate.

I remember a long time ago reading a review of Alan Paton's "Cry the Beloved Country." The reviewer was a distinguished poet and he had no kind words for the novel. Since I had read it and did like it, I wondered how it could be that the poet had criticized it so strongly. I finally came to the conclusion that he had read it against the rhythm of Paton's prose.

THERE are so many reasons that a particular reviewer might not like a novel. He might not be prepared for it. I suppose we have all experienced a time when a novel did not impress us and then we returned to it later and liked it. Or a reviewer may not be willing to accept a novel as it is, wants the author to have written a different book.

Reviews of non-fiction may be taken seriously when the reviewer is competent in the area discussed. But I think all reviews of significant novels should be taken with a grain of salt, understanding the difficulty of a critic is trying to analyze the creative work of

another man.

All of this is a prelude to my doing what I say you should not take seriously — attempting the review of a serious work of fiction.

It is "The Last Western," a huge novel written by Thomas S. Klise, published by Argus Communications, \$8.95. What has led me to review it is the reviews of others.

I CAN'T RECALL any time I've ever seen a novel reviewed in such various ways as this one. It has been ignored for the most part by secular reviewers. Unless I missed it, there was no review in the New York Times.

But those who have reviewed it have seen it so differently. One critic saw it as an advocacy of revolution. Another saw it as a plea against racism. Some have seen it as an indictment of the Catholic Church.

Some reviewers have said it was a clumsy attempt to tell the Christ story in modern terms. One said it was the most important American novel since "Moby Dick" and others have suggested the effort deserved praise but the novel failed.

The strange thing is that none who have reviewed it seem to agree upon it, not just on its merits, but really on what it is all about. So it is not strange that I agree with none of the reviews I have read and that I did not discover in it what others did.

What I found was a beautiful story about a beautiful person. Thomas Klise writes with simplici-

ty about Willie. That is the only name we know. We meet him when he is a little boy, we leave him when he dies. He is part black, part Mexican, part Indian, part Chinese, part Irish. His hair is red, his skin is black-bronze.

One reviewer said Klise's purpose was to pit the Simpleton against modern civilization. I know nothing of Klise's purpose but I did not find Willie a simpleton. He is a simple man, he loves people, he loves God — although he can't understand why God allowed His Son to die on the cross.

THE PLOT is unbelievable but I believed it. I do not like reviews that reveal plot but all the other reviewers have done it, so I will say he becomes the world's greatest baseball pitcher, then a priest, a bishop, a cardinal and finally pope. I told you it was unbelievable but you can believe it.

If in his life he comes into contact with businessmen, politicians and churchmen who are corrupt, then others may find this an indictment of society and a call for revolution. I did not, for I have no illusion it is not true. What I found was a man of love, confounding hate even when it crushes him.

It is a huge novel but I found it easy to read. Most of all I found it a beautiful story of man's simple love, told without any of what offends in many modern novels, told with a simplicity that matches the simplicity of Willie. If you read it on my recommendation — and I hope you will — understand you will find what you take with you — so take love.



# 'Theater:' history of histrionics

**THEATER**, by Jacques Burdick, Newsweek Books, New York, 192 pp., \$10.

Reviewed by **JOSEPH GALE**

As with "Music," the first issue in Newsweek's World of Culture series, and as, presumably, with the others to come, "Theater" is a summarization of 2,500 years of creative expression in speech and movement.

With such a large chunk of history to chew on, Burdick can only touch the high spots, and a book crammed with high spots tends to be fascinating reading.

"Theater" is also a pick-and-choose exercise, and while one is without argument until the advent of modern times there is a fair share of argument with the selection of history from the turn of the century until the present.

THE condition was the same with "Music." As in the earlier volume, "Theater" devotes a disproportionate amount of time and space to the past and not enough to the

## BOOK REVIEW

present. There is a lot more of the former, to be sure, but future authors in the series would be well advised to condense the past further or to ask for more pages, since obviously the editors wish to keep each volume to a nearly uniform size.

At that, the organization of "Theater" does not have ingenuity. Much attention to the present which seems lacking is taken care of in vignettes from other publications plus a chronology of theater from 560 B.C. to 1973, and in a small selected bibliography. The interested reader can take it from there.

Meanwhile, "Theater" explores the mores and folkways of all periods in which the stage flourished openly or covertly, and it records the rise of both Eastern and Western theatrical traditions, their ancient roots and their modern applications. The narrative also examines what theater is, why it has developed and what it means or has meant to every civilization that nurtured it.

The 170 illustrations, many in color, are first-rate, seldom before published and were selected obviously with painstaking care. Despite its perhaps inescapable shortcomings, "Theater" is a survey of choice and purveyor of such nuggets as the origins of the words tragedy (goat song) comedy (to wander around villages) and orchestra (to dance).

(Joseph Gale is a freelance writer and critic.)

## Mother Seton story on radio

**NEW YORK — (NC) —** A two-part radio program on Mother Elizabeth Seton, the first native-born American to be beatified by the Church, will be broadcast on the NBC Guideline program on successive Sundays.

"A Woman for Our Times — Elizabeth Seton" was produced by the Division for Film and Broadcasting of the U.S. Catholic Conference. The program, originally aired in February, will be rebroadcast on Aug. 25 and Sept. 1, on WIOD radio, at 7:05 a.m.

In part one of the program, "Elizabeth Seton, the Woman," Vincentian Father Joseph I. Dirvin of St. John's University, New York, one of the principal biographers of Mother Seton, recounts the story of her life.

In part two, "The Great Achievement," excerpts from the writings of Mother Seton are read by Sister Mary Rose McGeedy of the Brooklyn diocesan Catholic Charities office, a member of the Sisters of Charity, which Mother Seton founded.

## To honor Helen Hayes

**NEW YORK — (NC) —** Helen Hayes, often described as the "First Lady of the Theater," will be honored by the Catholic Actors Guild of America here Nov. 9.

The Catholic actors' organization this year will be 60 years old. Miss Hayes, a member for 55 years, has the longest membership of any guild member today.

In addition to her special efforts in behalf of charities of the theater, Miss Hayes has been active also in other charitable activities.



A CRUEL Russian commander is confined in Budapest during the Hungarian Revolution of 1956, and one of the visitors from various countries he sees is a Revolutionary leader, in "The Journey," starring Yul Brynner, (pictured), Deborah Kerr, Robert Morley, and Jason Robards, Jr. The A-3 rated film will be shown on Channel 4's Saturday Late Show Aug. 24 at 11:30 p.m.

## Capsule reviews

**99 And 44/100 Percent Dead** (Fox) stars Richard Harris, under the stylized direction of John Frankenheimer, as a hit-man trying to straighten out a mob war in Seattle, of all places. In the course of what stands as the longest 98 minutes on record, Harris renews romance with an old school-teacher girlfriend (Ann Turkel, a lovely fashion model making her film debut), accepts an \$80,000 contract on boss Edmond O'Brien's lispng young rival Bradford Dillman, engages in a deadly struggle with the rival's hit-man Chuck Connors (complete with sawed off arm and a host of glitteringly destructive accessories for it), and shoots his way through a host of minor hoods. Passing his movie off as a gangster spoof was a mistake, for Frankenheimer seems singularly lacking in a sense of humor, which a generally insane screenplay by Robert Dillon exposes all the more glaringly. The result is lethargy on their side of the screen, and boredom on ours — but with enough thumping cruelty and nasty violence to warrant an adult audience. Marvelous pop comic-book titles and nifty camera movements aside, this one is 99 and 44/100 percent dud. (A-III)

**Together Brothers** (Fox) Here is an unusual film, shot on location in steamy Galveston, Texas, with a cast composed mostly of unknown faces. Together Brothers is an action film, involving a black street gang's tracking down of the killer of a black cop who treated them fairly, but it contains some extraordinarily sensitive character portrayals and it conveys a feel for the ramshackle black ghetto in Galveston — without exploiting the people or the place for sensation. Under the direction of William Graham (Where the Lilies Bloom), the film slows occasionally, but for the most part the routine search-and-destroy mission is absorbing, the action solid, and the dialogue true to life. A group of young actors led by Ahmad Nurradin and Nelson Sims are both convincing and appealing as the gang members, and Lincoln Kilpatrick is suitably frightening as the weird killer. There is a minimum of street language (but it's there nonetheless) and only casual references to the ghetto's seamier side. But the film, touched with sudden violence at the end, is adult matter. (A-III)

**The Girl from Petrovka** (Universal) What can you say about a 25-year-old Russian girl who goes to jail? For that

matter, what can you say about film makers who keep trying to recapture that old Love Story box-office magic? Not much, on both counts, other than to point out how said it is to see good money and talent being wasted on a mediocre project. The money went into the classy set of production values that transformed Vienna and the Universal sound stages into a reasonable facsimile of Moscow. The talent comes in the form of Hal Holbrook as an American news correspondent in Moscow and Goldie Hawn as the girl in the title, plus director Robert Ellis Miller and cinematographer Vilmos Zsigmond. But the story itself is thin and watery, as guy and girl both play hard-to-get, fall in love and are separated by her rash nonconformity. Burdened with decidedly un-Russian insouciance and a laughable Russian accent, Ms. Hawn is nonetheless quite intriguing, at once vulnerable and slightly lethal. Holbrook, relaxing in a role that asks very little more of him than casual cynicism masking deep feeling, shambles through convincingly if not charismatically. Miller's direction is stately and ponderous, but when he works in close he captures moments of emotion well. Zsigmond is one of the day's great photographers (he did the extraordinary camerawork in Deliverance and Scarecrow, among others), but he does not do well on imitation locations and studio sets. But, then, perhaps nobody can make sprayed-on foam look like snow in Moscow. (A-III)

The Education of Sonny

**Carson** (Paramount) This is a harsh, frequently disturbing and occasionally unbearable film based loosely on an autobiography by the black militant activist Sonny Carson. The film begins with Carson's childhood days in Brooklyn's festering Bed-Stuy ghetto, where school is a holding action and real knowledge is gained in the streets. Graduating from petty juvenile crime and reform schools to street fighting, larceny and a stint in Sing Sing prison, Carson completes his "education" by film's end. He is embittered — at the incredibly brutal cops who beat his body, to the uncaring judges and parole boards that bruise his mind. But the film sincerely tries to suggest that the spirit lives — and will emerge victorious. That may or may not be, in this case, because the ending is less a conclusion than the hint of a new start for Carson, on the road to dignity and full manhood. Unfortunately, much of the solid message gets lost in translation, as street life is softened in some ways (to make gang life less vicious than it actually is) and hardened in others (a black Western Union delivery man Carson robbed in real life is changed to white). In fact, the film is not for casual audiences, or for those who cannot cope with an onslaught of foul language, disjointed action, and a horribly prolonged scene in which Carson is beaten mercilessly by a racist cop. Ronny Clanton as Carson is solid in the role — but he deserves a more fully dimensioned role in future movies. (B)

The movie reviews on this page are from the Division of Film and Broadcasting (DFB) of the United States Catholic Conference. The opinions expressed in them are those of the reviewers, and the classifications at the end are those established by the DFB on a basis of moral suitability.

## RELIGIOUS PROGRAMS

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

**SUNDAY**  
7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK

9 a.m.  
CHURCH AND THE WORLD TODAY —  
Ch. 7 WCKT — Introduction to the Minor  
Seminary.

10:30 a.m.  
THE TV MASS — Ch. 10 WPLG — Fr.  
Frank Cahill.

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

**RADIO**  
Sunday 6:30 a.m.  
CROSSROADS — WSHE-FM, 1235 kc.,  
Miami.

10 a.m.  
CROSSROADS — WJNO, 1230 kc., W.  
Palm Beach.  
MARIAN HOUR — WSR, 740 kc., Boca  
Raton.

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# Meet the candidates on Bandwagon '74

WTVJ, Channel 4 will hold a four-hour political rally, entitled "Bandwagon '74," in its studios Sunday, Aug. 25 from noon to 4 p.m. so that its viewers can meet candidates for all state-wide and some local offices over live TV.

**CANDIDATES** for all the state-wide seats have been invited to participate in the rally, which WTVJ Vice President-News Director Ralph Renick will host, as well as candidates for the U.S. Senate and U.S. House of Representatives (from Dade and Broward Counties), Metro Mayor and Dade County Commissioner races.

Surrounded by campaign posters and a limited live audience, each candidate will be allowed two minutes in which to address viewers in whatever manner he or she selects. He may discuss his platform or major issues, be interviewed by a WTVJ news correspondent, or even have a brass band play in his honor.

Candidates unable to attend the studio rally will be able to tape their two-minute segment at the studio ahead of time so it can be broadcast at the same time the other candidates are appearing live.

**THUSFAR**, the following candidates have responded positively to Channel 4's invitation to speak out to its viewers:

U.S. Senate candidates Richard Stone and David B. Higginbottom.

U.S. House of Representative candidates John M. Sternbridge, Richard C. Burkett, Charles Intriago and Joseph Bongiovanni.

Secretary of State candidates Don Pride, Beverly Dozier and Bruce Smathers.

State Treasurer candidates Jack Shreve and F. Eugene Tubbs.

State Senate candidates Frank Segall, Hilario Ramos, Nikki Beare and Sherman Winn.

State House of Representative candidates William Racik, Elaine Bloom, Aileen R. Lotz, John H. Bomar, Bill Flynn, John L. Adams, Henry Prominski, Jeanne Rothseiden and David Lehman.

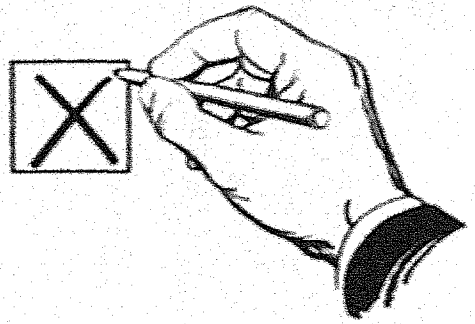
Commissioner candidate Clara Oesterle.

Commissioner of Education candidate N. E. Fenn, Jr.

Justice of the Supreme Court candidates Ben Overton, Joe Boyd and Arthur England.

State Comptroller candidate Fred O. (Bud) Dickinson.

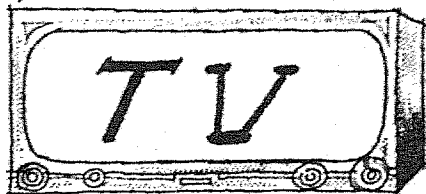
Producing "Bandwagon '74" is WTVJ's Public Affairs Department, headed by Joe Abrell.



## War, sci-fi featured on the tube this week



**RICHARD KILEY** (seated) portrays the head of a pioneer farming family through whose lives the birth and growth of Kansas are depicted in "The 34th Star," dramatic historical special to be broadcast Tuesday, Aug. 27 (8:30-9:30 P.M.) on WTVJ, Channel 4. Also appearing in this third special in The American Parade series are (l. to r.) Polly Holliday and Frank Rohrbach, as neighbors, and Ronnie Claire Edwards, as the pioneer wife. The series, sponsored by Eaton Corporation, is produced by CBS News for the Network.



## Smile! You're on Candid Camera—1974 style

Remember the days when the words, "Smile, You're on Candid Camera," were like a passkey to a smile in every household across the United States? Well, remember no more — those days are back! "The New Candid Camera" is returning to TV on Channel 4 Wednesday nights at 7:30 beginning Sept. 11.

**CREATOR** and producer Allen Funt will still be at the helm of "The New Candid Camera" — after 25 years of unqualified success at hiding microphones and cameras for television and movies. Joining him will be a new co-host, John Bartholomew Tucker, whose TV credits include an Emmy.

