

Labor Day statement upholds role of unions; cites progress

WASHINGTON — (NC) — Although the labor movement has been attacked from both the right and left during the past year, it has taken at least two significant steps during that time. Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, said here in a Labor Day statement.

The labor movement, Msgr. Higgins said, "is being told, at one extreme, that it is too weak to survive and, at the other extreme, that it has acquired such excessive power that it should not be permitted to survive in its present form."

However, he said that he thought those views were too simplistic.

THE PROBLEMS which brought the unions into existence, he added, will continue to be of concern to workers.

One notable achievement of the labor movement during the past year, Msgr. Higgins said, was the settlement of the strike and boycott at the Farah Manufacturing Co. in Texas and the resultant recognition of the Amalgamated Clothing Workers of America by the management.

"The Farah settlement — which was arrived at the hard way but, even at that, came sooner than most observers thought it would," he pointed out, "was only the first step in

what ought to be and promises to be a full-scale organizing drive, especially among black and Spanish-speaking workers."

Also pointed to as a notable achievement was the AFL-CIO's support of the strike and boycott called by the United Farm Workers of America against lettuce and grape producers in California.

"THE DECISION of the national AFL-CIO to endorse and support UFW's boycott and to assist the farm workers in other ways as well," he added, "may prove to be the decisive factor in resolving the California farm labor dispute peacefully and with justice to all concerned."

Noting charges that the religious bodies that have become embroiled in the controversy are prejudiced against the Teamsters, Msgr. Higgins denied the charges and said that the religious bodies had become involved only "to help the farm workers of this nation achieve the right to organize into a union of their own choosing . . ."

However, labor unions, he noted, should remain open to constructive criticism. They should also be considering the future of the movement. "However, they cannot afford to neglect their immediate task of organizing the unorganized, who can still be counted in the millions."



Our Lady of Charity of Cobre

Cubans to honor Blessed Virgin

Lady of Cobre Mass Sept. 7

The 14th Annual Mass honoring Our Lady of Charity of Cobre with Archbishop Coleman F. Carroll as principal celebrant will begin at 6:30 p.m. Saturday, Sept. 7 at the Miami Marine Stadium.

A marine procession will escort the statue of Our Lady of Charity of Cobre from the Shrine dedicated in her honor on grounds adjacent to Mercy Hospital to the Stadium where confessions will be heard before Mass.

Triduum of prayer to the Blessed Virgin will precede the observance in various parishes of the Archdiocese.

THE FEAST observed by natives of Cuba since the time of the aborigines recalls the discovery of a statue of Mary, holding the child Jesus in one hand and a gold cross which washed ashore on a Cuban beach at Cayo Frances. Written on the base of the small statue were the words, "I am the Lady of Charity."

Taken to El Cobre parish in Cuba, it

remained for three years, during which time according to legend it appeared and disappeared. The people finally decided to locate it on the top of the hill where it remained throughout the years until the present time.

In 1916 Pope Benedict XV proclaimed the Virgin of Cobre as the patroness of Cuba. Until the Castro regime took control of the island the feast was celebrated each year with great solemnity.

The replica of the statue, now housed in Miami's Cobre Shrine completed last year, was smuggled into Miami in 1961 and has been placed near the altar during the annual Mass every year since.

The Shrine of Our Lady of Cobre, built with donations from Miami's Cuban refugee colony, was dedicated last year by Cardinal John Krol, Archbishop of Philadelphia and president of the United States Catholic Conference.

PLANS for the construction of the shrine were announced by Archbishop Coleman F. Carroll eight years ago during the 50th anniversary celebration of the proclamation of the Virgin of Cobre as patroness of Cuba.

Making available a parcel of land on the shores of Biscayne Bay between Mercy Hospital and Immaculata-LaSalle High School, the Archbishop pointed out that "The location is most appropriate as it is here in Miami that the Cuban refugees first entered the United States. A shrine on the shores of the bay, facing Cuba, will be a most fitting memorial for generations to come."

The architect's design of the shrine was inspired by the shape of the statue of Our Lady which rests on the main altar of El Cobre Shrine in Cuba's Oriente Province. The six columns which support the building represent Cuba's six provinces and two rings encircling the cross simulate the crown of Our Lady. The large ceramic cone symbolizes the

mantel which surrounds the statue and the ring of royal palms encircling the shrine recall the beads of the Holy Rosary.

Work has begun on a large mural illustrating the history of Our Lady from 1907 to 1973 and the major events of Cuban history. It is being donated and painted in oils by internationally known Cuban painter Teok Carrasco.

Vatican aide tells conference

'Population problems rise from social injustice'

By JOHN MUTHIG

BUCHAREST, Rumania — (NC) — The Vatican's chief delegate to the UN World Population Conference here told the assembly that a proper solution to world population problems must be based on renewed efforts for social and international justice and development.

The Vatican would object, Bishop Edouard Gagnon declared Aug. 23 in a major speech to the assembly, if the conference tried to effect "direct and indirect measures to obtain an urgent decrease in the birthrate."

The Canadian-born bishop, head of the Vatican's Committee on the Family as well as leader of the Vatican's 10-member delegation to the population conference, said:

"The first thing which people have a right to expect from our conference is an energetic appeal, backed up by suitable recommendations, for the inauguration of a new order of development."

ALTHOUGH noting that the Holy See "shares in the preoccupations that arise from the actual problems of population," Bishop Gagnon said that the Vatican would object if the conference's resolutions were "guided by a too-exclusive attention to the whole problem of demographic variables."

Bishop Gagnon spoke of "the considerable reservations which would be called forth on our part by the putting into effect of direct and indirect measures to obtain an urgent decrease in the birth rate."

Quoting from a statement made by Vatican delegates at a regional population conference in May in Geneva, Bishop Gagnon

said: "We fear that to concentrate exclusively on demographic growth, to make it a privileged subject in campaigns on development, is to upset the perspectives and only to prepare mankind for new frustrations."

According to the Holy See, "a genuine population policy will seek to establish the equitable sharing of resources and dwelling spaces, the contribution of different age groups and classes to the national and international life of today and tomorrow, the responsibilities and tasks of states and of the world community with regard to populations already in existence and those yet to come."

"It is within this framework that there is integrated the consideration of the demographic variables, of their influence and of the eventual measures to be taken."

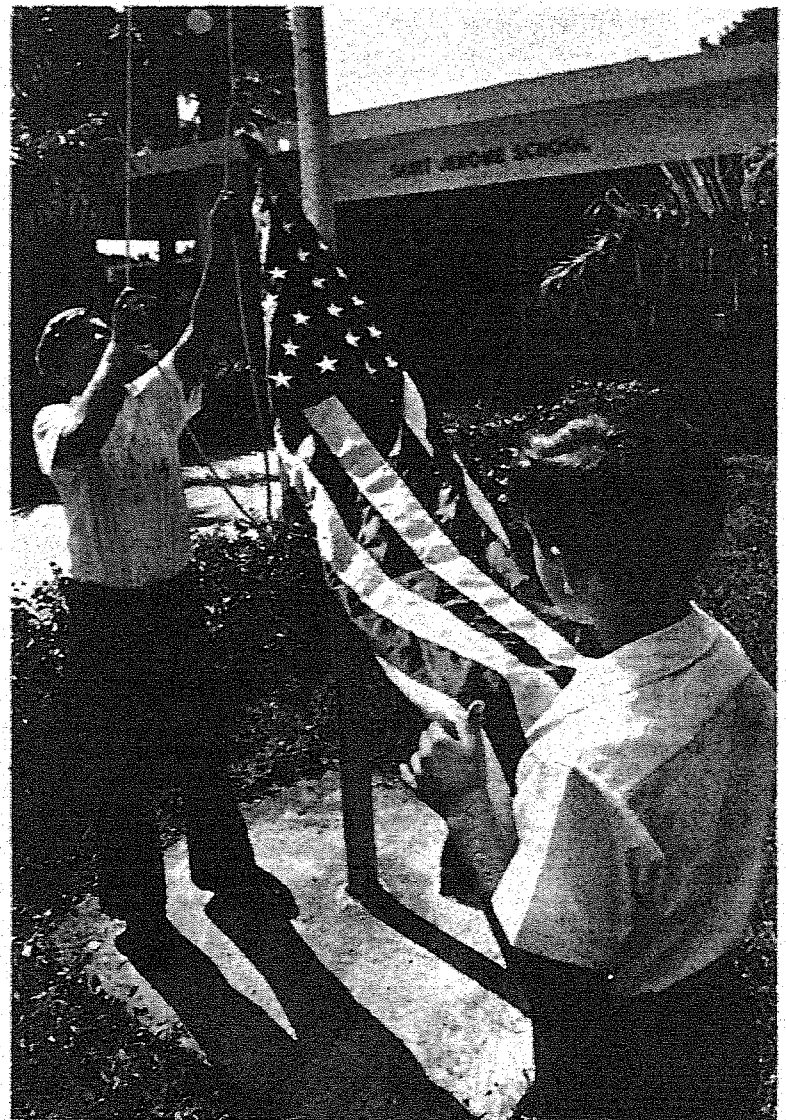
Bishop Gagnon objected to a tendency in the UN working papers to view developing nations as confronting population problems armed only with their own limited resources instead of as part of an international community where "international cooperation and technical assistance are no longer mere hypotheses."

HE ALSO cautioned the international community against considering a large part of the world's population as "unwanted men" who impede the "monopolization of resources and their consumption by a small number."

Referring to the "drastic revisions of international economic and commercial policies" which had been drafted to meet the present economic crisis, Bishop Gagnon challenged the developed nations to draft

Continued on page 24

BACK to school in Broward County was Monday. Fourth graders, Jorge Egnes and Robert Larsen are shown hoisting the American Flag at St. Jerome School. Other schools of the Archdiocese will open soon. For other photos, see page 3.



THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138



Catholic Center—Cubans, Puerto Ricans share cultures

PUERTO RICANS and Cubans play together at the Centro Catolico San Juan de Puerto Rico, learning to value the cultural bonds they share. The community school at the Center provides classes for 200 Puerto Rican, Cuban, American and other Latin American children.

By GUS PENA

Voice Spanish Editor

WYNWOOD — A very high-class, very English-sounding name or a very poor, very Spanish area of Miami.

Bounded by Biscayne Boulevard, NW Seventh Ave., NE 14 St. and NE 20 St., Wynwood is the social, political and cultural center for the approximately 20,000 Puerto Ricans scattered throughout South Florida — including the 3,000 living in Wynwood itself.

But it is a very poor area, with a 1970 University of Miami study showing overcrowding, a lack of low-income housing, and insufficient day-care centers.

In many instances the Puerto Ricans resent their Cuban neighbors, because of a feeling that the Cubans are "favored," according to social workers who work in the area.

But there are several agencies working to change all this — to uplift the neighborhood social image, to maintain Puerto Rican traditions, and to work with other minorities.

One of the most active is Centro Catolico San Juan de Puerto Rico, established by Archbishop Coleman F. Carroll and staffed by the Marianitas Sisters from Ecuador.

THE Catholic Center, housing a community school which teaches more than 200 children from ages 8-16, is "the arm of all Catholic service and activity in the area," said Msgr. Orlando Fernandez, Archdiocesan Director of the Spanish Speaking Apostolate and pastor of Corpus Christi parish, which serves Wynwood Catholics.

The Center holds classes in religion, music, painting, dance, sewing, cooking, home economics and morals and sex education for students from a variety of backgrounds.

Out of 200 children attending the school now, 100 are Puerto Ricans, 70 are Cubans, 12 are American, and the rest are from several Central and South American countries.

"The Center is a melting pot of cultures and national origins," said Sister Ana Luisa Borja, one of the sisters who staff it.

"Puerto Ricans and Cubans play, study and work here together and are learning the many cultural bonds they share," she added.

THE CENTER, which acts as a liaison between the Catholic Service Bureau, Centro Hispano Catolico and other Church sponsored welfare programs within the Wynwood community, works in cooperation with other social service centers in the



A YOUNG woman proudly shows the skirt and blouse she made as Sister Mercedes Cadenas helps other girls complete their garments. The Archdiocese-sponsored center holds classes in religion, sewing, music, dance and other activities to children of the area from ages 8-16.

as Disney World, in Orlando, Montura Ranch near Lake Okeechobee, and the Parrot jungle in South Miami."

THE PROBLEM of conflict between Cubans and Puerto Ricans is being eliminated through such agencies as the Center. Sister Ana Luisa said. Commenting on the statement by Emilio Lopez, director of Borinquen Clinic and president of the United Puerto Ricans of Greater Miami that "the Puerto Rican is a shy, quiet individual with little drive," Sister Ana Luisa said:

"It is precisely the many Cubans working in the community trying to develop a sense of self help in the young Puerto Rican, such as Dr. Julio Garcia (who volunteers time as the Center's physician), Mereida Alvarez, and Eugenio Alvarez, and Eugenio Aspiazco, who are helping Puerto Rican leaders like Lopez and Angelo Muniz to develop a sense of cooperation in the community.

"We are working, all together, but we need help — all the help we can get."



SISTER Mary Ceballos, one of the Marianitas Sisters who staff the Center, teaches young girls how to sew simple smocks and aprons for themselves. The pride they take in their work is shown in the display of garments which hangs above the work area.

area — Clinica Borinquen, a federally funded health maintenance organization; El Centro Encuentro, the Puerto Rican unit of the Community Mental Health Service; Casa Abierta, a center for the prevention and treatment of drug addiction; and the Protestant-sponsored Christian Community Services.

"Drug addiction, which was a growing problem four years ago, is almost eradicated now," said Sister Mercedes, of the Center's staff.

This is partially due to the close relationship of the Center with Casa Abierta.

Angelo Muniz, the director of the drug rehabilitation center, is providing recreation directors and physical education teachers to the San Juan de Puerto Rico Center.

"The Little Havana Optimist Club, headed by Eugenio Aspiazco, is helping us very much, Sister Ana Luisa added.

"They and radio station WQBA provided us with sewing machines for our community school, and they take the children on periodical field trips to attractions such

THE VOICE

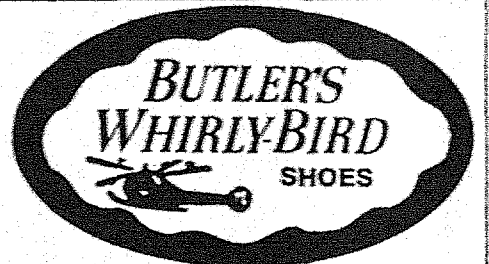
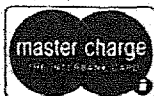
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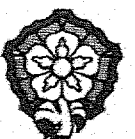


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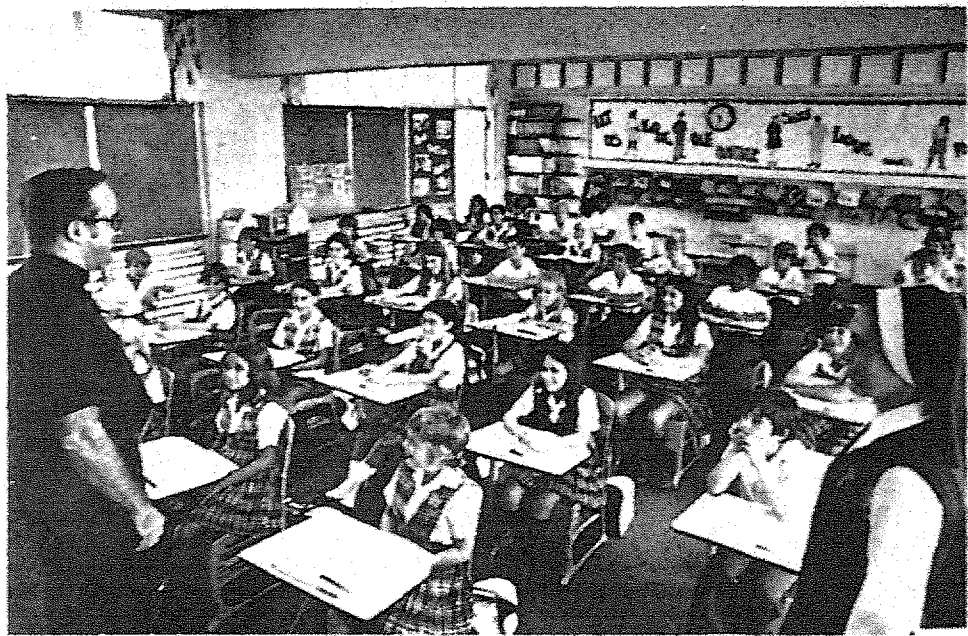


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Back to school!

EAGER youngsters on their first day back at St. Jerome School, Fort Lauderdale, get a greeting from parish pastor Father Gary Steibel as teacher, Sister Nilida Garcia watches. At left, the heat of the waning summer causes long lines at the school's water fountains.

Catholics fear new 'B' police

BELFAST, Northern Ireland — (NC) — Concern is growing among members of Northern Ireland's Catholic minority at open recruiting for a third security force made up principally of former members of the dread and now disbanded "B Special" police reserve.

Under the guise of a "loyalist home guard" and with the support of the anti-Catholic Vanguard movement, which supports Northern Ireland's continued union with Britain, enrollment for the new force has begun in various parts of the province.

CATHOLICS were goaded into the violence that now plagues Northern Ireland by arbitrary searches and arrests by the old, predominantly Protestant B Specials, who were uniformed and armed. Five years ago the British Army was called in, the B Specials were disbanded and eventually the local Protestant government in Belfast was dissolved.

Closing of schools causes tax increase

ANACONDA, Mont. — (NC) — Closing the Catholic school system in this city will cost the taxpayers \$26 for every \$1,000 of property valuation this year, according to Deer Lodge County commissioner.

Most of the increase was necessary to pay off the \$479,000 purchase price of St. Joseph's grade school, which was bought for conversion into a public school.

The Catholic school system was closed here because of rising costs.

In 1970, the Montana

Supreme Court ruled county authorities could not use tax money to pay salaries for teachers in the Catholic school system.

The court made its ruling after voters had approved a plan which would have paid eight teachers with public funds for teaching in Catholic schools.

County Commissioner Lawrence Brennan, a former county assessor, said the 269.51 mills charged property owners in the 1973-74 fiscal year has been increased by 26 mills in the elementary school district budget.

Rights document issued

WASHINGTON — (NC) — The Latin America Division of the United States Catholic Conference (USCC) has published a version of the United Nations' Universal Declaration of Human Rights that incorporates relevant biblical quotations. The version was originally published in Brazil in 1973 and in Chile

earlier this year.

In a short introduction to the version, the Latin America Division (DLA) says that its publication in Brazil "was as strong a comment on the status on human rights in Brazil as could safely be published. The hundreds of thousands who read it needed no explanation."

Brazil bishops tell gov't: 'No consensus by force'

RIO DE JANEIRO, Brazil — (NC) — The Brazilian Bishops' Conference, in what is seen as still another criticism of Brazil's authoritarian military government, has warned that political consensus "cannot be institutionalized through force."

The document was made public at a time when there appeared to be prospects of improved relations between the Church and the government of President Ernesto Geisel.

The document, entitled "Politics and the Church," called upon Christians to act effectively for the achievement of a more just world and urged greater popular participation in politics.

THE wide-ranging document, prepared by the bishops' conference's pastoral commission and approved by the conference's executive committee, reaffirmed the Church's mission to "proclaim and defend the basic right of all men" to participate freely in political life.

The 12,000-word document, approved by the executive committee in late July but not released until recently, was liberally interlarded with citations from papal encyclicals and other Vatican documents on social justice.