Something new and something old will be included in the format of "The New Candid

Camera." A new twist to the show will involve children.

"Kids do some things better than grown-ups," says Funt. "For this reason, we're staffing the show with kids to help create the situations. We're also adding another new feature: The Candid Camera Film Competition. It seems as if all our young people these days are making films. A \$500 prize will be awarded for each short film made in the 'Candid Camera' manner that is used on the show."

**THE "SOMETHING old"** on "The New Candid Camera" will be the weekly re-run of a classic situation which will enable people to laugh at themselves and the appearance each week of a different celebrity guest.

### FRIDAY, AUG. 23

9 p.m. (CBS) — **The Prime of Miss Jean Brodie** (1970) — This is an excellent, poignant film about a lovable, eccentric lady school teacher who just doesn't fit in with the faculty or administration at the conservative Edinburgh school where she teaches. But the students, naturally, love her — and so will you — in the form of Maggie Smith, cast in the perfect role. Her final betrayal by a precocious student is disturbing, and there are some moral ambiguities involved in Miss Brodie's odd personal traits. This, plus a stiff measure of nonconformity in her approach to teaching, suggest that this is one for older teens and their parents to watch together. But don't miss it. (A-IV)

9 p.m. (NBC) — **Flight from Ashiya** (1964) — Richard Widmark and Yul Brynner star in an action-adventure film about derring-do in the U.S. Air Rescue Service, with a large helping of romance thrown in (via Flashback) to add interest. Brynner, Widmark and George Chakiris are on their way from base in Japan to rescue crewmen from a typhoon-stricken vessel in the stormy seas. As they head out, each tells his own story through flashback. The personal notes distract somewhat from the overall adventure, suggesting that action and romance don't always mix smoothly. (A-III)

### SATURDAY, AUG. 24

8:30 p.m. (ABC) — **Planet Earth** — Repeat of a rather muddled sci-fi action-melodrama that projects the "Battle of the Sexes" into the future. John Saxon, as an astronaut catapulted into the 22nd century, discovers the ultimate Women's Lib nightmare — a world dominated by predatory females, with the men submissive and weak slaves. His mission is to rescue another scientist who experiences the same leap forward in time and holds the secret solution that will change the course of history. The action is coy and occasionally tasteless and the plot is far-fetched. This one should have been played for laughs — but deadpanned, it is leaden. Janet Margolin and Diana Muldaur co-star.

### SUNDAY, AUG. 25

8:30 p.m. (ABC) — **Lady in Cement** (1968) — Dashiell Hammett and Raymond Chandler created the original hard-boiled private eyes who were always in need of clients to pay their overdue bills. Frank Sinatra's portrayal of Tony Rome is in the genre of Sam Spade and Philip Marlowe in that he is good, tough, and professional in earning his pay at the risk of his life. But neither Sinatra nor director Gordon Douglas is able to provide the credibility and atmosphere which made this kind of story long a Hollywood staple. The loosely plotted proceedings lack pace. An ersatz excitement is created only by resorting to some sleazy sexual distractions which in the end murder whatever may be of interest in the plot. The late Dan Blocker as a good-natured heavy is a definite asset to the film, but, then, he is wasted in this vulgar movie. (B)

### TUESDAY, AUG. 27

9:30 p.m. (CBS) — **Tell Me Where it Hurts** — A GE Theater presentation, starring Maureen Stapleton and Paul Sorvino in a domestic drama centered in a middle-age housewife's quest for self-fulfillment. Spurred by deep philosophical conversations with her daughter (Ayn Ruyma) and an assortment of neighbors, Miss Stapleton decides to look for a bit more in life than cleaning up after her taxi-driving hubby, Mr. Sorvino. So, O.K., the plot is worn out, but the fine character acting by Stapleton and Sorvino, plus the deft direction of Paul Bogart, make this worth checking out.

8:30 p.m. (ABC) — **Satan's School for Girls** — A made-for-TV flick about a young woman's search for the reason for her sister's supposed suicide. It all happens in a girl's boarding school where there are some mighty strange goings-on. Starring Roy Thinnes, Pamela Franklin, Jo Van Fleet.

### WEDNESDAY, AUG. 28

8 p.m. (ABC) — **Scream, Blacula, Scream** (1973) — When his charred bones, which were all that remained of him after the first Blacula film, are given the special voodoo treatment by an aspiring black necromancer, Blacula (William Marshall) rises from the dust to put the bite on all manner of brothers and sisters in Los Angeles. But the mysterious Mr. B has bitten off more than he can chew when he encounters sexy Pam Grier. As the gal with "more natural power than anyone around," Ms. Grier is more than a match for the black Drac, who tries to force her into returning him through a voodoo ceremony to a more convenient state but instead winds up on the wrong end of a boodoo pin-sticking spree. The goin's-on are full of campy B-grade horror action, with fanged ghouls almost literally coming out of the woodwork at the eerie mansion where much of the action, including a gory climax, takes place. (A-III)

9 p.m. (NBC) — **Red Sky at Morning** (1971) — . . . Sailors take warning, or so the old sea-saw goes. Here, however, it should be changed to viewers take warning — unless, that is, they go for a mindless and raunchy portrait of an adolescent boy coming of age in wartime New Mexico during WW II. The callow kid is Richard (The Waltons) Thomas, whose acting range is limited herein to three big gulps-and-gollies a minute. In between, he's trying to make friends with a Chicano punk (Dezi Arnaz, Jr.) who wants to beat him up, or putting the make on a plump school mate (Katherine Burns) who does some precocious groping of her own. And in between that, the boy's Naval-officer father (Richard Crenna) is killed at sea and his boozy mother (Claire Bloom) needs help fending off amorous "uncles." To round things out, this will probably be TV's all-time winner for blipped profanities — those teenagers, you see, are trying out a set of brand new cuss words. (A-III)

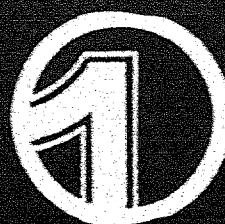
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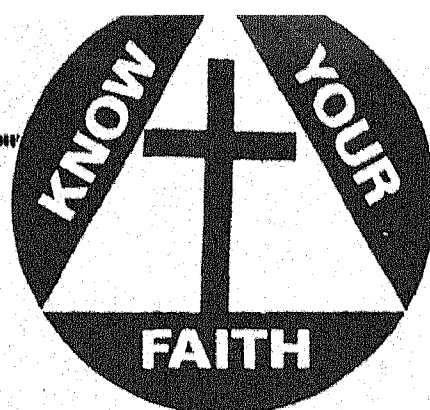
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# Family problems today: sex mores

## A Christian image

By WILLIAM E. MAY

Perhaps the best way of looking at sex is to view it from the perspective of human communication. Men differ from other animals in their ability to speak to one another, and to speak not only through words but through their gestures ("body language") and their deeds. In addition, human communication is not simply the transmittal of a message (computers can do this and so can chimps) but is above all the transmittal of a messenger. Human communication culminates in understanding and love; it reaches its peak in a communion, in an "at-one-ness" in which human beings share the same life.

Sexual behavior is one very important mode of human communication. It can mean many things and it can tell us much about ourselves and our readiness to share life and love with other human beings. There is a great difference in meaning between an act of rape, of sodomy, of fornication, of adultery, and of love between husband and wife. In the latter alone is there a full sharing of life and love, a full communion between human beings.

FREQUENTLY we are told that sexual intercourse is all right so long as nobody gets hurt. And that's the rub! For human beings, in addition to, or perhaps because of, being animals who can communicate so perfectly that they can share one another's life in a true communion, are terribly vulnerable beings; they can be hurt as can no other animals. And sexual activity is an area where they are extremely vulnerable, an area where they can be supremely tender or utterly vicious, and, sad to say, quite vicious even when they do not realize it. It does not take too much experience to learn this; look at literature, look at life, ask people who have been married for a long time.

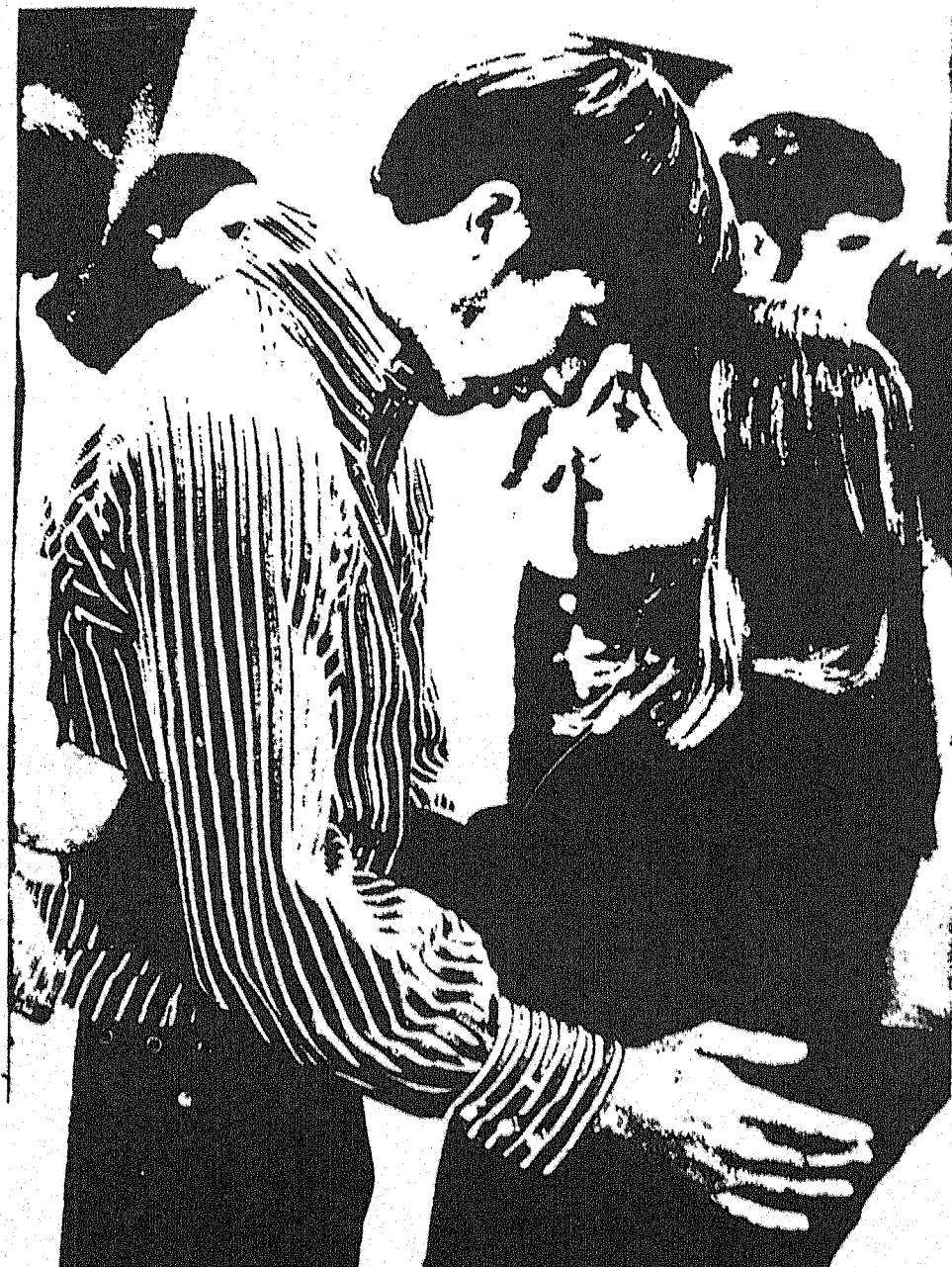
Yes, sexual intercourse is a tremendously significant mode of human communication. That is why it has, and has of its very being, what philosophers and other call a "unitive" dimension or aspect. It can bring people together in a unity that is truly a communion, a giving and receiving of another human being and a sharing totally and unconditionally in his life.

Sexual intercourse, moreover, is unique in that it is an activity that can communicate and share life with another human generation. It is, in short, procreative. And there is a reason for this. The love that a man and a woman have for one another, their willingness to share their lives and their hopes and their loves, is the only thing that can provide the "rootroom" where a new life can begin and begin well. It can provide a home for new life that may be forthcoming, a new life that will be wanted and received as a gift and as an incarnate expression of the love communicated and received in the act of intercourse.

THAT NEW LIFE, in addition, can enhance and strengthen the love that unites the man and woman who have brought it forth. The procreative and the unitive dimensions of sexual intercourse, in other words, go together like a horse and carriage. They are meant for each other and give each other meaning and significance.

What all this means is that sexual intercourse is an activity that is intended for those who have given themselves to one another and to a future human generation — for the married. It is the sign of an unconditional gift, of a gift that has no strings attached to it, of a giving that is impossible without its free acceptance. And the gift that is given is not simply an act of intercourse — a message or signal — but a person, a messenger, a fellow human being who is weak and vulnerable yet ready to run the risk of hurt because he is confident that the one to whom he gives himself will stick with him for better or for worse until death do them part.

The sexual mores of the society in which we live differ quite markedly from the image given above. Yet the image given above is, I believe, the Christian image. It is the image of men who are themselves the images of God, and whose love for one another symbolizes and enflames the love of a God who is faithful to His people.



## Does easy sex put new value on marriage?

By DOLORES CURRAN

A bright young journalist friend of mine got married recently and I surprised myself by asking her why. She explained that she and her fiancé had given it much thought before they married. "After all," she explained, "you don't really need to get married nowadays. I guess we married so we could become better persons, that's all."

In reflecting on her response, I was more struck by the audacity of my question than by her answer. Ten years ago, I wouldn't have dreamed of asking why someone married. In fact, the reverse was asked of me by students when I was a 23-year-old high school teacher. "Miss Fox, why didn't you ever marry?" In today's culture, however, it's foolish to presume that one has to marry for sex, prestige, or security. Sex outside of marriage is easily available to those seeking it; prestige is accorded the person, not his marriage; and security lasts only until "divorce do us part."

SO WE FACE still another question new to our culture: how do we instill a sacredness of marriage in a non-marriage society? I think the answer may be so simple it eludes us. While sex is cheaper than ever, the good marriage is more precious than ever, simply

because it's so rare.

Today, we want fulfillment with another person not through another person. The girl who marries for money is no heroine in the eyes of today's girls. Rather, she is a throwback to an earlier era where the connection was more important than the relationship. The boy who marries the girl most likely to help him succeed is also becoming extinct. Many men who did that 10 years ago are bewildered at the changes in their wives, from women who saw their husband's career as their primary role to their own personhood as primary.

This is all changing marriage. When we couple this new awareness of person with escalating divorce rates, we're apt to wring our hands with dismay over the sacredness of marriage.