Bishop Ivo Lorscheiter of Santa Maria, secretary general of the bishops' conference, described the document in releasing it as a "theological contribution" to an analysis of Brazil's political picture in general and the Church-state situa-

Churchmen meet U.S. officials about Korea

By JERRY FILTEAU
WASHINGTON — (NC) — Two officials of the U.S. Catholic Conference (USCC) met with State Department officials here Aug. 22 to discuss American policy toward South Korea in the light of human rights violations reported in that country in recent months.

Bishop James Rausch, general secretary of the USCC and Father J. Bryan Hehir, director of the USCC Division for Justice and Peace, met with Robert Ingersoll, deputy secretary of state; Donald Ranard, officer in charge of Korean Affairs, and Charles Runyan, assistant legal adviser for human rights.

FOLLOWING the meeting Father Hehir told NC News that the discussion had been honest and productive.

The USCC position, the priest said, is that, granting the U.S. concern for security problems in its diplomatic dealings with Korea, "there is

room for more human rights activity and influence on the part of the United States."

Father Hehir explained: "We went because we were concerned with human rights violations, not just because of the Church people involved. The Church people who are in trouble there are in trouble because of human rights."

Bishop Daniel Tji Hak Soun of the South Korean diocese of Won Ju is among the churchmen and civic and student leaders who have been arrested or convicted of subversion recently.

ON Aug. 12 a military court found Bishop Tji guilty of inciting rebellion and sentenced him to 15 years in prison to be followed by 15 years of deprivation of civil rights.

Among the documents that Bishop Rausch and Father Hehir presented to the State Department was a copy of the Declaration of Conscience that Bishop Tji

had daringly distributed to foreign newsmen outside the hospital where he was under house arrest shortly before his trial.

In the declaration Bishop Tji repudiated the Revitalization Constitution as "invalid and contrary to truth" in violation of the most basic and essential rights of the people. "The Constitution imposed in 1972, gives President Park Chung Hee virtually unlimited powers.

Bishop Tji also criticized President Park's first two emergency decrees, which make any criticism of the Revitalization Constitution — or of the emergency decrees — a crime punishable by death or life imprisonment.

THE BISHOP derided the Extraordinary Martial Court that was to try him as "in fact a puppet court" and declared that the accusations against him were false and obtained by "forged documentation."

Bishop Rausch and Father Hehir gave the State Department other documentation outlining the events surrounding Bishop Tji's arrest and trial and citing several other instances of arrests of priests and others.

They also included copies of an appeal for the restoration of civil rights in Korea by the Japanese Catholic Committee for Justice and Peace and a July 5, 1974 pastoral letter by the Catholic Bishops' Conference of Korea.

In the pastoral letter the Korean bishops urged their people to work and pray for social justice and declared at one point: "Arrest, and imprisonment, without due process, and torture, are terrible crimes against God and the human person."

IT has been charged that many of the copies of the pastoral letter "got lost" in the mail.

Father Hehir said the U.S. State Department position is that it has made and is making representations for human rights with the Korean government, but that it does not want to do so publicly because it considers this counterproductive.

Father Hehir said he and Bishop Rausch feel that American diplomacy could have more success in promoting human rights in Korea than it has now.

Alleged 'Big Man' in smut arrested

PEMBROKE PINES — nographic pictures.

Leonard Joseph Campagno, allegedly one of the largest producers of pornographic still and motion picture film in the southeast, was arrested twice last week and charged with violating the Florida anti-obscenity statute.

The 53-year-old Campagno, commonly known as "Lenny Camp," was arrested on Aug. 20 at his home, 3615 SW 52 Ave., where he is reportedly residing under an assumed name, on a Dade County warrant issued after Dade's Assistant State Attorney Harold Ungerleider filed a two-count information against Camp and others charging them with felony wholesale promotion of obscene matter.

THE ARREST was made by officers of the Broward County Sheriff's office with Dade Public Safety officers participating.

Four days later the Pembroke Pines Police executed a search warrant, charged Camp with possession of obscene matter and seized a large quantity of alleged por-

Now free on a substantial bond, Camp was previously arrested by the Hollywood Police Vice Squad late in 1972 when officers seized a large quantity of alleged pornographic pictures from his apartment.

AT THAT time the Florida Attorney General and state attorneys throughout the state had been enjoined by a Jacksonville District Court from prosecuting under the former state statute pending U.S. Supreme Court ruling and all of the material seized had to be returned.

However officers also said they found a quantity of heroin and drugs which affect the central nervous system in Camp's apartment and he was subsequently convicted on charges of possession of narcotics and sentenced by Broward County Circuit Court Judge Robert W. Tyson to two consecutive terms of five years in the state penitentiary. That decision was reversed by the Court of Appeals in Palm Beach and is on appeal to the Florida Supreme Court by the state.

tion in particular.

Tension between Church and state seemed to reach a critical point early this year but has relaxed palpably since the inauguration last March of President Geisel, a Protestant.

THE BISHOPS had repeatedly criticized the military regime's authoritarian rule and repressive methods. They also called attention to a growing gap between the very rich and the poor, a gap that has widened progressively despite Brazil's

so-called economic miracle. The administrative board of the U.S. Catholic Conference (USCC) strongly criticized violations of human rights in Brazil last February. The USCC's policy-making body warned that the Brazilian Church is the only remaining organized voice to speak in opposition to repressive tactics by the government, and that that makes it vulnerable to retaliation. It further called for re-examination of the U.S. government's military and

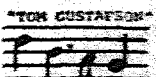
economic aid to Brazil.

THE NEW documents speaking about the Church's responsibilities in concrete political situations, acknowledges there is no unanimity among Brazilian Catholics or even among the bishops. While some fault the Church for failure to speak up against injustice, it said, others try to confine its action and reduce it "to silence and subservience." Still, a third group awaits with great interest the Church's statements.

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Mixed reaction follows Ford's amnesty feeler

By JERRY FILTEAU
(NC News Service)

President Gerald R. Ford's call for leniency and mercy toward draft resisters and deserters seemed to satisfy almost no one who is deeply involved in the amnesty issue.

The three national organizations of Catholic, Jewish and mainline Protestant bodies have all urged some form of amnesty, and spokesmen for all three had some praise for Ford's proposals — but all at least suggested that he did not go far enough.

At the grassroots level it seemed that the President's action was having an effect precisely the opposite of his stated goal of reconciliation, and was creating new publicity for hardline views on both sides.

News reports from Canada indicated that few if any of the draft resisters or deserters in exile there would accept anything but universal, unconditional amnesty.

But the Veterans of Foreign Wars (VFW), to whom President Ford first voiced the idea that "If they want to work their way back . . . these young Americans should have a second chance," voted overwhelmingly in opposition to any form of amnesty the day after the President's speech. The VFW in



President's call for leniency amounted to "justice modified by Christian charity: not everyone who refused to register or failed to answer a draft call should go to jail."

HE SAID that in his view the President's statement favoring separate evaluation of "different kinds of cases" was exactly in line with the CWV call for "study on an individual basis."

general secretary of the NCCB, urged that a more general amnesty, unconditioned by alternative service, should be considered. He suggested that several years of ostracization and alienation from society have caused draft resisters enough suffering.

"To grant amnesty is to take a necessary and appropriate step to bring healing and reconciliation to the

considerable courage and moral leadership."

HE ADDED that the proposal "requires further elaboration" before it can be judged completely. But he said it was the sense of the SCA agencies, even those who opposed unconditional amnesty, that whatever action is taken, it should not be "too punitive."

"My personal view — and I must stress that I don't speak for the whole SCA here — is that it is unrealistic and impractical to speak of conditional amnesty," the rabbi said.

Among the three major national religious agencies, the National Council of Churches (NCC) took the strongest pro-amnesty stance. In 1972 and again in 1974 it called for unconditional amnesty for all in legal jeopardy because of the war except those convicted of crimes against persons.

Dr. David Hunter, NCC deputy general secretary, told NC News he was pleasantly surprised by the President's remarks before the VFW. "I didn't expect him to speak on

Ford suggests leniency

President Gerald R. Ford addresses the annual convention of the Veterans of Foreign Wars in Chicago. At right is the VFW's national commander-in-chief, Ray R. Soden of Addison, Ill. At center is Mrs. Ford. The President called for leniency and mercy for draft resisters and deserters.

conditional amnesty. An example is Bishop Bernard Flanagan of Worcester, Mass., who testified before the U.S. Senate in 1972 in favor of conditional amnesty.

"In 1972 I followed the statement of the bishops. I didn't depart from their position," Bishop Flanagan told NC News after Ford's speech.

He said the President's proposal "would appear to be substantially along the lines of the bishops' statement of 1971 — he did opt for a 'conditional amnesty' for dissenters, if they would be willing to work their way back."

BUT HE added: "In recent months my own thinking has begun to develop along the lines of Bishop Rausch's recent statement."

If the VFW vote following President Ford's speech is any indication, the American people as a whole have not followed their religious leaders on the amnesty issue.

The American Jewish Congress (AJC), however, found a sign of hope for amnesty in the President's remarks.

The AJC noted that it disagrees from Ford because it believes "only an unconditional amnesty for those compelled by conscience to refuse to serve in a war they believed to be wrong can truly end the division among our people."

"But," the AJC added, "this and other possible differences of opinion are not of prime importance at this time. What is significant is that the President has effectively opened the public debate on amnesty."

"If they want to work their way back . . . these young Americans should have a second chance."—President Gerald R. Ford.

turn was reprimanded by Sen. Edward M. Kennedy (D.-Mass.), who told the organization that it was "wrong" and "narrow" in rejecting President Ford's proposal.

Neil G. Knowles, national commander of the Catholic War Veterans of the U.S. (CWV), told NC News he has gotten a number of phone calls from angry CWV members following the President's Aug. 18 speech. "The members were very angry," he said, "They were very, very upset, I myself cannot see amnesty."

HE SAID that at its 1973 convention the CWV "called for an individual trial of each person," and added: "My own personal conviction is to go along with the VFW position, which is 'no amnesty'."

But Francis McBarron, administrator of the CWV national office in Washington, voiced a different view. In doing so he highlighted one of the difficulties of the President's proposal: by not outlining specifics, the President left his words open to several different interpretations.

McBarron said he saw no conflict between the President's call for leniency and the 1973 resolution of the CWV.

The CWV rejected "general amnesty to those persons who avoided, fled or deserted military service" and urged instead "that these acts of disloyalty should be approached with great deliberation and study on an individual basis, and all such persons should be held accountable by all of the laws of our nation."

McBarron said the

"I presume that the evaluation determines whether one goes to jail or to national service," McBarron said.

Among the three major national religious organizations, the National Conference of Catholic Bishops (NCCB) had taken probably the most limited approach to amnesty. In 1971 and again in 1972 the nation's Catholic bishops urg-

ed the government to consider granting alternative service in place of jail to those who were "sincere conscientious objectors" to the Vietnam war.

Their primary concern seemed to be for the selective conscientious objector, the person whose religious tradition said that some wars may be just but that others may be unjust or immoral.

"To grant amnesty is to take a necessary and appropriate step to bring healing and reconciliation to the nation."—Bishop James Rausch, general secretary, National Conference of Catholic Bishops.

The bishops argued that if a person did not reject all wars but considered the Vietnam war unjust, he could not perform alternative service under American draft laws and was left with the choices of disobeying his conscience, going to jail, or fleeing the country.

THE BISHOPS urged offering alternative service in place of jail to sincere conscientious objectors.

But about three months ago Bishop James Rausch,

ed the government to consider

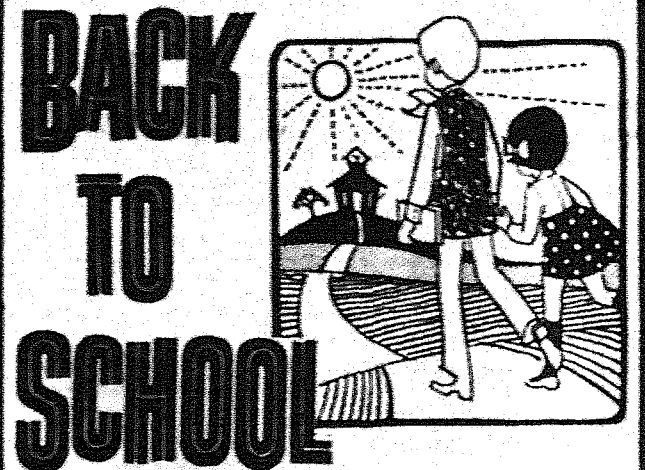
Following President Ford's proposal at the VFW convention, Bishop Rausch praised the new leader's action as "a constructive step" but again urged "that consideration should be given to unconditional amnesty at least to those who resisted military service because of their conscientious objec-

tion," the NCCB official said.

IN APRIL 1974 the Synagogue Council of America (SCA), the national coordinating agency for Conservative, Reform and Orthodox Jewish agencies, issued a general call for "the adoption of amnesty as a national policy for those who on moral grounds refused to participate in the Vietnamese war."

The SCA did not specify whether amnesty should be conditional or unconditional. But following Ford's speech Rabbi Henry Siegman, SCA executive vice president, told NC News that the majority of agencies represented by the SCA favored unconditional amnesty as the only acceptable course.

Ford's proposal "was a very courageous statement — I commend him for it," Rabbi Siegman said. "It showed con-



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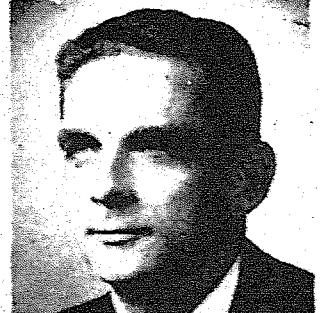
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Editorials

It's sad day when U.S. delegates at conference side with 'anti-lifers'

One of the hottest topics brought up by delegates this week at the UN-sponsored World Population Conference in Bucharest was the subject of abortion.

Pro-life and pro-abortion groups tangled on the basic issues of birth control and abortion as means to control growing world population.

Surprisingly, pro-life delegates, especially those from the U.S., did not reserve their fire for the positions taken by Iron Curtain nations but directed their objections toward the "anti-life policies of the U.S. delegation."

The U.S. Coalition for Life, which claimed to have the largest number of delegates at the conference, charged that no one on the U.S. government delegation to the conference represented the pro-life position.

THE GROUP also attacked the U.S. Department of Health, Education and Welfare (HEW) for allegedly funding abortions around the world. This, the coalition said, is against the will of the American people.

But the greatest protest by the respect for life adherents, who, aside from the U.S., represented delegations from Canada and Australia and members of the World Federation of Doctors who Respect Human Life, was the claim that the conference had accepted outright the proposition that abortion is just another form of birth control.

Pro-life groups also claimed that the UN working papers for the conference "prostitute the concept of rights in its attempt to sell contraception and abortion programs."

According to the groups, a UN resolution upholding "the right of couples to have the number of children they desire" is a veiled way of saying that couples have a right to abortion on demand.

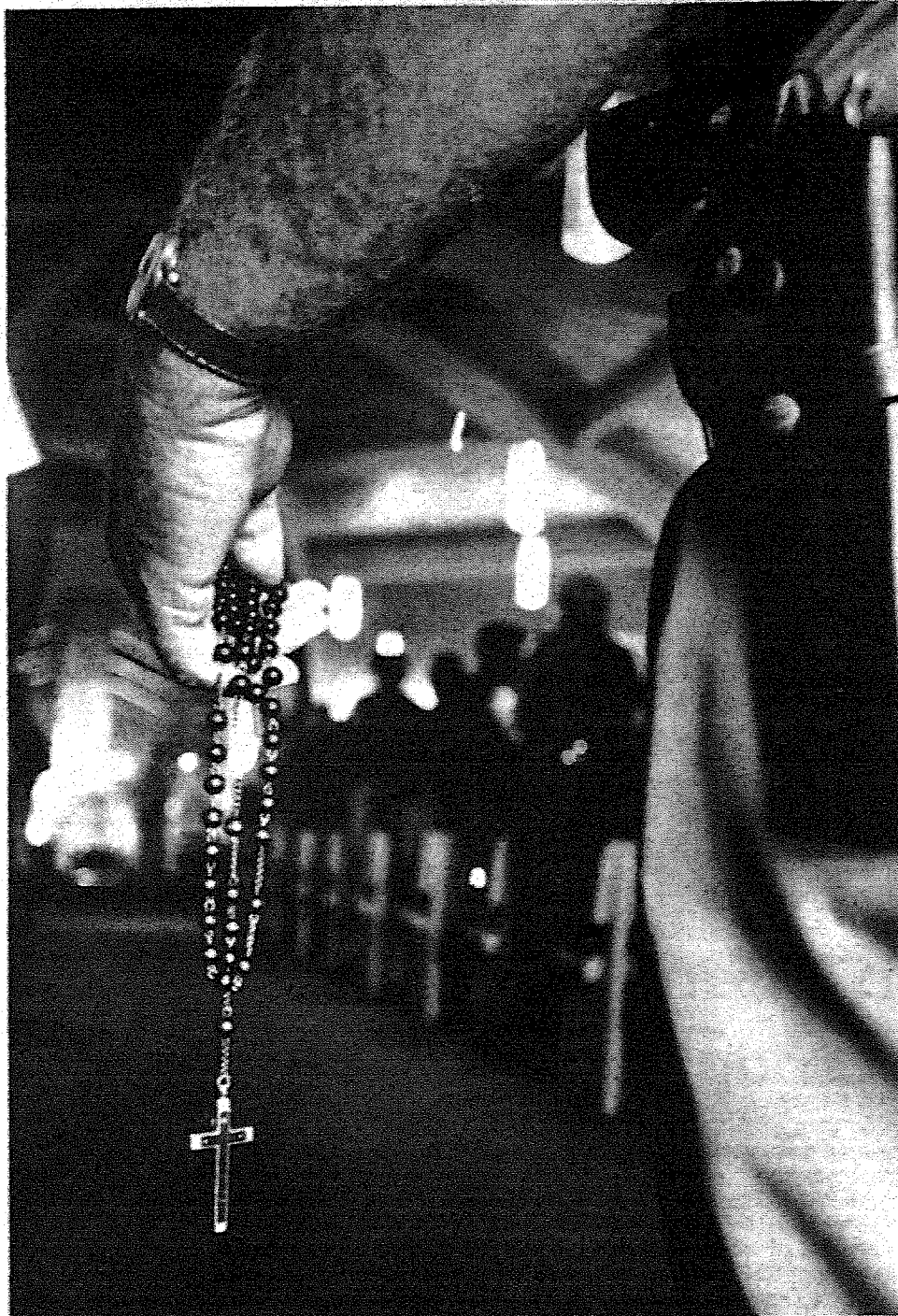
LAWS making abortions easier to obtain are not only coercing women to accept abortions but are also forcing doctors and medical students in some places to perform abortions, the pro-life doctors' federation said. The doctors, whose international membership numbers 78,000 physicians, said permissive abortion laws cause more moral, psychological and physical problems than they solve "by way of improved quality of life." They also told of plans to organize strikes on an administrative level within health service in countries with permissive abortion laws.

All of these developments were lamented in an editorial last week by CBS commentator Eric Sevareid, who while urging total population control worldwide, predicted the conference would issue a bland concluding statement expressing an innocuous position.

We hope that Mr. Sevareid is not correct — but in all probability he is right. We would like to see the delegates take a firm position supporting respect for human life from the moment of conception until death.



Labor Day—Sept. 2



THE TRAGIC number of policemen killed in the line of duty this year is a grim reflection of a sharp increase in crime throughout the United States. Attorney General William Saxbe has pointed to a 16 per cent increase in crime in the last quarter of 1973 over the same time period in 1972 as "harsh, bitter and dismaying." As Labor Day approaches, we are reminded of the danger involved and the devotion to duty necessary to carry on the job of policeman, by the recent death of Delray Beach Patrolman John D. Kennedy. A member of St. Vincent Ferrer parish. The picture at left was taken at his funeral. He was killed earlier this month as he sat in his patrol car making out a report.