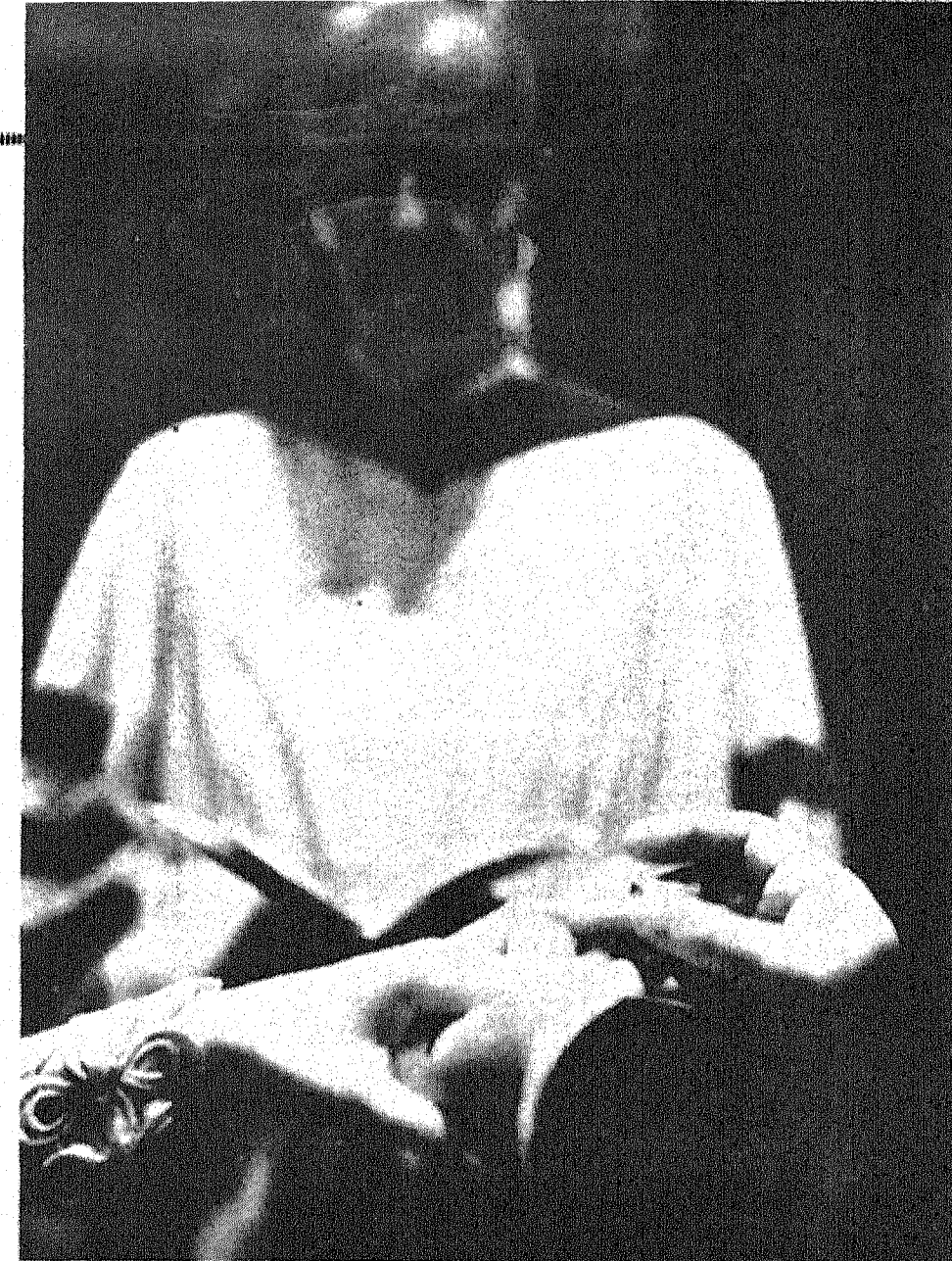
On the positive side, there are as many marriages as ever. The difference is that many of them are living together until they find the right one to marry. If they're not marrying for "relief of concupiscence," security or even procreation, why are they marrying? "To become better persons," explained my young friend. Well, we can't quibble with that! Indeed, marriage is meant to make us better people.

BUT WE are forced to take a long, hard

look at the phrase, "living together until they find the right one to marry." The number of young people who fit into this category is staggeringly large. And they don't fit into any socioeconomic group, ethnic group, or geographical location. Furthermore, they really cannot be defined "not nice people." Some of them may even be your children. Somehow, this generation of parents and religious educators has failed to teach the Christian concept of marriage.

Why? I believe we have all overlooked what preparation for the sacrament of marriage entails. We can't feed them Cinderella and Prince Charming who "lived happily ever after" any longer. They've realized finally that that's just a fairy tale. This young generation has seen too many marriages fall apart or been too close to couples who just tolerate one another "because of their children." And this exists because our generation had too little preparation for marriage. How can one pre-Cana experience teach a young man or young woman all about marriage? Or how can a couple of courses in high school or college accomplish the job?

Marriage is a lifetime commitment, so it only stands to reason that it requires the lifetime before it happens to prepare for it. Religious educators all need to take time out to prepare realistic ongoing marriage preparation courses. And parents need to be aware that they, themselves, are the prime teachers and example for their children. The religious educators and the parents should come together for discussion, exchange of ideas, and possible ways to implement a workable means of education for marriage.



"So we face still another question new to our culture: How do we instill a sacredness of marriage in a non-marriage society?"

"Men differ from other animals in their ability to speak to one another, and to speak not only through words, but through their gestures ('body language') and their deeds."

## Glory and limits of our full human reality

By REV. ROBERT W. HOVDA

One of the reasons that public worship, liturgy, is supposed to be central and primary and fundamental in the life of the Church is the fact that it is the most total human grasp and expression of God's dominion and God's covenant. I have written before in this column about how liturgy involves not merely our reason, our statements, our ideas, but our whole complex selves, bodies, imaginations, senses, feelings.

Because public worship deals with both the glory and the limits of our full human reality, it should help us correct and shape more Christian and more human feelings about our sexual nature. "More Christian" because more closely related to Jesus. "More human" because more total than the merely rational.

I DO NOT mean to say that we do not need moral statements, moral teaching and moral laws. But it is terribly important — especially in a time of renewal and reappraisal — that we remember the limits of such statements, teaching and laws. Even when we try our very best to cast such teaching in the most faithful terms possible, our language is always the language of a particular time and place. And when we identified the Church with the local culture (as we did for so many centuries of our medieval and modern past), often our teaching sounded more like the mores of the "Christian state" than like the gospel of Jesus Christ.

Now that we are beginning to see again that the Church is not identical with the human community, but that the Church is part of the human community — a part whose task it is to witness, to preach, to challenge, to hold up and examine all our mores and customs and institutions in the light of Jesus, to be a sign pointing to the reign of God — now we must be critical also of the assumption that what society deems "proper" is therefore to be preached as gospel.

PERHAPS this realization should make us a bit more modest in our talking and teaching about sex. For those inclined to modesty in doctrine and in claim, liturgy has a great deal to offer. First of all, liturgy is full of wonder, reverence, awe and mystery. Nothing can be exploited or appropriated (least of all a human person), because every person and every thing can be seen and grasped only in a limited and human way.

There is always in every one something that is hidden, something undisclosed. That is why liturgy sees persons and things in a symbolic way.

Liturgical celebration rejects any dissociation of the body and sex from the rest of one's person. It exults in the body and uses body language.

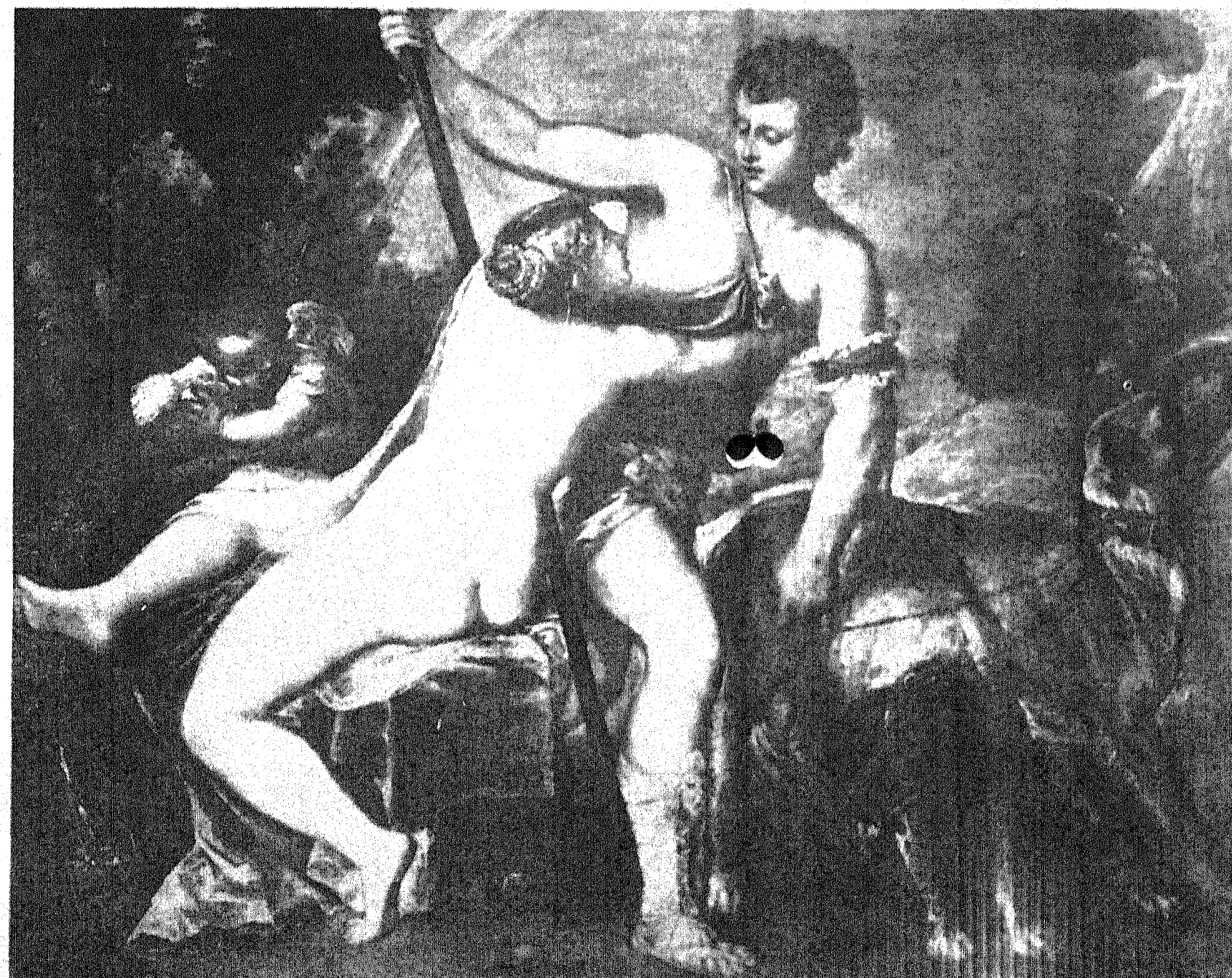
But liturgy also sees the human reality as

integral and united even in its complexity. So any dissociation, any body-soul dichotomy, any sex without reference to the total life of person, is foreign to the universe of Christian worship. The mutuality, the involvement, the communion of sexual relations is profound, and therefore belongs in a framework of love and care and responsibility. That framework may indeed take different legal and societal

forms in the course of human history. What is gospel, it seems to me, is the reality of love and care and responsibility. It may be easier to spell out a structure in which we assume these things, but it is not necessarily either more true or more faithful.

Finally, for this inadequately brief column, liturgy celebrates the reign of God, when all human distinctions and divisions and

categories will be succeeded by the Spirit's utter unity. Sex therefore has no claim to absoluteness or finality — no more than anything else in human life. Despite the power we feel sex has, we are in Christ liberated from idolatry of all kinds, including that kind. Sex is beautiful. Sex is good. Sex is a flower of the universe. But only the Lord is our God.



"Venus . . . (is) a sex symbol." From article by Father Paul Palmer. Venus embraces Adonis in this pastoral scene by Titian, part of the Widener collection of the National Gallery of Art in Washington, D.C.

## What is married love?

By REV. PAUL PALMER, S.J.

God has surrounded the process of initiating life with so much mystery, tenderness and delight that we sometimes miss the total canvas, of which sexual or genital activity is but a part. We fail to see the total context in which "love-making" must take place if two people are really to make love.

We cannot divorce love from sex and keep it human. And yet men have always tended to sacralize sex, to make a cult of sex or genital activity.

The Christian way of life has always restricted genital activity to married couples not because what is wrong outside of marriage becomes right in marriage, but because in marriage we expect to find the one element that gives direction to man's sexual drives, the one element that sublimates sex in the sense of making it sublime. The element is married love.

MARITAL or married love is difficult to define, but it is worth the effort. It is the starting point for any sane discussion of human sexuality and its physical expression in an act which seals in the flesh the "covenant of fidelity and love," which defines marriage.

The old-fashioned proof of love demanded by the woman: "If you love me, marry me," is no less valid than it was in the past when a woman was prompted in part to marry for fear of hearing a child out of wedlock. There is something about married love that guarantees more than social approval and freedom from stigma. Married love is the perfection of love on the human level.

Unlike love of neighbor, which is inclusive and embraces all men, including our enemies — in the sense that we must wish them well, a love of benevolence — marital love is exclusive and embraces but one person, who is the object of our choice. Unfortunately, the English language has but one word for love. But other languages, such as the Latin distinguish between "amor," a love which is generic, and "dilectio," a love that begins with an election or choice and is followed by delight.

Marital love is covenant love. It is essentially a love of choice. Through covenant Israel became God's chosen people, through a covenant of love and fidelity the Church became Christ's chosen bride. In covenant marriage which reflects God's covenant with Israel, love and to cherish, to keep themselves only for the other, forsaking all others.

IN THE old covenant rite of marriage, still used by English speaking people, the

husband promises to love and to cherish his bride, "to forsake all others on account of her and to keep her unto himself." And the bride vows to do the same.

Unfortunately we have lost the covenant idea of marriage, just as we have lost the root meaning of the Latin word "foedus" used by pagans and Christians to express marriage. We speak of our federated or United States and of our federal government. But we also use the word for federal banks and our federated chain stores. We have turned covenant into a commercial contract, but who ever heard of contracting or buying love?

Today the marriage contract is the least binding of all written agreements. It is witnessed by the state and the churches, still, it is not effectively guaranteed by either. No wonder young people see little reason to go to so much trouble to sign and possess it.

With little point in getting married, sexual ethic has developed which has dispensed with marital or covenant love. And that is the tragedy. The sexual act no longer seals or ratifies a covenant of love and fidelity. If it did, the "intervention" of state and church would be seen for what it is meant to be, a reasonable concern for the civil and religious effects of the marriage.

Marriage is not "a solitude for two," but unless it is a covenant for two with God as witness and guarantor, it will neither promote the interests of society nor of religion. Marriage will not become the context for developing a sexual ethic, nor will it be the matrix on soil for the full flowering of human love.





The Voice  
of  
The Holy Father



Pope  
Paul  
VI

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

## Pope Paul asks if Christian life is easy to live

CASTELGANDOLFO, Italy — (NC) — Is the Christian life easy to live. Pope Paul VI asked the thousands attending his weekly general audience Aug. 14 at his summer residence here.

The Pope responded to his own question from two approaches. Under the theological aspect, it should be easy to live the Christian life, he said.

"Is not the Christian life perhaps our salvation? And is not salvation the immense and freely given gift of God the Father, through Christ the Redeemer, in the Holy Spirit?"

"And does not this gift itself include the grace to correspond to the conditions which are required for salvation, that is, faith and good works?"

Since "Yes" is the answer to all these questions, said Pope Paul, then it should be easy for Christians to repeat the "sweet words of Jesus, 'my yoke is mild, my burden is light.'"

On the other hand, he said, the Christian life is not always easy "when one forgets the human condition."

THIS condition of mankind, "because of original sin, is not normal. It is not whole or perfect . . . and inhibits the moral and spiritual formation of the good, just and pious person, be he a child or a mature adult."

The Pope explained that original sin makes it difficult for man to live an ascetic life, which is the hallmark of a Christian.