Photo by Fort Lauderdale News and Sun-Sentinel

A letter from a critical reader —and a critical look at Rocky

By MSGR. JAMES J. WALSH

From here and there:

"The Voice advises that you are on vacation; however, as you well know, there is no rest for the wicked, and therefore we have resolved to re-criticize some of your past columns in absence of any fresh meat."

How is that for a devoted reader?

It seems ironic to the extreme that just when the country is trying to heal the wounds brought on by political corruption and disregard of moral principles, Nelson Rockefeller is the candidate for vice president of the United States. This is not to accuse Mr. Rockefeller of personal fraud or law-breaking in his long, stormy political life. It is meant to point out that a man is being pushed for the second highest office in the land when he has a record of little or no concern for fundamental Christian guidelines in both belief and practice.

I remember years ago reading in the Readers' Digest an article by him, in which he gave his own profession of faith or lack of it. The gist, as I recall, is that it doesn't matter at all what you believe as long as you do "right." This knocked Christian and Jewish dogma out of the window and into the streets, and his own brand of morality for the public soon followed.

New York state, where he was governor for so long, has one of the most sordid histories in the recent abortion campaign. Two years ago he had an opportunity to reverse the state law permitting abortion-on-demand up to the 24th week of pregnancy. Despite the strongest urging by Cardinal Cooke and other leaders in Church and state he refused to change this tragic legislation.

When Senator Buckley of New York last year again attempted to overturn the Supreme Court's decision barring most restrictions on abortion, Rockefeller commented that



MSGR. JAMES J. WALSH

the Senator's decision "has the unfortunate potential of being dangerously divisive when America needs a time of healing."

And this is the crux of the matter. America does indeed need a time of healing, but through reconciliation with God. His teachings and moral principles. The exaggerated freedom Mr. Rockefeller has encouraged with regard to ignoring divine guidance these many years is simply tightening the foundations of more corruption, more selfishness and damage to our nation.

It's understandable that many veterans of wars did not take too happily to President Ford's suggestion of a milder attitude towards draft evaders and deserters. They were too close to death perhaps and bear in their memories scars that even time has not healed. But, standing at a distance from the delicate question, it seems that what the President proposed is the Christian way of dealing with the problem.

Bishop James Rausch, general secretary of the National Conference of Catholic Bishops, just stated that the President's attitude is "a welcome sign of his determination to bring about reconciliation in our country." For three years now the U.S. Bishops suggested "that the civil authorities grant generous pardon of convictions incurred under the Selective Service Act, with the understanding that sincere conscientious objectors should remain open in principle to some form of service to the community."

No matter what happens, very sincere people on both sides of this question are going to growl at each other's views for years to come.

Some years ago, as a hospital chaplain, I met a woman who admitted she had not received the Sacraments in 12 years because she was divorced. There was no remarriage, no search for another partner. She had led a celibate life in this regard, but was among the many who felt rejected from the Church and its sacramental life because of the divorce.

Recently the news has carried several stories of attempts around the country to correct this mistaken notion and give the lonely divorced spiritual guidance and encouragement. A nun involved in this work made this thoughtful statement: "The commitment of the divorced man and woman to live in the celibate state is a powerful witness to 'the permanency of marriage.'"

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How to do four works of mercy

By MSGR.

ROWAN T. RASTATTER

By now there are so many who are declaiming about the woes of inflation, we think it best we drop the subject for the balance of these short discourses and turn to thoughts that we hope will be more stimulating and inspiring.

During the past several years many of the Church-made or oriented practices have been abolished or altered (while the basic God-given concepts remain intact). For example, eating meat on Friday, our confession of faith, prayers that were said at the foot of the altar at the end of Mass, and so on.

THERE ARE, however, practices that were, are now, and always will be our guidelines in our efforts to be good Christians and Catholics.

Basic of these, of course, are the Ten Commandments of God and the six precepts of the Church. But, thankfully, there are other devotions which serve as guideposts for us on our journey along the straight and narrow path to eternal bliss with God in His courts of Heaven.

For one example, let's examine some of the Seven Corporal (Bodily) works of mercy. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked, and 4. To harbor the harborless.

Do these ring a bell in the towers of your own sanctuaries? These are precisely what you perform with your contributions to our annual Good Samaritan collection. In one fell swoop you can per-



RASTATTER

form all these works provided you are sufficiently generous. Because your donations go to feed, clothe and to give sanctuary to the dependent children of our Archdiocese.

Dependent? Dependent, indeed, because through no fault of their own — broken families, alcoholism, negligence and indifference — they are dependent on you. Their causes are not glittered with the "glamor" of drug addiction or as violators of our penal codes. They are simply good children who have been forced to go it alone — and to do this in an honorable way, they need help — your help.

That is the sole and worthy purpose of our Good Samaritan collection. Your opportunity comes this year on Sunday, Sept. 15, when, at all the Masses, our Good Samaritan collection will be taken up. Remember Sunday, Sept. 15 when you can perform four of the seven corporal works of mercy at one time.

May God bless you! . . . and He will, if you pick up your cross and follow Him who loved the poor, the lame and the downtrodden so much.

Let prayer develop every day



word & world

By FATHER LOUIS DOHERTY, C.P.

Prayer might be defined in modern times as communication with God. This communication is direct when we speak or listen to God, Our Father; to Jesus Christ, Our Savior; or the Holy Spirit, Our Sanctifier. It is indirect when we speak to the Mother of Christ, to the saints, or when we reflect on some truth or mystery pertaining to God.

I believe we are at our very best when communicating directly with God, because we are using our highest and most noble faculties, our minds and wills, to know and love the highest and most noble being, God, who is supremely true and all good.

OUR MINDS and wills are made to know the truth and love goodness. In prayer our minds are enlightened by the light of faith to know God as true and our wills are attracted to love God as supremely good.

Since, as human persons, we have hearts and feelings as well as minds and wills, there is a further dimension to prayer. The sacred humanity of Jesus, and in particular His Sacred Heart burning with love for us, appeals to our hearts and feelings.

Other aspects, too, of Our Savior's life and love, such as His mercy towards sinners like Mary Magdalen and the good thief; His compassion for the deaf and dumb, for the blind and lepers; His bitter sufferings and death for our salvation attracts our hearts to Him. As we reflect in prayer on these aspects of Our Lord's person and life, the Holy Spirit, our main guide in prayer, sometimes gives us feelings of love and devotion. So in this kind of prayer, we become fully involved with our minds, wills, hearts and feelings.

OUR MAIN concern in this direct communication with God is to grow in our knowledge of, love for, and union with Him.

This kind of prayer is dynamic, it is living and developing. Progress in this prayer is progress in interior union with Christ. And progress in union with Him means that He lives more fully in us and we in Him.

There are certain conditions necessary for progress in prayer. Some of these are negative and some positive. We must avoid serious sin, which destroys our life of prayer and union with God, and try to avoid venial sins, which tend to weaken our prayer and union. We must spend some time each day in this kind of prayer.

THE LENGTH of time can vary from several minutes to an hour or more depending on one's duties and one's circumstances of life. A general rule, though, is that ordinarily the more time spent in prayer, the more progress. It is important to set aside a time for prayer, otherwise it will be hit and miss; and so, too, will be one's progress!

Father Louis, a member of the Passionist Community in St. Paul, Kansas, submitted this picture of St. Paul of the Cross, founder of the Passionists and a master of prayer, rather than one of himself.



It is important that we be free to be ourselves with God in prayer, and free to follow the attractions of the Holy Spirit.

It is a good idea to have something definite about which we'd like to speak to God and listen to Him. Reading for several minutes from the New Testament or from a spiritual reading book such as My Daily Bread on the chosen subject can be of help before settling in to pray.

Speaking to God is usually easier than listening to Him. It helps in listening if we keep in mind that He is working by means of His grace to enlighten our minds to know Him better and draw our wills and hearts to love Him more, even though we often do not feel these workings of grace because they are in faith.

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New head of American college in Rome named

WASHINGTON — (NC) — Msgr. Harold P. Darcy, rector of Immaculate Conception Seminary in Darlington, N.J., has been appointed rector of the North American College in Rome.

The appointment was announced by Cardinal John Krol of Philadelphia, president of the National Conference of Catholic bishops (NCCB).

Msgr. Darcy, 45, has been rector of Immaculate Conception seminary in the Newark, N.J., archdiocese for the past two years.

He now becomes the 14th rector of the North American College in Rome, succeeding Bishop James A. Hickey, named bishop of Cleveland this past June.

The North American College, supported by American Catholics and governed by the bishops of the United States, is a residence and house of formation for U.S. seminarians and graduate students in Rome.

Students living at the 115-year-old college study theology and related subjects in various seminaries in

Rome, principally at the Pontifical Gregorian University. The college has trained hundreds of American priests.

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Around the Archdiocese

Congressman to speak at 'life' meet in W. Palm

WEST PALM BEACH — U.S. Rep. Paul G. Rogers, Chairman of the House Subcommittee on Public Health and Environment will be the guest speaker during a meeting of the Palm Beach County Right To Life League on Monday, Sept. 9 at 8 p.m. at the K. of C. Round Table, 1166 Marine Dr.

The general public is invited to attend the session, where Rep. Rogers will outline current legislation regarding abortion, fetal research and other life and death issues.

Broward County

Catholic Widows and Widowers will meet at 8 p.m., Monday, Sept. 2 at 1810 NE 43 St., Fort Lauderdale. For additional information call 772-3079 or 565-3149.

St. Bernard Women's Guild will sponsor a membership social from 3 p.m. to 5 p.m., Sunday, Sept. 8 at Roarke Memorial Center, 1720 NW 60 Ave. The first meeting of the Guild is scheduled at 8 p.m., Tuesday, Sept. 10 at the Center.

A cruise aboard the "Jungle Queen" will be sponsored by St. Henry's Men's Club on Saturday, Sept. 28 from Fort Lauderdale's Bahia Mar Yacht Basin on AIA. Reservations may be made by calling 772-8435.