The Pope defined the ascetic life as "the difficult and persevering exercise of that dominion of self which put brakes on the spontaneous and unordered inclinations to live by instinct and passion . . . It is the effort toward personal perfection, which for us believers, must be conceived according to the faith."

Quoting from St. Paul, the Pope declared: "The followers of Jesus Christ have crucified — that is, mortified and dominated — the flesh together with its passions and its concupiscence."

How then can living the Christian life be easy, Pope Paul asked? "By means of a sense of duty," he replied.

But how can duty be easy, he then asked? "This then is the secret of the Gospel: it can be easy if duty coincides with love, and especially with supernatural life, which we call charity . . . and thus we ourselves can conclude: the Christian life, if it is not always easy, can be always happy."

## 'People not statistics'

CASTELGANDOLFO, Italy — (NC) — On the eve of the United Nations' World Population Conference, Pope Paul VI warned against dealing with population problems on an exclusively statistical basis, which he described as "basically materialistic."

Such a purely statistical approach "could prevail, with very grave consequences, if every other aspect of the problem were not taken into account by the conference," the Pope said.

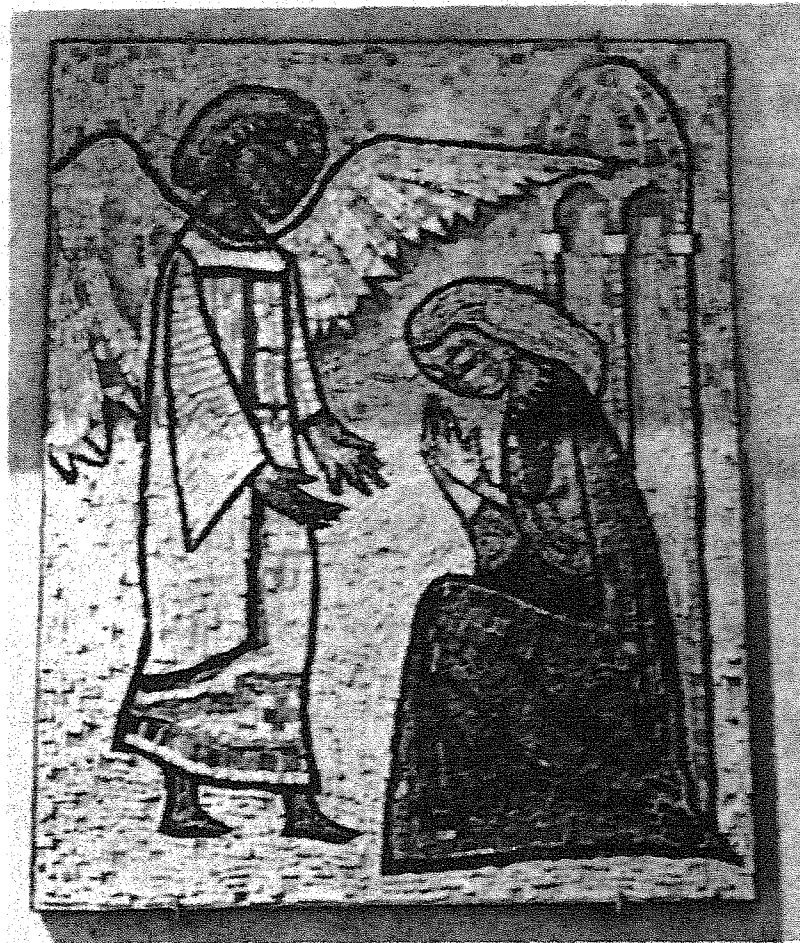
He especially emphasized man's "right to life, normal and increasing, which is the right of man created by God to live upon, to cultivate and to fill the earth with his progeny."

The Pope was speaking Aug. 18 at his summer residence here to crowds of visitors. The following day the 12-day World Population Conference opened in Bucharest.

He said: "The importance of such a conference is easily understood when one considers that the entire world, including non-political but distinguished leaders, is meeting to point the way, to study, to establish directives concerning the problem of human life on earth."

He continued: "The extreme complexity of the problem, which cannot be settled by a simple and impressive numerical calculation of the inhabitants of the world or of various geographic regions of our globe, is no less evident."

Pope Paul warned of the need to avoid such strictly statistical calculations.



WHEN Clare Booth Luce, playwright and former U.S. congresswoman, was a member of St. Thomas the Apostle Church in Phoenix, Ariz., she decided to apply her artistic talents for the benefit of the church. While serving as U.S. ambassador to Italy, she collected many rare stones which she later used to build this mosaic on the church's exterior. The artwork depicts the Annunciation.

## Urges no coercion over births

By JOHN MUTHIG  
VATICAN CITY — (NC) — Vatican Radio has maintained that some governments should act to reduce birthrates, while respecting parental rights and the moral and religious convictions of citizens.

In a broadcast preceding the UN World Population Conference, which opened in Bucharest Aug. 19, Vatican Radio said demands for education and employment may make a reduced birthrate "a real necessity for the common good."

THE Aug. 9 broadcast said: "The rhythm of population growth in various regions of the world is so fast that it makes many grave problems practically insoluble." Vatican Radio further asserted: "Even where there is enough land and resources to support the majority of the present population, it is sometimes impossible to respond adequately to growing demands for education and employment."

"In such cases, a reduction in the rate of population growth is a real necessity for the common good."

The broadcast said that in such circumstances governments "can and should certainly intervene."

BUT it warned: "They must do so within the framework of a policy geared toward the truly integral good of all citizens in justice, without harming the rights and dignity of parents and without insisting on the use of means contrary to the morality and the moral and religious convictions of citizens."

Vatican Radio observed that many developmental problems do not stem directly from shortage of resources but from "international relations, political and economic systems, and from life styles which hamper the fair and sensible use of potentially available resources."

It criticized rich nations for promoting population control as a prime solution for problems of human development without also making firm pledges to help the development of poorer countries through more equitable trade policies, reduction of their own "incalculable waste of resources and energy in development of armaments," or by wasteful life styles.

THE GOAL of a government's population policy, the broadcast continued, should be to create an environment in which parents can freely and

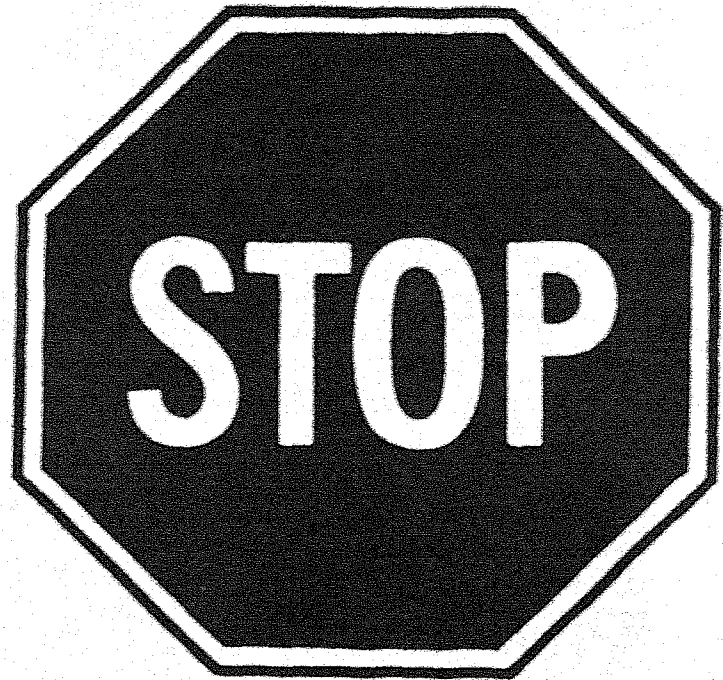
responsibly plan their families by considering first of all the good of their children but also the well-being of the entire human community.

To do that, Vatican Radio

said, parents need a degree of financial security and independence. They also need information about community needs, and some help in carrying out the decision.

The broadcast said the

Church is trying to prevent the degradation of human reproduction to a strictly biological level and is insisting that the stability and autonomy of the family be preserved.



..and get your bearings!

SHOULD THIS BE YOUR LIFE'S WORK?

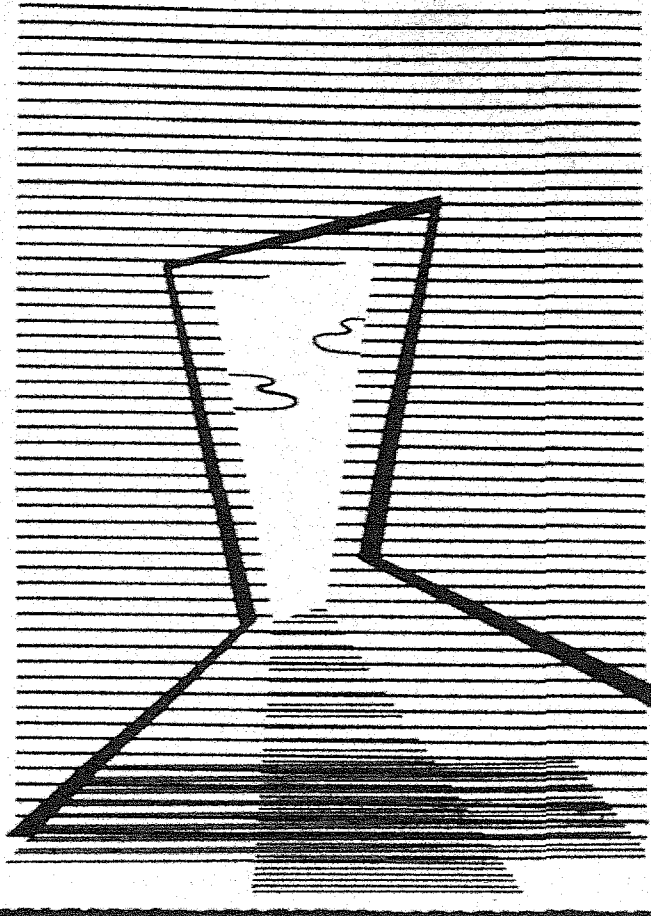
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Parish: \_\_\_\_\_  
Age: \_\_\_\_\_ Tel: \_\_\_\_\_



# You and Your Faith



## From Sunday's Gospel

He went through cities and towns teaching — all the while making His way toward Jerusalem. Someone asked Him, "Lord, are they few in number who are to be saved?" He replied: "Try to come in through the narrow door. Many, I tell you, will try to enter and be unable."

Luke 13: 22-24

# Prayer Of The Faithful

21st Sunday of the Year  
August 25, 1974

**CELEBRANT:** Christ teaches us to strive to enter eternal life by the narrow gate. We must never take heaven for granted. Keeping God's commandments requires much effort on our part, but His grace is never lacking to us.

**COMMENTATOR:** The response today is: Lord, hear our prayer.

**COMMENTATOR:** That our Holy Father, together with all of the bishops of the world, may have the wisdom and courage to preach the gospel even when its sayings are hard, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That all men may accept the teaching of the Church as the very oracle of God, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That we may with an enlightened faith and a deeper hope bear our trials courageously, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That we may be attentive with child-like simplicity to the gospel message, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the sons and daughters of Christian families may grow more appreciative of their parents, and of the trials they endure, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** For the safety of our people and the protection of our property throughout the hurricane season, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the elderly may find consolation in the truth that the infirmities of old age, patiently borne play a vital part in the Church's growth and apostolate, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** Lord, you have said: "If any man will come after me, he must deny himself and take up his cross daily." Make us realize the importance of bearing the crosses you have placed on our shoulders. We ask this through Christ our Lord.

**PEOPLE:** Amen.

## Defends presence of infants in church

By JOE BREIG  
I take it that Father Frank Fortkamp had his tongue in cheek when he proposed, in "U.S. Catholic"

magazine, that babies be banned from Masses because their wailing disturbs his deathless homilies. Had he really meant what

he said — that crying infants in church are "the greatest obstacle to the people of God since the barbarian invasions" — he would be es-

tablished as undisputed World Champion Grouch. And he would rightly be accused of neglecting Scripture.

It is high time for a meditation — may I say homily? — on the question, "Why were little children Christ's favorite people?" In the Gospel of Matthew it is written that Jesus reproached His followers for trying to spare Him the approaches of children. "The kingdom of God," He told them, "belongs to such as these."

AGAIN in Matthew we read that when the disciples inquired who would be greatest in the kingdom, Jesus beckoned a small child to him and warned, "Unless you become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign."

And Jesus added, "Whoever welcomes one such child for my sake welcomes me."

Why must we become like children if we are to join the Savior in the everlasting life? Clearly, it is because children are most like God.

True, God is the all-powerful Creator and Ruler of all things. With one thought He brought out of nothingness the numberless universes and creatures, including you and me. With one thought, did he so choose, He could return it all to non-existence.

AGAINST God, no one can stand.

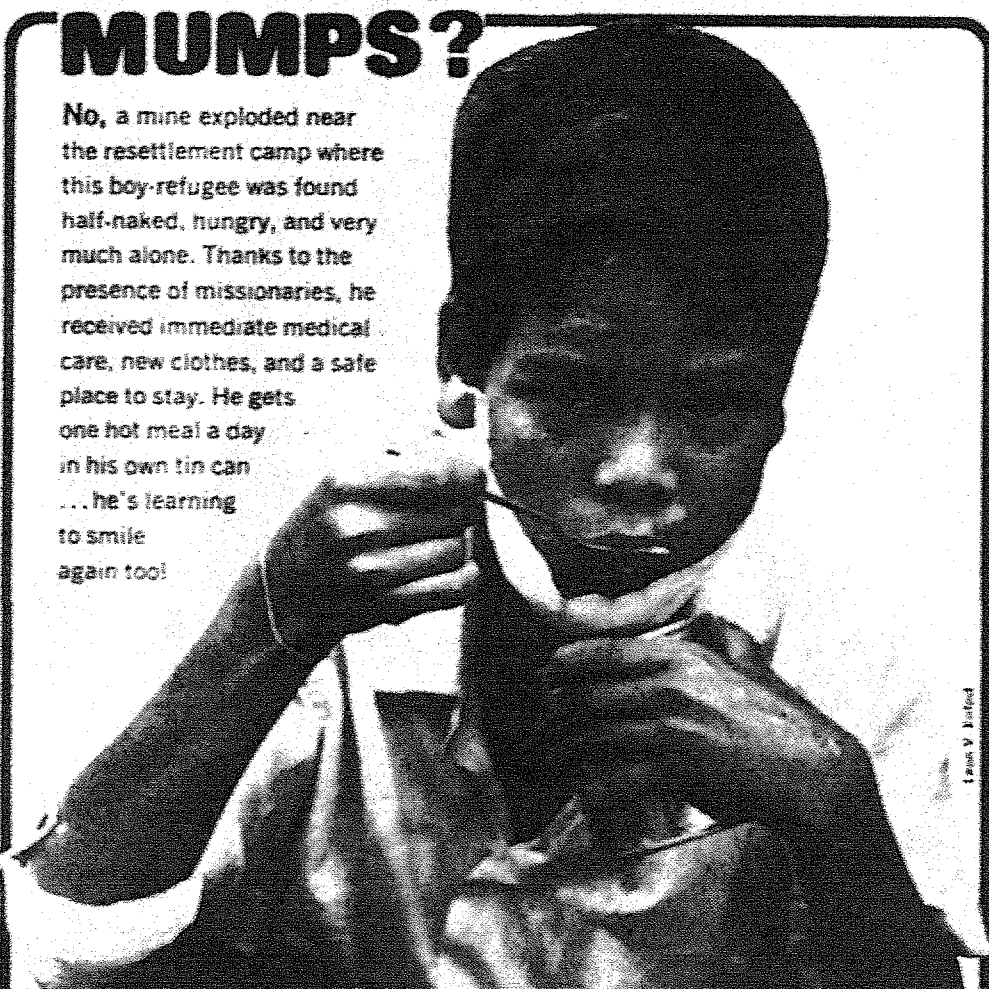
Yet the medieval Christians looked upon sin in the terrible sense of "wounding God." And they were right, for although in one sense God is invulnerable, in another sense He is the most vulnerable of all beings. And this is so because His love for us knows no bounds.

God's tender love — which runs all through the Old Testament and became incarnate in the New Testament — makes Him helpless and woundable, as he was wounded and helpless on the cross in Christ.

God is vulnerable like a child, woundable like a child. He weeps over His sinful sons and daughters like a child over a broken toy. Because of His love for us, He is at our mercy, like a child. And in His utter, total holiness He is innocent like a child.

## MUMPS?

No, a mine exploded near the resettlement camp where this boy-refugee was found half-naked, hungry, and very much alone. Thanks to the presence of missionaries, he received immediate medical care, new clothes, and a safe place to stay. He gets one hot meal a day in his own tin can ... he's learning to smile again too!



It's not much, but it's a beginning. So many more beginnings must happen for the world's poor — so much more needs to be done. Missionaries are giving their all, but they cannot do it alone. They need your support and your love.

Please begin today with a love filled sacrifice for the missions... it's a good beginning.

Enclosed is my special sacrifice of \$\_\_\_\_\_ to share in the vitally needed service of all missionaries aided by the offerings collected by the Society for the Propagation of the Faith.

V-8-23-74

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## Convent is ruled owner of artwork copyright

KARLSRUHE, West Germany — (NC) — The supreme court of West Germany has ruled that the Franciscan Sisters of Siessen are the sole legitimate owners of all copyrights to the artwork of Sister Mary Innocentia Hummel.

Born in 1909 in Bavaria, Berta Hummel entered the Munich Art Academy at the age of 18 and was graduated two years later with high honors.

The nun's art became world-famous through the so-called Hummel figurines.

The nun's mother and brother had issued licenses, particularly in the United States, for the reproduction of her artwork. Those licenses were no longer valid and must revert to the Siessen convent, according to the court.

Sister Hummel died in 1946.

## CHARISMATIC WEEKEND RETREAT

"What It Means to be Redeemed"

AT OUR LADY OF FLA. RETREAT HOUSE,  
NO. PALM BEACH. 8:00 P.M. Friday SEPT. 6  
THRU 1:00 P.M. SUNDAY SEPT. 8

CONTACT FR. JOHN MESCALL C.P. - 626-1301.

## Schedule of Serra Clubs

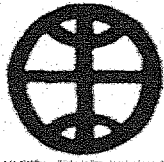
- Serra Club of Miami**  
Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m. — luncheon meetings
- Serra Club of Broward County**  
Meets second and fourth Monday of each month  
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,  
Fort Lauderdale 12:15 p.m. — luncheon meetings
- Serra Club of Palm Beach**  
First and third Monday of each month  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.



# Factionalism within Catholicism hurts the faithful



Father John



word & world

By FATHER JOHN F. KOBLER, C.P.

We are all familiar with the Parable of the Prodigal Son. Perhaps we would get a better insight into our Lord's message if we named it "The Story of the Two Brothers."

THE YOUNGER brother squanders his inheritance in licentious living. When the harsh realities of life catch up with him, he pulls himself out of the gutter and returns to his father's house. There he is welcomed with open arms.

The older brother, however, comes in from the fields after a hard day's work. He learns of the party prepared for his high-living brother and refuses to go in. When his father comes out to find out why, the older brother blows up at him: "For years I have slaved for you. Never once was I disobedient. Did you ever throw even a little party for me and my friends? But this bum of a son squanders the money you gave him, and when he returns you have a big celebration! I feel like some sort of fool..." (Lk. 15: 29-30).

The father is wise enough not to match argument with argument. But he does remind his son that family life has higher priorities than strict justice among the children. There are the broader concerns of family unity, love and forgiveness. "We had to celebrate and rejoice. This brother of yours was dead and has come back to life. He was lost and is found." (Lk. 15:31)

THE PARABLE really does not tell us whether the two brothers were ever reconciled. The older brother is left facing a decision. Is he going to sulk in his "sense of being wronged" or is he going to return to the family in a spirit of

forebearance and forgiveness? It is a decision every man has to make sometime, and it is more important than ever in the Church today.

The aggravating thing today, however, is that there are

**"If brothers are to be reconciled to each other, love is the first step forward."**

so many Catholics claiming to be "the guy in the white hat." Is it the younger brother straining out the gnat but swallowing the camel? Is it the older brother waving the banner of the Legion of Decency, but selectively ignoring social evils bolstering his established way of life? These caricatures of Christianity are united in only one thing: each has a hard-nose monopoly on God's truth.

The real victims of such factionalism are the ordinary faithful and front-line missionaries. Family squabbling causes them to become confused and anxious. Their sense of helplessness to change the situation generates fluctuating spasms of rage and despondency. With God's work to be done a malaise of "What's the use?" stifles their spirit of zeal and hope.

ST. PAUL the Apostle experienced such factionalism in the Church of Corinth. There the faithful were divided by the teachings of Christian theologians and preachers. Some claimed to follow Paul, others Apollos or Cephas or simply Christ alone.

St. Paul handled the situation in the only way possible:

- He reminded the faithful that such factionalism is a sign of spiritual immaturity: "When someone says, 'I belong to Paul,' and someone says, 'I belong to Apollos,' is it not clear that you are still at the human level?" (1 Cor. 3:1-4)

- He re-emphasized the Sufferings of Christ: "We preach Christ crucified... the power of God and the wisdom of God. For God's folly is wiser than men and his weakness more powerful than men." (1 Cor. 2: 22-25)

- LASTLY, he taught the path to reconciliation and Christian maturity: "Now I will show you the way which surpasses all the others. If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy, and with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing."

"Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure." (1 Cor. 13: 1-7)

If brothers are to be reconciled to each other, love is the first step forward.

Father John Francis is director of the Mission Procurement Office, in Birmingham, Alabama, for the Passionist Community in the western two-thirds of the United States.

## Med school studies crib deaths mystery

MAYWOOD, Ill. — (NC) — Loyola University's Stritch School of Medicine here is developing a three-pronged attack on the leading cause of death of infants one week to one year old.

The medical school was named the first regional center for Sudden Infant Death Syndrome (SIDS) — or crib death as it is often called — by the National Foundation for Sudden Infant Death. The center is now developing a program of research, education and service to families of SIDS tragedies.

"ONE SIDS theory that is being studied," Dr. John Connelly, the center's director, explained, "holds that the infant forgets to breathe, causing a lack of oxygen in the cardiovascular system. In turn, the heart stops beating, and death results."

Because of the lack of information yielded in autopsies of SIDS infants, SIDS has often been confused with other causes of death.

The service aspect of the SIDS center is aimed at parents whose children have been victims of the syndrome. Counseling by trained personnel explains SIDS to the grief-stricken parents, prepares them for the acceptance of another child, and informs them of the exact cause of death of the child.

A TYPICAL SIDS tragedy begins when parents awaken

one morning to find their child dead in its crib. Other cases have been reported of infants dying in automobiles while their parents drive down the highway unaware of the tragedy occurring in the back seat.

Such occurrences often lead to strong guilt feelings, and underscore the need for grief counseling.

Misunderstanding is all too common since so little is known about the disease.

Because parents of SIDS victims are sometimes accused of child-abuse or treated as negligent parents by emergency personnel who often have the first contact with such parents, there is a great need for widespread education about the disease. The education program is aimed at informing policemen, firemen, ambulance attendants, and others about the mysterious nature of the syndrome. It is aimed at sensitizing those who have first contact with grief-stricken parents.

THE RESEARCH phase of the SIDS program at Loyola is aimed at the ultimate discovery of what SIDS is, what causes it, and how to prevent or guard against it.

Cardiac research is being conducted using laboratory animals in an attempt to discover the maturation process of the heart and the nervous system that controls it.

## Campaign against smut results in two arrests

Local law enforcement agencies continued their campaigns against obscenity and pornography this week as one person was arrested and another surrendered to Miami FBI agents Monday following their indictments on Aug. 15 by a Federal Grand Jury in Memphis, Tenn.

According to Special Agent in Charge of the Miami office of the FBI, Kenneth W. Whittaker, agents arrested 34-year-old Thomas Anthony Arnone of Plantation. Whittaker also said, Anthony Peraino, 59, of Broward County, surrendered himself to agents in

Miami. Both were among those named by the Federal Grand Jury which charged them with violation of the Federal Conspiracy law to violate Federal statutes on the interstate transportation of obscene matter.

The film, "Deep Throat," declared pornographic several years ago by a Miami Beach judge as well as judges in other major U.S. cities, was the subject matter.

Both Arnone and Peraino were arraigned before Federal Magistrate Michael J. Osman and released on \$10,000 bail.

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| <p>U.S. CHOICE WESTERN BEEF CHUCK<br/><b>Shldr. Steak Bnls.</b> \$1.59</p>                                     | <p>U.S. CHOICE WESTERN BEEF<br/><b>Smoked Ham</b> 69¢</p>                                 | <p>U.S. CHOICE WESTERN BEEF<br/><b>Frozen Dinners</b> 2 \$1.19</p>        |

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**PANTRY PRIDE PET RITE DOG FOOD** 79¢  
6 1 LB CANS

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**AMERICAN MEAT FRANKS** 69¢  
12 OZ Pkg

LOW DISCOUNT PRICE!  
**PUNCH DETERGENT** 59¢  
48 OZ Pkg

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**French Fries** \$1.09  
5 16 OZ BAG

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**Whipped Topping** 39¢  
16 OZ Pkg

LOW DISCOUNT PRICE!  
**Coffee Lightener** 39¢  
16 OZ CAN

LOW DISCOUNT PRICE!  
**Chicken in Basket** \$1.79  
2 16 OZ Pkg

LOW DISCOUNT PRICE!  
**Frozen Waffles** 15¢  
5 OZ Pkg

LOW DISCOUNT PRICE!  
**Frozen Bagels** \$1  
3 Pkg

LOW DISCOUNT PRICE!  
**Buffet Supper** \$1.39  
2 16 OZ Pkg

LOW DISCOUNT PRICE!  
**Strawberries** \$1  
3 10 OZ Pkg

LOW DISCOUNT PRICE!  
**STEAK ROLLS** 49¢  
6 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Apple Pie** 59¢  
7 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Pound Cake** 69¢  
12 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Fruit Rolls** 49¢  
11 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Steak Rolls** 49¢  
6 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Apple Pie** 59¢  
7 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Pound Cake** 69¢  
12 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

LOW DISCOUNT PRICE!  
**Fruit Rolls** 49¢  
11 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF

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48 OZ Pkg

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1 LB OAF

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**WHEAT BREAD** 45¢  
1 LB OAF

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**Fruit Rolls** 49¢  
11 OZ Pkg

LOW DISCOUNT PRICE!  
**COFFEE LIGHTENER** \$1  
16 OZ CAN

LOW DISCOUNT PRICE!  
**WHEAT BREAD** 45¢  
1 LB OAF



# Those population propaganda yarns are on the way back

By PATRICK RILEY  
NC News Service

World Population Year, upon us since Jan. 1, has proven to be the most powerful vehicle for the campaign against population growth since the heyday of Thomas Malthus. Perhaps it was designed that way.

Population Year's high point is the World Population Conference, meeting in Bucharest Aug. 19 to 30. The conference may well be the high point also of antipopulation propaganda. And it may witness an attempt to impose birth limitation on unwilling couples and even nations.

Already the International Planned Parenthood Federation, in the person of its secretary general, Miss Julia Henderson, has declared itself actively opposed to the introduction of any issues — such as fair shares of production — which would distract the World Population Conference from the essential business of population limitation.

IN principle, the agenda of the World Population Conference should remain open. "It is for the conference itself to decide what issues will come before it," the United Nations has stated in a publication about the conference, which it is sponsoring. But any participant who tries to introduce issues like the role of income distribution in the support of populations or in the deceleration of population growth will probably find himself struggling against a tide long since set flowing by the United Nations itself.

From the beginning of the publicity campaign for Population Year, the United Nations and its agencies have hammered away at a central idea: population increase spells economic stagnation if not ruin.

The agency responsible for workers' welfare, the International Labor Organization, has been blaming population growth for unemployment. The UN Industrial Development Organization has been calling upon industry and commerce to "enter into an alliance with family planning."

Not only labor, industry and commerce, but high finance as well sees population growth as a block to economic progress. The World Bank, a UN agency in which the United States holds a controlling interest, has been spearheading an assault on population growth for the past five years. This has probably been the most sustained assault on population growth — or rather on public opinion concerning population growth — since the time of Malthus, the prophet of a worldwide doom to be wrought by babies.

THE OPENING gun of this campaign was fired May 2, 1969, by the new president of the World Bank, Robert S. McNamara, in a speech that the World Bank has been echoing ever since. The speech has been republished in pamphlet form, and as part of a book. It has also become the basic text of the World Bank's educational program for World Population Year.

Each of the 32,500 information kits the World Bank has prepared for World Population Year contains a complete text of McNamara's speech.

The burden of the speech can be summed up in McNamara's own words. He sees "the consequences of rapid population growth" as "ranging through the whole spectrum of human deprivation," not only of food but "of virtually every necessity."

Just why he blames rapid population growth for such "chronic insufficiency of virtually every human necessity," McNamara does not explain. But he does offer an oblique explanation in attempting to support a more limited claim: "Current birthrates throughout the emerging world are seriously crippling developmental efforts."

McNamara's explanation: "The intrac-

table reason is that these governments must divert an inordinately high proportion of their limited national savings away from productive investment simply in order to maintain the current low level of existence."

McNamara's argument is simple and logically cohesive. Economic growth, that is growth in gross national product, demands capital investment. Capital comes from savings. But savings must be diverted from capital investment to support and educate children, who are unproductive consumers. Therefore the more children, the less capital investment, and consequently the slower the economic advance.

"A treadmill economy tends to emerge in which the total national effort will exhaust itself in running faster and faster merely to stand still," he asserts.

IN SUCH a standstill economy, perpetually burdened by fresh generations of totally unproductive and highly expensive children, jobs are necessarily scarce. Lack of capital investment sees to that. Successive bumper crops of babies, once grown into adolescence, "are engulfed by the hopelessness of underemployment."

McNamara's argument, to repeat, is simple and logical. But it suffers from at least one mortal defect: it is wholly unrealistic. It bears little if any relation to observable reality. It is pure theory, unsupported by fact.

The postwar experience of emerging nations demonstrates that rapid economic growth is wholly compatible with rapid population growth. That is what McNamara's treadmill theory denies.

The most that might be said for McNamara's treadmill theory in this context is that recent history has not demonstrated its perfect contrary, the escalator theory, namely that rapid population growth actively fosters, encourages and stimulates rapid economic growth. Yet the economic history of nations that have emerged since the end of World War II gives the escalator theory a lot of support.

Figures on the population growth and the economic growth of the so-called Less Developed Countries (LDCs) have been published by the United Nations and also by the Organization for Economic Cooperation and Development. These figures show that very many emerging nations combine high population growth with high economic growth. Not only are these nations growing more populous, they are producing more goods per head of population. (The fact that more goods per person are being produced does not necessarily mean that each person gets more.)

THESE are not freak cases. In fact, they constitute the biggest single group by far among the emerging nations.