First meeting of St. Jerome Home and School Association is scheduled for 8 p.m., Wednesday, Sept. 4 in the school. A school orientation meeting for all new parents will precede the meeting at 7:15 p.m.

Mothers of new pupils at Nativity School, Hollywood, and all first and second grade mothers will meet Sister Donna Maria, principal, for coffee at 9 a.m., today (Friday). The Home and School Assn. are hosts.

Collier County

"Evening for Life," featuring Florida Sen. Charles Weber and Dr. Matthew Bulfin, both of Fort Lauderdale, as dinner speakers, will be sponsored by the Collier County Right to Life Council on Saturday, Sept. 14 at Golden Gate Inn, Naples. Reservations may be made by calling 774-4992.

Dade County

A "Car Rally" will be sponsored by the Catholic Alumni Club on Saturday, Aug. 31. Complete details are available from Ken Cohen at 893-4876.

Members of Epiphany Women's Club will be hostesses at an annual membership coffee on Friday, Sept. 6 at 9 a.m. at the home of Mrs. S. Velikopoljski, 200 Leucodendra Ave. in Gables Estates. A Home Mass will be celebrated prior to the coffee.

An "International Potluck" will precede the first Fall meeting of Holy Family Women's Club on Tuesday, Sept. 3 at 7 p.m. in the parish hall, 14500 NE 11 Ave., North Miami. Women of the parish are invited to attend and bring their favorite main dish indicating their national background.

Chairmen of deanery in Central Dade named

Twelve Dade County women have been named chairmen and vice chairmen of Commissions of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women.

Mrs. Bert Behar, Deanery president, announced the appointments this week. Other officers of the Deanery are Mrs. Ricardo McCormack, vice president; Mrs. Sylvester Campbell, recording secretary; Mrs. Stanley Cole, treasurer; Mrs. Roland Bachelard, corresponding secretary; Mrs. Wendell K. Gordon, parliamentarian; and Mrs. Harry H. McLaughlin, historian.

Mrs. William Dietz, St. Brendan parish, heads the Church Communities Commission on which Mrs. Charles Costello, St. Agatha parish, serves as retreats chairman. The Community Affairs Commission is headed by Mrs. Thomas Carter, Little Flower parish. She is assisted by Mrs. John J. Larkin, St. Rose of Lima parish Catholic Charities; and Mrs. Robert Acker, St. Brendan parish, safety.

The Family Affairs Commission is under the chairmanship of Mrs. John Liptak, St. Michael parish, assisted by Mrs. Edward Burch, Little Flower parish, Home and School; and Mrs. Anthony Halsema, St. Brendan parish, Pro-Life. Mrs. Bernard

Navarro, Little Flower parish, is chairman of the International Affairs Commission assisted by Mrs. Robert Lehfelt, Little Flower parish, Works of Peace.

Mrs. George Elias, Little Flower parish, heads the Organization Services Commission of which Mrs. Eugene Knupp, St. Dominic parish, is publicity chairman.

Priest to celebrate first Mass Sept. 15

The Rev. Mr. Frank Clancy, who will be ordained a priest of the Sacred Heart on Sept. 7, will celebrate his first Mass on Sunday, Sept. 15 at Visitation Church.

A brother of Mrs. Patrick J. Cotter and Mrs. William H. Haar, both of Miami, the ordinand will be ordained by Bishop Leo J. Brust, Auxiliary Bishop of Milwaukee, at the Sacred Heart Monastery in Hales Corners, Wis.



Rev. Mr. Clancy

Serra official to speak at breakfast

CORAL GABLES — "Vocations to the Priesthood and Religious Life" will be the topic of Paul Schaefer, vice president of the Miami Serra Club, when he speaks during a Communion Breakfast on Sunday, Sept. 8 in St. Theresa School cafeteria.

Breakfast will follow the 8 a.m. Mass and families in the parish are urged to attend.

Miami's Serra Club has cancelled its meeting for Tuesday, Sept. 3 due to the fact that many members will be out of town for the Labor Day weekend.

Kathleen Kosslow enters novitiate

A member of St. Rose of Lima parish has been accepted as a candidate by the Adrian Dominican Congregation and has entered the novitiate at the Motherhouse in Adrian, Mich.

During recent ceremonies, Sister Rosemary Ferguson, Prioress General, welcomed Kathleen Kosslow, daughter of Mrs. Robert Tamkins, as well as three other candidates from Arizona, California, and Michigan.

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Abp. Hannan appointed national chaplain, CDA

BATON ROUGE, La. — Archbishop Philip M. Hannan of New Orleans has been appointed national chaplain of the Catholic Daughters of America (CDA).

The appointment was announced by Mrs. Winifred L. Trabeaux, recently elected national regent of the 200,000-member women's fraternal organization, who officially assumed her office Aug. 19.

Archbishop Hannan succeeds Bishop Bernard J. Flanagan of Worcester, Mass., as the new CDA national chaplain.

A native of Washington, D.C., Archbishop Hannan was installed as archbishop of New Orleans in 1965. Previously, he served as auxiliary bishop of Washington for nine years.

"I am delighted to be invited to serve as the national chaplain," the archbishop said. "The Catholic Daughters are of immense importance to the people of God of the whole country because of their interest in and concern for the

development of the personality of the individual members as well as a Christian community. I will be very pleased to assist them and to work with them in achieving their goals for the betterment of the individual and the community."

Pompano youth begins novitiate

POMPANO BEACH — Thomas Ladenthin has received the Dominican habit and begun his novitiate for St. Joseph Province of Dominican Fathers and Brothers.

A son of Mr. and Mrs. Bernard Ladenthin of this city, he was recently graduated from Providence College and will spend one year at St. Stephen Priory, N.Y. before going to the Dominican House of Studies in Washington, D.C. to complete his formal studies for the priesthood.

A veteran of 25 years as a Brother in the Congregation of the Sacred Heart, the Rev. Mr. Clancy will be stationed for his first assignment at Our Lady of Perpetual Help Church in Sweeney, Tex. A graduate of St. Leo School, Chicago he completed his high school studies at the Divine Heart Seminary, Donaldson, Ind. before becoming a Religious.

Following his first Mass he will give his first priestly blessing in Visitation parish hall.

In addition to his sisters, his two brothers, Patrick and Michael Clancy, both of Chicago, will attend his ordination.

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With Ford on scene, America has regained its feeling of optimism

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

There was a certain similarity between D-day and the swearing-in of Gerald Ford as President of the United States. In both instances, America was taking a colossal risk as it launched out on an inscrutable future. As America's future depended largely on the success of the Normandy invasion, so the nation's immediate future depends largely on the success of Gerald Ford as President.

That future is unknown. A nationwide election campaign usually acquaints us with the man who is elected president, but in this instance Gerald Ford did not campaign nationwide for the highest office in the land. And in his short term as Vice-President after the resignation of Spiro Agnew, Ford did not have an opportunity to reveal to us very much about his personality and ability.

WE have, by virtue of constitutional procedure, conferred the awesome responsibility of the Presidency upon a man with whom the nation had had almost no personal contact and about whom we know precious little.

Loudon Wainwright, a former columnist for "Life," recently wrote in the New York Times about the great invasion of privacy that will be necessarily perpetrated by American citizens upon Gerald Ford in order to discover information about his sense of humor, his reading tastes, his style of life and temperament. "Will he seem much different once we can surely predict how he will move his head or his hands or his eyes? When he shows doubt or anger? When his favorite cliches are the common currency of nightclub comics?"

So here we are wondering about the unknown future under a President we don't know but who will be directing our destinies. We know the Constitution is a workable and effective document, but will Gerald Ford measure up? Or will the future prove his undoing? John F. Kennedy was assassinated, Lyndon Johnson was forced not to run for a second term because of an unpopular war he had escalated, Richard Nixon had to resign under the pressure of the evidence against him.

When he became President, Gerald Ford was welcomed by the American people warmly with a profound feeling of confidence and trust as a fundamentally good man deserving of trust. His good will and integrity were questioned by no one. But some of us realized that good will and integrity are not enough. Expertise, statesmanship and absolute fidelity to conscience are also needed.