A very simple analysis of the UN statistics on the Less Developed Countries by the population officer of the U.S. Food and Agriculture Organization, Wilhelm Schulte, shows that the majority of the Less Developed Countries with high rates of economic growth per person have a population growth rate between 2.5 and 3.5 percent.

Thirty-nine countries — well over half of the 73 countries described in Schulte's analysis as less developed — show a big population growth of between 2.5 and 3.5 percent per year. These same countries enjoy the biggest consistent economic growth, averaging more than 2.5 percent per person.

Sixteen of the Less Developed Countries have a population growth rate of between 1 and 2 percent. They show an average economic growth rate of between 1.8 and 1.9 percent per person. Fourteen of the countries described as less developed have a popula-



tion growth rate of between 2 and 2.5 percent. They have an average economic growth rate of exactly 1 percent per person.

The majority of the Less Developed Nations are growing less poor and more populous at the same time.

This is fact. Now McNamara's theory: "If the number of children in the total population — as a result of high birth rates — is very large, a nation is under the compelling necessity to expend ever greater resources simply to keep its people from slipping beneath minimum subsistence levels. A treadmill economy tends to emerge . . ."

HE MAKES an even wider — one might say wilder — claim:

"The misery of the underdeveloped world is today a dynamic misery, continuously broadened and deepened by a population growth that is totally unprecedented in history."

Schulte's simple statistical breakdown shows this to be untrue. The poverty of the underdeveloped world, far from being worsened by unprecedented growth of population, is improving on the average.

Should it be objected that these averages could conceal great inequalities, a glance at a publication of McNamara's World Bank itself will lay that objection to rest. The World Bank Atlas for 1972 lists 189 countries, colonies and territories of the world, providing for each its average annual growth rates in population and in gross national product per capita for 1960-1970.

Next to McNamara's assertion that the underdeveloped world is becoming poorer, the following facts from his own atlas can be placed for comparison:

- \* Of the 41 Asian countries listed, only four are shown to be producing less per person than previously.

- \* Of the 28 Central American and West Indian countries, only three are shown to be producing less per person.

- \* Of the 13 South American countries, only one shows a loss in gross national product per person.

- \* Of the 16 countries of Oceania (including Indonesia), four show a decline in production per person.

Nor can huge population growth realistically be blamed for the economic setbacks of the meager dozen countries through-

out the world — less in effect than one out of 15 — which have actually regressed economically. Of them, only Kuwait and Macao show phenomenally high growth rates in population: 9.7 and 6.2 percent respectively.

Two economic losers situated near our coasts, Cuba and Haiti, have a moderate rate of population increase, averaging about 2 percent over the past decade. If a single reason is sought for their economic setbacks, it might be found in bad government.

THE THIRD economic loser in the World Bank's list of Central American and West Indian countries is the Netherlands Antilles, where a small growth in population of 1.5 percent obtains.

The only South American country where the World Bank finds an economic loss per capita is Uruguay, which has the lowest rate of population growth in Latin America: 1.3 percent.

A preface to the World Bank Atlas says the atlas "demonstrates that many developing nations are achieving economic growth rates which approach or exceed the 6 percent target of the Second Development Decade" set by the United Nations. But it says the atlas also "shows that much of the advance is offset by the persistence of high birth rates."

Just how the atlas shows this, the World Bank does not say. Whoever wrote the preface probably only read McNamara's speech, not the atlas. Even a cursory examination of the atlas confirms that it offers no statistical evidence for McNamara's treadmill theory, no statistical link between high economic growth and low population growth in the Less Developed Countries.

McNamara's theory notwithstanding, McNamara's figures show that the poor and populous nations of this earth are not trapped on a treadmill. If they aren't riding up an economic escalator either, they are toiling up the economic ladder.

There appears to be something like sabotage at the World Bank. In each of the 32,500 information kits the World Bank has put together for World Population Year, it has included the World Bank Atlas along with McNamara's treadmill speech. So McNamara's bank has been passing around plenty of ammunition to shoot holes in McNamara's bunk.

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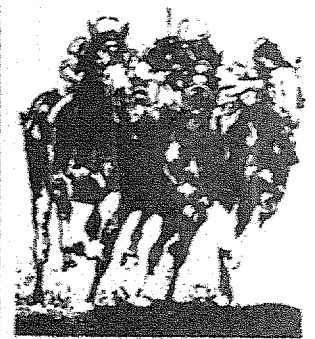
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VISITING the University of Tampa campus to attend a summer yearbook seminar recently were Archbishop Curley High School students Therese Lundeen and Miguel Rodriguez, seen here conferring with Taylor Publishing Company representa-

five Tom Bernard. The students and 600 other young journalists studied layout, graphics, special effects, typography and financing of high school year books.

## 'Oliver' from Miami is a hit in Ohio



Michael Wantuck

Comparisons to Jackie Coogan, a starring role with Vincent Price, and universal

acclaim have followed 10-year old Michael Wantuck to Ohio.

MICHAEL, a student entering the fifth grade at St. Rose of Lima school this fall, has become an overnight star in a three-city tour of the musical, "Oliver."

South Florida residents may remember him in the lead of the same musical when it was presented at Barry College last year.

Residents of Warren, Dayton and Columbus, Ohio will remember him as "a little boy with a big voice and with his soul residing in his cornflower eyes," as the Warren Tribune Chronicle said.

THE YOUNGSTOWN, Ohio paper likened him to

Jackie Coogan, calling his performance "remarkable." another said he "had the crowd in the palm of his hand."

Michael, son of Mr. and Mrs. Kenneth A. Wantuck, members of St. Rose of Lima parish, was discovered in July when he enrolled in the Shallway Foundation Performing Arts Camp for Boys and was heard by the camp's director and namesake.

Shallenberger had been searching throughout the country for six months for a co-star to share the lead with Vincent Price, in the production by the Kenley Players of Ohio, the nation's oldest touring company.

After preliminary audi-

tions in Pittsburgh, where the camp is located, Michael was hustled to the producer in Warren to be auditioned there.

Opening night was Aug. 13 for the pupil of Paul Eisenhart, director of the Miami Boychoir, with week-long performances in each of the three Ohio cities on the agenda.

## Squires announce plans for year

BOYNTON BEACH — At their meeting at St. Vincent de Paul Major Seminary here Aug. 10-11, officers and committee chairmen of the Florida State Circle of the Columbian Squires announced plans for activities for the coming year.

The Third Annual State Athletic Event sponsored by the Squires will be held Nov. 29-Dec. 1 at the major seminary. The three-day program will include social, athletic and spiritual activities for Squires from throughout the state.

THE participants will camp on the west grounds of the seminary holding field

and swimming competitions Saturday, helping State Father Prior Daniel Dorrity plan Sunday Mass, and concluding with a breakfast and presentation of awards.

The annual spelling bee, a service project sponsored by the state circle for seventh and eighth grade students in Catholic schools in Florida, will be March 22 in Orlando. Four-year scholarships to be used in Catholic high schools will be awarded to winners of the competition.

The 50th year of the Columbian Squires will close June 20-22 with their annual convention in Fort Myers.

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Residents of the Catholic Children's Home in Perrine joined almost 500 CYO members for a day-long trip to Disney World Sunday. The cost of the 37 youngsters' trips was paid for by fund-raising activities. In photo at bottom, Danny Rodriguez got a bird's eye view of the amusement park from atop the shoulders of Youth Activities Office staff member Steve Seefchak.

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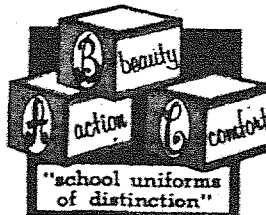
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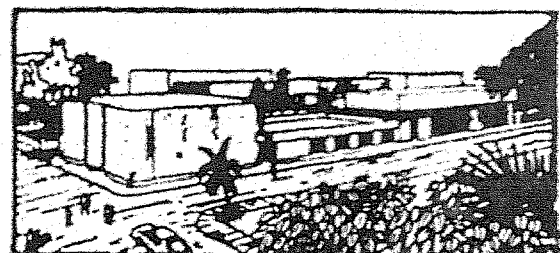
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El Demonio, como lo representa Miguel Angel en un detalle del 'Juicio Final'.

## Cuando el demonio es noticia

Según una encuesta realizada por el Center for Policy Research entre 3,546 norteamericanos, son cada vez más los que — a la vista de los males sociales y los puramente personales — creen en el demonio. Mientras hace nueve años los creyentes representaban el 37%, hoy son ya el 48%, además de otro 20% que considera "probable" la existencia del demonio.

Es curioso el contraste entre los datos de esta encuesta y la tendencia de algunos ambientes teológicos que silencian la existencia del demonio o la consideran como una explicación caduca e inaceptable en nuestro "mundo secularizado". Sin duda, la realidad del demonio no depende del número de los que crean en él, y también es posible que la tendencia que hoy se observa en Estados Unidos no sea ajena al impacto de algunas películas sensacionalistas sobre la posesión diabólica.

Pero lo que a nivel de la opinión pública podría considerarse una novedad, ha sido un tema permanente en la enseñanza bíblica y eclesial. Sin ir más lejos, hace ahora dos años Pablo VI afirmaba ante el asombro de algunos: "Quizás el humo de Satanás ha entrado en el templo de Dios a través de alguna grieta". Y poco después dedicó el discurso de una de las audiencias generales a explicar la realidad del demonio y su actuación en la historia de la humanidad, rechazando la postura de quienes lo consideran como una personificación conceptual y fantástica de las causas desconocidas de nuestras desgracias.

## Esperanzas de vida y trabajo

En la actualidad hay en el mundo unos 970 millones de personas con más de 40 años, 186 millones más que hace 10 años. Hacia el año 2,000, esta cifra habrá llegado a los 1,758 millones. Y aunque las estadísticas sean imprecisas, los datos disponibles en los países más desarrollados permiten apreciar ciertas relaciones entre la edad y las posibilidades de encontrar trabajo. De acuerdo con los datos aparecidos en *Le Journal Independent* (13 marzo 1974):

— Las posibilidades de encontrar un nuevo empleo disminuyen paulatinamente de los 40 a los 50 años. A partir de esta edad, cada año suplementario agudiza aún más la dificultad.

— La duración media del intervalo entre dos empleos es cuatro veces mayor para los trabajadores con más de 40 años que para los menores de 20.

— Los grupos de edad más vulnerables a esta discriminación son los comprendidos entre los 55-59 años y entre los 60-64. El intervalo medio entre dos empleos para los trabajadores comprendidos en el primer grupo es de uno a seis meses; para los del segundo se sitúa por encima del medio año. En algunos países, dos tercios de los parados durante más de seis meses son personas mayores de 50 años.

— Por lo general, son los trabajadores manuales los más afectados. La mejor garantía para conservar un empleo es una alta cualificación profesional, asegurada por algún sistema de educación permanente.

— Por último, también los cuadros administrativos y las mujeres — éstas en particular — se ven afectados por discriminación.

Por lo que se refiere a los jubilados, el aumento de las esperanzas de vida y su mejora cualitativa — fruto de los cuidados gerontológicos, de la dietética, etc. — lleva a que, cada año, sea mayor el peso que han de soportar las capas activas de la población.

Ante este fenómeno generalizado de envejecimiento social, son ya muchos los países que han adoptado medidas para evitar una discriminación que acarrea el despilfarro de una experiencia preciosa y de una fuerza laboral inapreciable. Con todo — y los demógrafos lo saben muy bien —, el mejor seguro de vitalidad y salud a largo plazo es el ofrecido por una sociedad joven, cuya pirámide de población se apoye en una base amplia, garantía de estabilidad social.

## Falleció el Dr. Valdespino

En la ciudad de New York falleció víctima de una dolencia cardíaca el Dr. Andrés Valdespino, intelectual católico que en Cuba fue profesor de la Facultad de Derecho de la Universidad de La Habana y Presidente Nacional de la Juventud de Acción Católica de la Federación; vidas segadas por los verdugos de la patria. (Fernández Duque, Morales) y a los que hoy sufren cadenas en las mazmorras del comunismo: Reinel González, Fernando Rojas, el Padre Loredo.

Cuando Fidel Castro tomó el poder a la caída de Fulgencio Batista, Valdespino fue nombrado subsecretario de Hacienda del nuevo gobierno revolucionario. Muy pronto el joven catedrático comenzó a expresar públicamente su oposición a las medidas del régimen dictatorial de corte comunista.

Colaborador regular de la revista *Bohemia*, desde esas páginas comenzó una serie de artículos atacando al sistema comunista que dio lugar a una polémica con el dirigente rojo Carlos Rafael Rodríguez. Los grupos de presión del régimen organizaron a raíz de la polémica una campaña de agitación dentro de la Universidad de La Habana, sacando a punta de pistola a Valdespino y otros profesores a los que acusaban de contrarrevolucionarios. Forzado al exilio, Valdespino laboró como Profesor en universidades de la ciudad de New York hasta que su quebrantada salud lo obligó a retirarse.

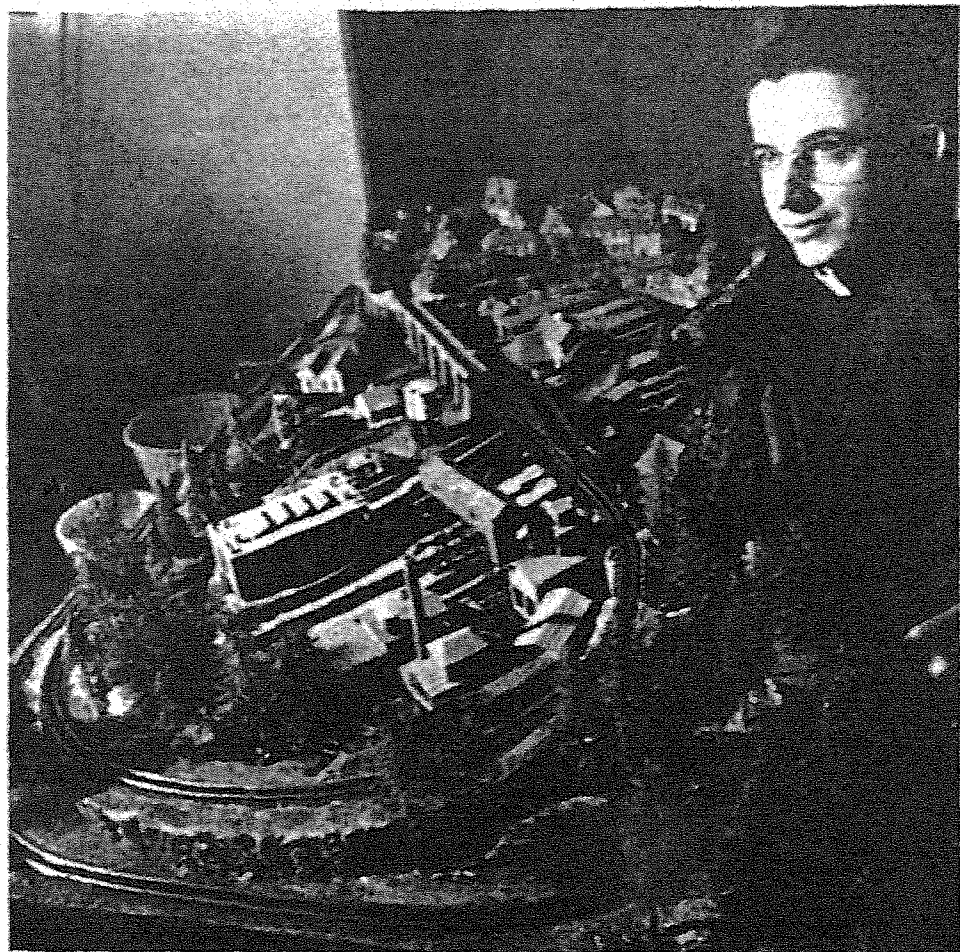
Su muerte en New York coincidió con un encuentro de antiguos militantes de la Federación de Juventud Católica de Cuba que se efectuó en Miami el pasado fin de semana. Lo antiguos "federados" que vinieron a un encuentro de fraternidad, recibieron aquí la triste noticia. El sábado por la noche se ofreció una misa por el alma del Dr. Valdespino en la Ermita de la Caridad.

Durante esa misa el Padre Julián de Bastarrica, que fue consiliario de la Juventud Católica en Cuba y que vino desde Puerto Rico para la reunión evocó la labor de apostolado desplegada por ese movimiento en la Cuba precastrista, con sus concentraciones y asambleas a lo largo de toda la isla, sus jornadas de estudio y formación, su himno lanzado a los cuatro vientos.

Se refirió de manera especial a los que desde las filas de la Juventud Católica abrazaron el camino del sacerdocio, como los padres Villaverde, Casabón, Román, entre otros. A los "mártires

del Padre Basterrechea dijo que no tenían derecho a cantar su historia, sino a seguir haciéndola. "Unos sobre la piel martirizada de la patria, otros por los caminos tristes del exilio. Llamó a los ex federados la misión de seguir siendo signos de

contradicción a nombre de Cristo, sembrar amor y paz en una tierra de odios y guerra. Sembrar de amor, de justicia, de paz, de libertad, la Federación no arria banderas. Porque Cristo sigue llamando. Porque el mundo la necesita.



## Trenes que parecen de verdad que ayudan a los jóvenes y dan esparcimiento al espíritu

Desde muy niño el Padre William Romero comenzó a practicar un pasatiempo que hoy lo hace un hombre muy solicitado. El diseña y construye modelos de trenes. Trenes que corren, pitan, echan humo. Trenes que por sus detalles en miniatura despiertan admiración.

Tan buenos son los trenes que diseña el Padre Romero que un restaurant de Miami, "Depot", en la Carretera U.S.1 ha tenido la original idea de decorar sus mesas con estos trenes. Y mientras usted come, bajo sus platos, cubiertos por un tope de cristal, usted puede ver los trenes corriendo por las diminutas carrileras, cruzando túneles, deteniéndose ante barreras.

Cuando el propietario del restaurant "Depot", quiso decorar su establecimiento con trenes miniatura, fue hasta Disney World y allí le dijeron que en Miami estaba la persona que mejores trenes podía confeccionar.

La fama del padre Romero se ha exten-

dido de tal forma que muchos amantes de ese "hobby" le reconocen ya como una autoridad en la materia. El sacerdote cuenta con la cooperación de varios jovencitos también aficionados a la construcción de modelos a escala. Lo que recaudan con la construcción de trabajos como el realizado para el restaurant Depot, dice el Padre Romero, se dedica a pagarle a los muchachos que lo ayudan y a costear retiros espirituales para jóvenes.

El Padre Romero es un convencido del valor del "hobby" no sólo como pasatiempo sino como parte integral en la formación del joven. Estima que los deportes son buenos, pero muy competitivos, y no dejan lugar al desarrollo propio. "A veces los muchachos necesitan estar solos para desarrollar su individualidad. No tener un hobby es parte del problema con muchos niños," expresa el sacerdote con la autoridad que le dan sus estudios especializados en delincuencia juvenil y su experiencia de consejero durante dos años en el Youth Hall.

## ¿Que hará usted contra la inflación?

Por MONS. ROWAN T. RASTATTER

Si consideramos una palabra que está en la mente y en la lengua de todos nosotros hoy en día, esa palabra será sin duda INFLACION. Es pequeño el consuelo que recibimos al oír que en casi todos los países del Occidente la inflación es mucho peor. Sin duda nos pesa que la inflación grave es casi mundial, pero por supuesto nuestras mayores preocupaciones son las consecuencias que sufrimos nosotros aquí en los Estados Unidos.

No recibimos alivio de las declaraciones que hacen algunos de nuestros líderes en el gobierno. Kenneth Rush, el principal vocero de la econo-

mía, dijo recientemente unas palabras al efecto de que "existe la inflación y lo mejor que podemos hacer es aprender a vivir con ella."

Hace poco por televisión, Herbert L. Stein, presidente de la junta de consejeros de la economía del Presidente Nixon, dijo que nosotros, el pueblo, somos responsables por la inflación exuberante además de otras cosas, por "estar tan en contra de un aumento en los impuestos." Quizás tenga razón. Nosotros no sabemos. No somos economistas.

Pero no hace mucho que el Senador Mike Mansfield admitió que ni la Administración ni el Congreso están tratando de resolver el problema. Fervorosamente esperamos que de aquí a que

este artículo se publique, alguien con autoridad haya tomado las medidas necesarias.

Mientras tanto, la inflación está con nosotros — con todos nosotros. Está afectando el costo de mantener nuestras instituciones que cuidan a nuestros niños dependientes, niños sin hogar. Vamos a tomar como ejemplo a Boystown de la Florida. En comparación al año pasado, las cuentas mensuales de la comida se han prácticamente duplicado y las de la compañía de electricidad se han exactamente duplicado. Como otro ejemplo, en Bethany residence para niñas dependientes el costo para cuidar a una niña ha aumentado un 58% desde el año 1972.

¿No opina usted que la inflación debe de ser reflejada en su donación del Buen Samaritano este año? ¿No debe usted duplicar su donación para estos niños que dependen tanto de ustedes... niños que no son ni drogadictos ni ex-convictos... solamente las víctimas de abuso y de hogares quebrados?

Este año nuestra colecta anual del Buen Samaritano se efectuará durante todas las misas el domingo 15 de septiembre. Ayúdenos a ayudar a estos niños en cuerpo y alma. Recuerden que hay algunos que sufren las consecuencias de la inflación más que ustedes... sean generosos.

¡Qué Dios los bendiga!





El Padre Carlos García (al centro, con guitarra) que acaba de ser designado profesor de teología del Seminario Mayor St. Vincent De Paul.

## Nombrado el Padre Carlos García Profesor del Seminario

El Padre Carlos García, un joven sacerdote cubano que vino a Miami en 1960 y después cursó estudios en Puerto Rico y en Roma, acaba de ser designado profesor de Teología y Español Avanzado en el Seminario Mayor St. Vincent De Paul en Boynton Beach.

El Padre García trabajó en el apostolado estudiantil como capellán católico en la Florida International University y como asistente en la parroquia de St. Agatha. Desde su ordenación en 1970 ha consagrado su apostolado a la juventud. Primero a los estudiantes universitarios y ahora a la formación de los futuros sacerdotes.

Como anunció The Voice recientemente, el Seminario St. Vincent De Paul recibió el elogio de la Fundación de Seminarios de Latinoamérica, por su característica de enseñanza bilingüe y bicultural.

Al referirse a sus planes como profesor de futuros sacerdotes, el Padre García dijo que él quiere ofrecer una formación al día, preparándolos para el ministerio. "Quiero comunicarle las experiencias de vida real de mi propio ministerio, para que vean cómo lo que están aprendiendo teóricamente puede aplicarse a soluciones prácticas."

## En justicia

Por el DR. MANOLO REYES  
El ser rico no es pecado. Maxime si el dinero del rico es bien habido.

Y esto lo afirma un pobre. A través de los siglos la persona adinerada ha sido el blanco injusto — en muchas ocasiones — de otros, por el sólo hecho de poseer riquezas. Ello no debe ser así.

Muchas veces se ha dicho y se repite constantemente que el ser humano debe alegrarse del éxito, del progreso, de las victorias que obtengan otros. Porque en definitiva todos somos hermanos. Y el bien de uno debe observarse con mansedumbre, con satisfacción porque ello promueve al bien de todos.

De lo contrario no se estaría practicando la verdadera caridad.

El dinero no es símbolo del mal. Con dinero se hacen muchas buenas obras. Con dinero se construyen hospitales, creches, asilos, escuelas. Con dinero se compran medicinas, vacunas todos los objetos para el bien.

Sin embargo, a través de los siglos, aquellos que han poseído riquezas han sido blanco de las más severas críticas por el sólo hecho del dinero. Y uno se pregunta: Cuantas veces estas críticas son movidas por la frustración de los que no han podido

llegar hasta donde ha alcanzado el llamado rico? Cuantas veces los dardos empozonados de la crítica son lanzados única y exclusivamente por la envidia hacia el oro que tienen los demás?

De una cosa hay que estar bien conciente: el dinero no lo es todo en la vida. El dinero, el lujo, las riquezas no bajarán con el rico a la tumba. Y si bajan, como se hacia antiguamente en el entierro de los Faraones, va no lo podrán disfrutar.

Es que todos seremos enterrados — en la misma forma que nacimos: con igualdad. Y se nos enterrará a todos a la misma profundidad, sin distinción alguna. Tanto el nacimiento como la muerte iguala a todos los seres humanos, convirtiéndolos en el viaje eterno, en el polvo del cual fuimos sacados.

Por eso, el rico jamás debe ser envidiado, asediado o criticado. Como dice el dicho: A quien Dios se lo dió, San Pedro se lo bendiga. Y debe ser motivo de satisfacción de todos, el triunfo de los demás.

Ahora bien — en el orden muy personal, se prefiere a un rico José de Arimatea que pidió el cadáver de Cristo para enterrarlo, en el momento de mayor tensión en su tierra que a un rico Poncio Pilatos que solo supo lavarse las manos.

En conmemoración de la festividad de Nuestra Señora de la Caridad del Cobre, patrona de los cubanos, el próximo 8 de Septiembre, Las Damas Auxiliares del Centro Hispano Católico, que preside la señora Gloria G. de Morales Gómez, donarán dos canastillas, completas, al primer niño o niña que nazca ese día. Las personas interesadas deben inscribirse en las oficinas del Centro, 130 N.E. Second Street, en horas de oficina, de lunes a viernes o llamar al 371-5657, según informa la Sra. Yolanda T. Hospital, directora de publicidad.

Mientras tanto, Monseñor Agustín Román trabaja en la organización de la tradicional misa de campaña en el Marine Stadium, con la procesión marítima desde la Ermita atravesando las aguas de la Bahía Biscayne. La misa en el Marine Stadium será ofrecida el sábado, 7 de septiembre, a las 7 p.m., víspera de la festividad de la Patrona de Cuba. La semana próxima ofreceremos más amplios detalles sobre esta misa así como sobre otros actos para honrar a la Virgen de la Caridad en distintas partes de la Arquidiócesis de Miami.

En la parroquia de Little Flower, Hollywood, se ofrecerá una misa para celebrar la festividad de la Virgen de la Caridad del Cobre el domingo 8 de septiembre a las 7:30 p.m. La iglesia de Little Flower está situada en U.S. 1 y Pier St. La ciudad de Hollywood, en el Condado Dade cuenta con una considerable población de habla hispana. El Padre Juan de la Calle, Párroco de SS. Peter and Paul oficiará la misa.

La Catedral de Ciudad Real, España, fue clausurada el 6 de agosto después que los expertos declararon que corría peligro de desplomarse en cualquier momento. Se trata de una de las iglesias más antiguas de España, construida durante la reconquista de España después de la ocupación de la mora en la Edad Media. Ciudad Real es la capital de la región de La Mancha.

## ORACION DE LOS FIELES

25 de agosto

**CELEBRANTE:** Cristo nos enseña que el camino a la vida eterna es difícil y angosto. Guardar los mandamientos de Dios requiere mucho esfuerzo de nuestra parte, pero nunca nos faltará su gracia.

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

1. Que nuestro Santo Padre y los obispos del mundo tengan el valor para predicar el Evangelio aun a aquellos que no quieren escucharlo, oremos al Señor.

2. Que todos los hombres acepten las enseñanzas de la Iglesia como oráculo de Dios, oremos al Señor.

3. Que iluminados por la fe y confortados por la esperanza, soportemos todas nuestras pruebas con resignación, oremos al Señor.

4. Que escuchemos el mensaje evangélico con la sencillez de los niños, oremos al Señor.

5. Que los hijos de familias cristianas desarrollen un mayor aprecio hacia sus padres, oremos al Señor.

6. Por la seguridad de nuestro pueblo y la protección de nuestras propiedades durante la temporada ciclónica, oremos al Señor.

7. Que los ancianos encuentren consuelo en el hecho de que los achaques de la vejez, soportados pacientemente, son parte vital del desarrollo y apostolado de la Iglesia, oremos al Señor.

**CELEBRANTE:** Oh, Señor, tu has dicho que si queremos seguirte hemos de negarnos a nosotros mismos y cargar nuestra cruz diariamente. Haznos comprender la importancia de llevar la cruz que has puesto sobre nuestros hombros. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## BREVES

### Miami y el Mundo

donde Miguel de Cervantes y Saavedra situó las aventuras de su personaje, Don Quijote de la Mancha.

Y hablando del Quijote y Ciudad Real es oportuno señalar que hoy viernes, mañana sábado y el domingo, serán las presentaciones finales de "El Hombre de la Mancha" en español y en el Gusman Hall. Fantástica la presencia de Claudio Brook, el mismo que representó al Quijote y Broadway. Y regia, sencillamente regia, la actuación de la actriz cubana Ana Margarita Martínez Casado.

El Hombre de la Mancha no es sólo una obra teatral formidable, su bella música encierra un mensaje de honda inspiración para quienes aman la búsqueda de un ideal, los que quieren "la estrella alcanzar no importa cuan lejos se pueda encontrar".

"Amar la pureza sin par, buscar la verdad del error, vivir con los brazos abiertos, creer en un mundo mejor..."

La Ciudad de Miami inició un nuevo servicio de recogida de objetos grandes inservibles, mediante una llamada telefónica al 377-5441 del Departamento de Sanidad. Refrigeradores y lavadoras viejas así como otros artículos grandes de desperdicio se recogerán hasta cuatro veces al año sin costo.

Un estudio financiado por el gobierno federal sobre la efectividad y seguridad de dos contraceptivos usados por las mujeres luego de tener relaciones sexuales fue criticado por el Padre James T. McHugh, director de la División para la Vida Familiar de la Conferencia Católica de los Estados

Unidos. El estudio sobre las consecuencias del uso de grandes cantidades de estrógeno (una hormona femenina) como contraceptivo es financiado por el Instituto Nacional de Salud y costará más de 250.000 dolares. El Padre McHugh declaró que teológica y científicamente cualquier contraceptivo usado después de las relaciones sexuales es un abortifaciente. El estudio contraviene la Ley de Planificación Familiar, que prohíbe el uso de fondos federales para programas relacionados con los abortos, agregó el Padre McHugh.

La Conferencia de Obispos de la República Malgache decidió no organizar una peregrinación a Roma con motivo del Año Santo de 1975 porque un costoso viaje a Europa "sería un insulto a este país que lucha contra la pobreza". Una declaración de la conferencia explica que una peregrinación a Roma "daría la impresión desafortunada de disociación" de los católicos con las necesidades de austeridad en el país.

Los obispos católicos de Rodesia declararon aquí que "el poder, la responsabilidad y las decisiones no pueden ser el monopolio de un grupo, raza o segmento del pueblo". La declaración agrega que todos los habitantes del país "deben ser iguales ante la ley, encontrar oportunidades iguales en la vida económica, cultural y social y recibir los beneficios de la distribución justa de la riqueza de la nación. La declaración fue entregada antes de las elecciones del 30 de julio, en las que el partido racista blanco Frente de Rodesia ganó todos los asientos asignados a los blancos en el Parlamento. Rodesia tiene una población blanca de 271.000 y una mayoría de color de 6 millones.