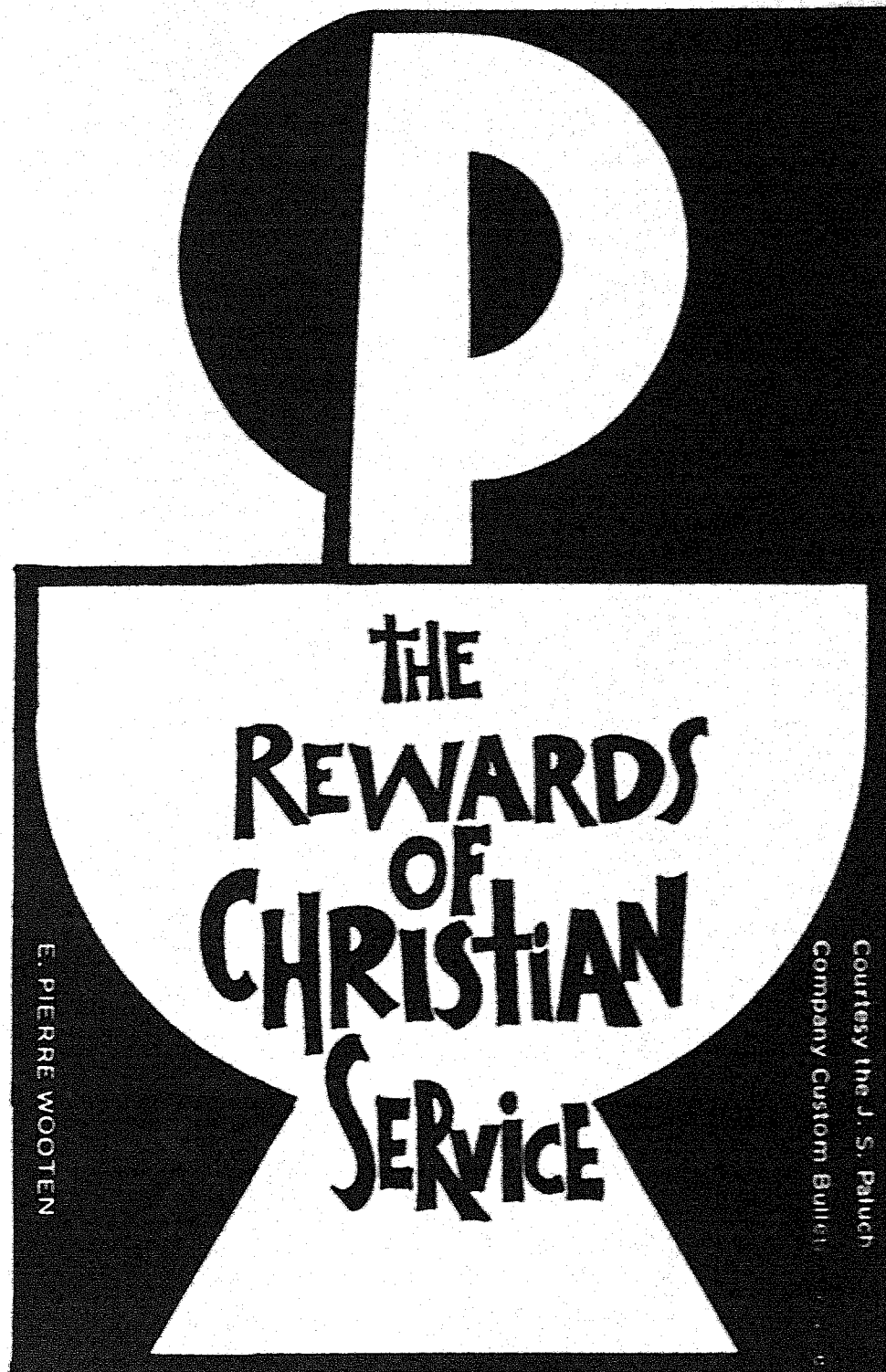
SOME of us are concerned about his past voting record as a Congressman. He was a loyal and dedicated party man. He voted as a straight-down-the-line Republican, and supported Richard Nixon, his party leader, right up to the bitter end. In short, his record reveals him as a mere politician, as their leader. It was said of a British political figure that "he gave to his party what was meant for mankind."

Be that as it may, the events of the past few weeks have shown that Americans are incurable optimists. They have welcomed Gerald Ford warmly, even enthusiastically, not because of his past accomplishments or failings but because of their trust in the future. We Catholics pray for the President of the United States in our liturgies, confident that God is a directive force in our destinies. It is not in man we trust but in God, and we know that God will be in our future.

The presence of Gerald Ford has given us new hope because of his fundamental goodness and with him the old American reverence for virtue and integrity have returned after a dreary and corrupt administration. With this reverence for virtue, optimism has also returned.

The optimism that brought victory at Valley Forge, the optimism that conquered the wilderness and made America a thriving nation, the optimism reflected in the concept of equal justice under law — this old American optimism has taken the place of cynicism and chicanery and, God willing, it will bring us forward under President Ford to a restoration of national morality and of the good reputation we once enjoyed in the family of nations.

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



The rewards of Christian service

THAT THEME is illustrated from these readings for Sept. 1: First — The humblest skill, directed to the service of the Lord, is exalted (Sirach 3:17-18, 20, 28-29); Second — Our path leads to Jesus, the source of all perfection (Heb 12:18-19, 22-24); Gospel — Those who recognize their need for Jesus will be invited into His kingdom (Luke 14:1, 7-14). (NC Sketch courtesy the J.S. Paluch Co. Custom Bulletin Service 8/9/74)

Nation under laws, not persons

By DALE FRANCIS

Everybody's been saying the nation has undergone a trauma. So, like I do often with words that have become familiar, I looked it up in the dictionary. The dictionary says a trauma is a psychological shock, having a lasting psychic effect.

Maybe losing a president in a manner absolutely unique in our national history is a shock. Let us hope that it will have some effect that is lasting. But I rather think that speaking of it as a trauma rather overdoes it, suggests something more than the reality.

Mr. Nixon, who achieved many worthwhile things and is a man who may well be treated better by history than by the contemporary press, did shock many people. The major shock was that he lied and lied while asking the people to trust that he did not lie. Those last tape transcripts showed a fundamental moral weakness and lost him the confidence of the people.

HIS resignation may have been, as he said, because he had lost his base of support. But it is important to understand that the loss of support was a consequence of disillusionment of even his friends when it was discovered he had not been telling them the truth.

But if the discovery that Mr. Nixon had lied was a disappointment and his resignation was accepted as necessary

by a majority of the people, it would be untrue to the facts to suggest that this created some major crisis for the American people.

It would be even more untrue to suggest, as some did, that the people had because of this become disillusioned with the nation and the democratic process in the nation. Some said gloomily that now the majority of the people would be so disillusioned they would turn off politics, have no interest in it any longer.

That is nonsense. The nation is not only all right. The nation has seldom been better off. What the people learned was that our constitutional processes do work, that even the man who holds the greatest power in the nation is held accountable for what he does.

Far from being turned off forever from politics, what has happened has almost certainly brought the people to a greater realization than ever of their responsibility to consider carefully their vote.

Perhaps a long impeachment trial in the Senate might have slowed the nation. It is a tribute to Mr. Nixon he recognized this possibility and chose to resign. But this is a strong nation and it could have survived that, just as it easily can survive the resignation of the man who was president.

WHILE predictably there were

some who wanted the last drop of blood from Richard Nixon, it speaks well for the people that even in their disillusionment in him, most had sorrow and compassion for him. It wasn't they were ready to forget, they wanted to remember well the lesson that no man can be above the law, but just that they felt sorry for him and his family, the way good people always feel sorry for those who are destroyed, even if the destruction was of their own making.

We have a new president and without missing a beat the nation accepted a new leadership. The nation continues. The people have learned again this is a nation of laws and not of persons, no man is indispensable but honesty and integrity is indispensable.

I said if this qualifies as a trauma then we must hope that just as the definition says, the effect will be lasting. I believe it will be. I believe we will demand more of our leaders than ever before and, most of all, we will demand more of ourselves. We will demand of ourselves that we will consider qualities of honesty and integrity in our leaders.

What happened here could have happened no place else in the world. It must be hard for the rest of the world to realize a leader was dismissed because he lied.

We sing God bless America and God has. Let us with charity and hope move forward.

Film Ratings:
National Catholic Office
for Motion Pictures

- All the Way Boys (A-2)
- Alfredo, Alfredo (A-3)
- All-American Boy (B)
- Africa (A-3)
- Ash Wednesday (A-3)
- Andy Warhol's Frankenstein (B)
- Arnold (A-3)
- Bone (B)
- Bamboo Gods and Iron Men (B)
- Beast Must Die, The (A-3)
- Benji (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Belt Jones (A-3)
- Black Eye (A-4)
- Blazing Saddles (B)
- Busting (B)
- Battle of the Amazons (C)
- Badlands (A-3)
- Billy Two Hats (A-3)
- Black Six (B)
- Black Windmill (A-3)
- Captain Kronos: Vampire Hunter (A-3)
- Cry of the Wild (A-2)
- Cinderella Liberty (B)
- Ceremony, The (A-3)
- Chariots of the Gods? (A-1)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle (C)
- Chosen Survivors (A-3)
- Corky (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Doctor Death: Seeker of Souls (A-3)
- Don't Look Now (B)
- Diary of a Shinjuku Burglar (C)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
- Don Quixote (A-1)
- Don is Dead, The (B)
- Deranged (C)
- Exorcist (A-4)
- Electra Glide in Blue (A-3)
- England Made Me (A-4)
- Enter the Dragon (B)
- Executive Action (A-3)
- Film Portrait (A-1)
- Fists of the Double K (C)
- French Conspiracy (A-2)
- Frankenstein and the Monster from Hell (B)
- Fantastic Planet (A-3)
- Fafa Morgana (A-3)
- Foxy Brown (C)
- Free Woman (A-3)
- Five on the Black Hand Side (A-3)
- Gravy Train (A-4)
- Guns of a Stranger (A-1)
- Gordon's War (B)
- Girls Are For Loving (C)
- Girl in Blue (A-3)
- Going Places (C)
- Golden Voyage of Sinbad (A-1)
- Great Gatsby (A-3)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Happy Mother's Day . . . Love, George (B)
- Happy New Year (A-3)
- Herbie Rides Again (A-1)
- Harry in Your Pocket (A-3)
- Hex (B)
- Hill (B)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- In the Name of the Father (A-3)
- Italian Connection (C)
- If Lives by Night (A-3)
- I Escaped from Devil's Island (B)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jimi Hendrix (A-3)
- Jeremy (A-3)
- Jail, The (A-3)
- Jonathan Livingston Seagull (A-1)
- Kazablan (A-3)
- Keep On Rockin' (A-2)
- King in New York (A-1)
- Lady Yakuza (A-3)
- Lucky Luciano (B)
- Last Detail (A-4)
- Late Autumn (A-1)
- Laughing Policeman (B)
- Long Goodbye (A-4)
- Lion Has Several Heads (A-4)
- Le Retour D'Afrique (A-3)
- Love and Anarchy (A-4)
- Lords of Flatbush (A-3)
- Lovin' Molly (A-4)
- Lucia (A-4)
- La Grande Boufee (C)
- Marco (A-2)
- McQ (A-3)
- Magnum Force (C)
- Midnight Man (B)
- Madhouse (A-3)
- Merchant of Four Seasons (A-4)
- Mame (A-2)
- Man is not a Bird (A-3)
- Man on a Swing (A-3)
- Mean Streets (A-4)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Malizia (B)
- Nelson Affair (A-3)
- Naked Ape (A-3)
- Night Watch (A-3)
- Neptune Factor (A-1)
- Newman's Law (A-3)
- New Land (A-2)
- Oklahoma Crude (A-3)
- Operation Leontine (A-3)
- Optimist (A-1)
- Outside Man (A-3)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Partner (A-3)
- Paper Moon (A-3)
- Pat Garrett and Bill the Kid (B)
- Phedre (A-2)
- Playtime (A-1)
- Prison Guard (A-3)
- Papillon (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Pyx, The (A-4)
- Paper Chase (A-3)
- Robin Hood (A-1)
- Roommates (C)
- Reminiscences of a Journey to Lithuania (A-1)
- Rator in the Flesh (A-4)
- Road Movie (A-3)
- Red Psalm (A-4)
- Le Petite Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Sleeper (A-3)
- Sambizanga (A-2)
- Second Gun (A-3)
- Serpent, The (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sling, The (A-3)
- Sasuke Against The Wind (A-3)
- Scalawag (A-2)
- Save the Children (A-1)
- Scuba! (A-1)
- Shanghai Killers (B)
- Scream, Blacula, Scream (A-3)
- Siddhartha (A-3)
- SSSSSS (A-3)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Stone Killer, The (A-4)
- Slaughter's Big Rip-Off (C)
- Soleil-O (A-3)
- Shaft in Africa (C)
- Slams, The (C)
- Spectre of Edgar Allen Poe (A-2)
- Spook Who Sat by the Door (A-3)
- Summerline Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
- Super Cops (B)
- Take, The (A-3)
- That Man Bolt (A-3)
- Triple Echo (B)
- Thieves Like Us (A-3)
- Traitors, The (A-3)
- Tall Blond Man with One Black Shoe (A-3)
- Three Musketeers (A-2)
- Three Tough Guys (A-3)
- Two Men of Karamoja (A-3)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Terror in the Wax Museum (A-2)
- Tales that Witness Madness (A-3)
- Tear in the Ocean (A-2)
- Thomasine and Bushrod (A-3)
- Unholy Rollers (C)
- Uzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visions of Eight (A-1)
- Vanishing Wilderness (A-1)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Wedding in White (A-4)
- Westworld (A-3)
- Wedding in Blood (A-3)
- White Lightning (A-3)
- Warm December (A-3)
- Wicked, Wicked (A-3)
- Way We Were, The (A-3)
- What? (C)
- Your Three Minutes Are Up (B)
- Year of the Woman (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