Los superiores Dominicos de América Latina reunidos en Aguas Buenas, Puerto Rico, exhortaron a los participantes en la reunión general de la orden en Nápoles, Italia, que discutan las responsabilidades de los Dominicos hacia el Tercer Mundo. En un mensaje a los miembros de la orden en América Latina, los superiores les pidieron participar en la "formulación, profundización y aplicación de la teología de la liberación".

En Seul, Corea, una corte militar condenó a Monseñor Daniel Tji Hak Soun a 15 años de prisión alegando que el prelado había incitado a la rebelión contra el régimen dictatorial del Presidente Park Chung Hee. El ex-presidente Yun Po-Sun fue condenado por el mismo delito, pero recibió una sentencia nominal de 3 años. Otros ministros protestantes y profesores de varias universidades fueron condenados a diversas penas por los tribunales militares. Informes desde Seul indican que Monseñor Tji fue transferido desde el hospital

en el que se mantenía arrestado a una prisión luego de la sentencia. La Radio del Vaticano expresó que la convicción del prelado "causó profunda tristeza" allí.

El pintor boliviano que trató de apuñalar al Papa Paulo VI durante la visita del Pontífice a Filipinas en 1970 fue deportado a su país luego de cumplir la mayor parte de su sentencia de cuatro años. Benjamín Mendoza y Amor atacó al Papa luego de disfrazarse de sacerdote para poder pasar a través de la escolta policial. El Papa recibió varias heridas leves como consecuencia del ataque.

"El servicio público requiere la más grande integridad y es una pesada responsabilidad", declaró el Cardenal John Krol de Filadelfia, presidente de la Conferencia Nacional de Obispos Católicos y de la Conferencia Católica de los Estados Unidos (USCC). En una declaración entregada el 13 de Agosto y titulada "One National Under God", el Cardenal Krol exhortó a la creación de un nuevo sentido de honestidad y de integridad entre los ciudadanos norteamericanos y las autoridades elegidas por el pueblo.

El Gen. Augusto Pinochet, quien fue nombrado jefe de estado recientemente, declaró que su gobierno militar no será de transición. Cualquier llamado a elecciones traerá consigo una vuelta "a la politiquería y al caos, y al poco tiempo tendríamos una revolución", declaró el Gen. Pinochet. El militar agregó que los comunistas se están organizando en la clandestinidad dentro de Chile, por lo que el gobierno tomará las "más drásticas medidas" contra cualquier grupo subversivo. El problema del retorno a la constitucionalidad y la democracia ha sido la causa principal del virtual rompimiento entre el gobierno militar y la Democracia Cristiana, el partido más poderoso del país.

El Papa Paulo VI envió al Presidente Gerald Ford un mensaje expresándole sus "mejores deseos" y la bendición papal para "todo el amado pueblo norteamericano". El telegrama del Papa, enviado el 10 de agosto, fue la primera reacción oficial del Vaticano a la transferencia de la presidencia de Richard Nixon al Presidente Ford.

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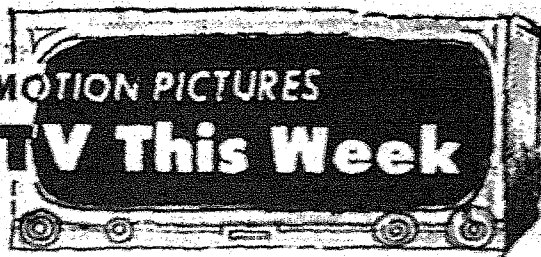
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# THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week



**FRIDAY, AUG. 23**  
10 a.m. (6) Rhubarb (Unobjectionable for adults and adolescents)  
1 p.m. (4) Countdown To Doom (No classification)  
2:30 p.m. (10) Pete Kelly's Blues (Unobjectionable in part for all)  
**OBJECTION:** Low moral tone; excessive brutality.  
4 p.m. (5) Paid in Full, Part II (See rating Thursday at 4 p.m.)  
8 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)  
9 p.m. (4) The Prime Of Miss Jean Brodie (Unobjectionable for adults)  
7 p.m. (5 & 7) Flight From Ashiya (Unobjectionable for adults)  
11 p.m. (6) Hammerhead (Unobjectionable in part for all)  
**OBJECTION:** In its near pornographic exploitation of paintings and sculptures and in its other suggestive elements in treatment, this espionage melodrama becomes little more than a peep show.  
11:30 p.m. (4) The Power and the Prize (No classification)  
11:30 p.m. (9) Jeanne Eagles (Unobjectionable in part for all)  
**OBJECTION:** A low moral tone which pervades this film is further accentuated by grossly suggestive dancing and costuming. Reflects the acceptability of divorce. Only a biographical background upon which the story elements are based averts a more serious classification.

**SATURDAY, AUG. 24**  
1 p.m. (4) Children's Film Festival  
1 p.m. (4) The Wolf Man (Unobjectionable for adults and adolescents)  
2 p.m. (6) Hurricane Smith (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming; low moral tone.  
5 p.m. (5) Sherlock Holmes Faces Death (Family)  
8:30 p.m. (10 & 12) Planet Earth (No classification)  
11 p.m. (4) The Crime Of Dr. Hallet (Family)  
11 p.m. (12) Soul Of A Monster (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) The Journey (Unobjectionable for adults)

**SUNDAY, AUG. 25**  
11:30 a.m. (6) Abbott and Costello In Society (Family)  
1 p.m. (6) Elephant Walk (Unobjectionable for adults and adolescents)  
2 p.m. (5) The Naked Brigade (Unobjectionable for adults and adolescents)  
2 p.m. (7) Nine Hours To Rama (Unobjectionable for adults)  
2 p.m. (10) Gidget (Unobjectionable for adults)  
3 p.m. (12) Jungle Moon Men (Family)  
3 p.m. (4) Under Ten Flags (Family)  
4 p.m. (5) A Man Could Get Killed (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) Lady In Cement (Unobjectionable in part for all)  
**OBJECTION:** This boring defective film employs vulgar and obscene dialogue, excessive violence, nudity, and indecent situations as the substance of its entertainment value.  
11:15 p.m. (12) Fireball (Family)  
11:30 p.m. (5) The Secret of Blood Island (Unobjectionable for adults and adolescents)

**MONDAY, AUG. 26**  
10 a.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)  
1 p.m. (6) The Upper Hand (Unobjectionable for adults)  
1:30 p.m. (10) Convicted (Unobjectionable for adults and adolescents)  
8 p.m. (6) An Honorable Young Man (No classification)  
11 p.m. (6) Scream And Scream Again (Unobjectionable in part for all)  
11:30 p.m. (4) 13 Frightened Girls (Family)

**TUESDAY, AUG. 27**  
10 a.m. (6) Operation White Shark (No classification)  
1 p.m. (6) Lovers And Lollipops (Unobjectionable for adults and adolescents)  
2:30 p.m. (10) Duel On The Mississippi (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) Satan's School For Girls (No classification)  
11:30 p.m. (4) The Incredible Mr.

Limpet (Family)  
11:30 p.m. (10) Savage Wilderness (No classification)

**WEDNESDAY, AUG. 28**  
10 a.m. (6) Thunder Over The Plains (Family)  
1 p.m. (6) Copper Canyon (Unobjectionable for adults and adolescents)  
2:30 p.m. (10) The Juggler (Unobjectionable for adults and adolescents)  
8 p.m. (6) Fire On The Sea (No classification)  
8 p.m. (10) Scream, Blacula, Scream (No classification)  
8 p.m. (12) The Trouble With Angels (Family)  
9 p.m. (5) Red Sky At Morning (No classification)  
9 p.m. (7) K-11 (Family)  
11:30 p.m. (4) Secret Partner (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Walk East On Beacon (Family)

**THURSDAY, AUG. 29**  
10 a.m. (6) The Upper Hand (Unobjectionable for adults)  
1 p.m. (6) Operation White Shark (No classification)  
2:30 p.m. (10) California Conquest (Family)  
9 p.m. (6) Secret World (Unobjectionable for adults)  
11:30 p.m. (4) Three Sergeants From Bengal (No classification)  
11:30 p.m. (10) The Outsider (Un-

objectionable for adults and adolescents)

**FRIDAY, AUG. 28**  
10 a.m. (6) Lovers And Lollipops (Unobjectionable for adults and adolescents)  
1 p.m. (6) Thunder Over The Plains (Family)  
2:30 p.m. (10) It Should Happen To You (Unobjectionable for adults and adolescents)  
7:30 p.m. (5) Charlie Babbles (Unobjectionable for adults)  
8 p.m. (7) The Little House On The Prairie (No classification)  
11:30 p.m. (10) The Jokers (Unobjectionable for adults and adolescents)

**SATURDAY, AUG. 29**  
10 p.m. (6) Deadly Mania (Family)  
5 p.m. (5) Sherlock Holmes In Washington (Family)  
8 p.m. (5 & 7) Lucas Tanner (No classification), followed by The Rockford Files (No classification)  
8:30 p.m. (10 & 12) Hitchhike (No classification)  
11 p.m. (6) War Of The Worlds (Family)  
11 p.m. (12) Behind The Mask (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) Along Came A Spider (No classification)  
11:30 p.m. (7) You're A Big Boy Now (No classification)

### 3—Cemetery Lots

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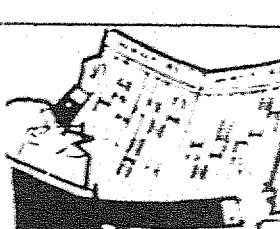
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# Sources of tension discussed

(Special to The Voice) ST. PETERSBURG — Major sources of tension in society and in the Church today were outlined here at the mid-August meeting of the National Association of State Catholic Conference Directors (NASCCD). The speaker, Father Peter J. Henriot, S.J.,

of the Center of Concern, Washington, D.C., then left St. Petersburg for Bucharest to participate in the United Nations Population Conference.

The NASCCD completed its annual summer meeting with the election of officers and the presentation of a

special "appreciation of service" award. Charles M. (Chuck) Phillips, executive director of the Wisconsin Catholic Conference, was elected president of the association for a two-year term.

THE association's four-day meeting was hosted by the Florida Catholic Conference of which Thomas A. Horkan is the executive director and was held at St. Petersburg Beach, Aug. 11-15.

Bishop Charles B. McLaughlin of the Diocese of St. Petersburg welcomed the representatives of 25 state Catholic conferences throughout the country. Bishop Paul Tanner of the Diocese of St. Augustine and Auxiliary Bishop John Cummins of Sacramento, Calif., took part in several of the sessions.

The meeting theme, "From Division to Unity Through Evangelization," was developed to coincide with the preparations being made for the 1975 Holy Year by the Catholic Church in the United States.

Father Henriot discussed seven major sources of tension in society and in the church:

1. The shift in the analysis of knowledge today.
2. Social conscience vs. individual morality.
3. The theological change from the moralism approach to one of the incarnation of moral principles.
4. The return from social activism to spiritual renewal.
5. Methodology — the change from policy to process.
6. The conflict in society itself between the "rad-lib" as opposed to the "middle America."
7. The tension between bureaucracy and the grass-

roots in the church, government, business and other elements of society.

A discussion of concepts of unity in the Church was conducted by Father William A. Kerr, pastor of St. Thomas More Catholic Student Center at Florida State University, Tallahassee. This was followed by a concluding address on the subject of reconciliation through evangelization by Father Michael Sheehan, assistant general secretary of the United States Catholic Conference (USCC).

The special "appreciation of service" award was presented to Father Sheehan by the retiring president of the association, Theodore N. Staudt, of the Catholic Conference of Ohio.

Father Sheehan serves as coordinator for the state Catholic Conferences with the USCC and the award cited his exemplary service to the conference directors as "Christ-bearer, friend and co-worker."

Serving with Phillips will be the following state Catholic Conference executive directors elected as NASCCD officers with him.

Vincent De Coursey, Kansas, vice-president; John Markert, Minnesota, secretary; and Paul O'Hara, Nebraska, treasurer.

# Inflation strikes at charities

By MSGR. ROWAN T. RASTATTER

If there is one word that is on the minds and tongues of us all today, that word would most certainly be "inflation." And we get small comfort from hearing that in most of the industrialized nations of the Western World, inflation is far, far worse. Indeed, we regret that serious inflation is almost worldwide, but quite naturally our prime concern is its effect upon us right here in the United States.

Nor do we get any solace from the statements of some of our leaders in government. Kenneth Rush, chief economic spokesman, recently said, "We have inflation and the best thing we can do about it is to learn to live with it" or words to that effect.

A SHORT TIME ago on TV, Herbert L. Stein, Chairman of the President's Council of Economic Advisors, said that we, the people, you and I, are responsible for our rampant inflation, among other things, by "being so reluctant to have a tax increase." He may have a point. We don't know. We're not economists.

But not too long ago Senator Mike Mansfield admitted that neither the Administration nor the Congress are do-

ing anything about it. We fervently hope that by the time this gets into print, someone in authority takes some stern and proper measures.

In the meantime, inflation is with us — with us all. That includes the cost of supporting our institutions caring for our homeless, dependent children. Let's take Boystown of Florida as an example. Compared to one year ago, the monthly food bill has just about doubled, and the monthly bills from Florida Power and Light have exactly doubled. As another case, at Bethany Residence for dependent girls, the cost for caring for one girl has increased 58 per cent since 1972.

DON'T you suppose inflation should properly be reflected in your Good Samaritan donation this year? Should you not double it for these children who are so dependent on you — children who are the victims of abuse and broken homes?

This year our annual Good Samaritan collection will be taken up at all the Masses on Sunday, Sept. 15. Help us in helping them in body and soul. Let inflation strike in your hearts.

May God bless you!

# Trials in S. Korea cause protests

ST. PAUL, Minn. — (NC) — About 250 American Jesuits and others involved in missionary activity have protested recent arrests and trials of churchmen, students and political leaders in South Korea.

Bishop Daniel Tji Hak Soun of Won Ju in South Korea is among the many who have been put on trial. On Aug. 12 a military court found him guilty of inciting rebellion and sentenced him to 15 years in prison and an additional 15 years of suspension of his civil rights.

PARTICIPANTS at the American Jesuit Missions Conference, meeting at St. Paul Seminary and St. Thomas College here Aug. 11-16, sent a telegram to Cardinal Stephen Kim Su Hwan of Seoul deploring the "unfair trials and sentences" given to Bishop Tji and others who have criticized the government of President Park Chung Hee.

A copy of the telegram was also sent to the U.S. State Department.

Cardinal Kim was to address the conference but he halted his trip in Tokyo and returned to Korea because of

the newly critical situation there.

However, the conference participants all had advance copies of Cardinal Kim's speech, prepared in May.

IN his text Cardinal Kim called it the Church's task to make "civil society more human through evangelization." However, he said, "there can be no real humanization without changing society's social and economic structures and atmosphere," which he said are dominated by "power politics and big money."

The cardinal said it is not enough just to work for religious freedom in society: "In my opinion, freedom of worship and other fundamental freedoms come from one source . . . If you touch one, you touch them all," he said.

Cardinal Kim said local Churches are too weak to fight "the loss of real human values" by themselves. He urged the worldwide Church, and especially the Church in superpower nations to play a strong role in working for human dignity in smaller, less developed nations.

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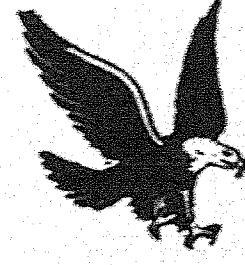
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