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

'HARRY AND TONTO'

'Mr. Nice Guy' didn't want role; now he's glad he gave in

Art Carney was amazed at the people who flocked to the location shooting of Harry And Tonto, the new Paul Mazursky comedy which gives Jackie Gleason's long time second banana, the Ed Norton of "The Honeymooners," his first starring role in a film. "Everywhere we went," Carney declares, "we found new friends. People couldn't do enough for us. They all remembered Ed Norton as a nice guy and this made them prone to accept me."

Art Carney is a "nice guy." Jackie Gleason gives him credit for 75 per cent of his success. The only reason Carney was second banana, Gleason observes, is because Carney had "no proclivity to be a heel," and it takes a heel to be a boss in television. Carney may be no heel, but he is a distinguished actor with an illustrious Broadway career. Harry And Tonto marks the beginning of his film career; it is his first major role.

In Harry And Tonto, the 55-year-old Carney is cast as Harry Combes, a 72-year-old widowed teacher living in New York who is forced by circumstances to go off on an odyssey across America with his cat Tonto. Carney didn't accept the role of Harry Combes at first, largely because he wanted his first starring role of Harry Combes at first, largely because he was concerned about the physical aspects of the role.

Good actors rarely play old people; the makeup and distorted voice are too great a handicap. And playing an old person in a picture with a pet is sudden death; Mae West and W. C. Fields taught actors long ago to avoid being upstaged by kids and pets. Carney said "no" to the role on a first reading of the script.

THEN DIRECTOR Mazursky came to Maine to talk Carney into the role. The two of them walked around looking at old people. The observations showed them that most of the stereotypes were false; Mazursky convinced Carney he could play Harry Combes "with dignity." They agreed Carney should use his own voice and not try to add artificial signals of age. Carney also was assured the services of his favorite makeup man, Bob O'Bradovich, a long time friend. Given all these brandishments, Mr. Nice Guy yielded, and Paul Mazursky had the man he wanted for the role of Harry Combes — Art Carney.

The more Carney read the script, the more he liked the role and the more he appreciated Harry Combes. Harry is, Carney believes, the kind of old person we would all like to be: "We can admire his guts, determination, and his open-mindedness. Harry is not frightened by adventure. He has real spirit and always seems to be enjoying himself. He is an all-out human being." Part of the inspiration for playing the role came, Carney admits, from his memories of his Uncle Rich, an older man who showed Carney both the comedy and sadness of life. The film of Harry's journey is full, Carney feels, of the same age-old wisdom our individual Uncle Rich's gave to each of us.

Carney's co-star in Harry And Tonto is a precious four-year-old cat, trained by Mrs. Betty Schumacher, who handles over a thousand performing animals used in Hollywood. Art Carney, nice guy though he is, is not a big pet fan. Before the film, he was convinced he was allergic to cats: "Whenever one would get near me, I'd start to sneeze and my eyes would water."

TONTO proved to be different, though; he stole the hearts of both cast and crew. After the film, many people tried to buy him, but Mrs. Schumacher wasn't selling. Carney swears he "fell in love with Tonto," and Tonto may have been similarly affected. After a few days of scratches and bites, Tonto began to use Carney's lap for a bed between takes. And during rushes, according to Mrs. Schumacher, Tonto would sit up and "listen whenever Carney came on screen."

A KEY example of Mazursky's delicate touch is the scene when Harry is reunited with his childhood sweetheart

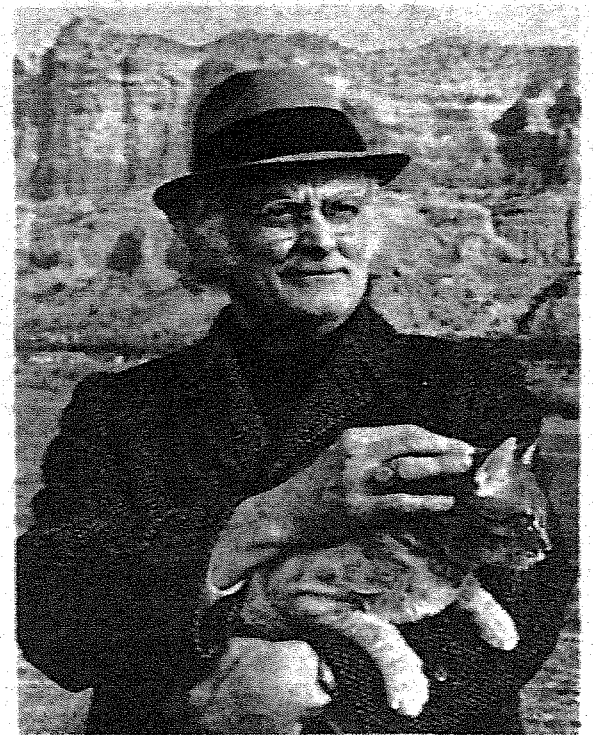
Real-life adventure on the open seas

The RA Expeditions (Universal: re-issue) provides some late-summer excitement in a sea-going adventure.

Anthropologist Thor Heyerdahl, that intrepid, latter-day Viking adventurer who uses Madison Avenue techniques to popularize his scientific theories, has captured front page space in newspapers around the world with his voyages in primitive crafts across the Pacific and Atlantic Oceans. His 1947 Kon-Tiki voyage from Peru to Polynesia in a wooden raft demonstrated the possibility of migration from South America to Oceania (and resulted in an Academy Award documentary).

Heyerdahl's recent voyage was from Africa to the Americas in a papyrus reed boat called the Ra, the name of an Egyptian god. Many similarities between South American culture and that of the ancient Middle East led Heyerdahl to the supposition that there must have been a sea link between the two. Using a reed craft of early Mediterranean design, Heyerdahl set out several years ago to see whether such a ship could stand the long voyage between hemispheres, RA I floundered just short of its goal, but in a second boat Heyerdahl proved that such a voyage was feasible.

The documentary which he has made of these two attempts is primarily a vicarious sharing of the adventure on the high seas. It is difficult to resist such a romantic quest as this, and carping about the inadequacies of the film misses the spirit which animates it. Whether or not one is interested in questions of early cultures (and it is uncertain how much the expeditions contribute to answering them), no viewer will miss the excitement of watching men pitted against nature. If any justification for the journey other than this is necessary, then it is Heyerdahl's discovery of how extensive and destructive is the present pollution of what till now has been regarded as the open sea. (A-1)



ART CARNEY is Harry, a septuagenarian adventurer; and Tonto the cat is his friend and confidante in 'Harry and Tonto.'

Jessie, played by the inimitable Geraldine Fitzgerald. Jessie is confined to an old folks' home, and her memory is muddled; she never really recognizes Harry. Nonetheless, her aristocratic bearing indicates she still has all the energy that propelled her in her youth to the troupe of Isadora Duncan. She still wants to dance. Harry obliges and there is a moving shot of Harry and Jessie dancing.

The scene with Jessie is, in Carney's words, a "grabber" and one of the most difficult in the film. Carney had met Geraldine Fitzgerald years ago in New York; he "loved her work" and "loved her face." Thus he was overjoyed to work with her, though he was well aware that "when you have somebody this good opposite you, and you're any kind of a serious actor, you've got to bring it up." Carney also enjoyed the challenge of working with Ellen Burstyn, whose roles in The Last Picture Show and The Exorcist were nominated for Academy Awards. Ellen plays Harry's daughter, Shirley, whose personality is very similar to Harry's and who seems closer to him than any of his other children. Carney and Burstyn played their roles Carney declares, almost "as though they were having a love affair." One of the key lines in the film is Shirley's lament to Harry that "I may not always like you, but I always love you."

The greatest challenge to Carney was, however, the long monologue Harry has concerning his dead wife. It is delivered in a car, in close up, so physical action is out; everything depends on the one actor, his face, and his voice. The scene is, Carney feels, one of the best he has ever done, and he admits that when he saw the rushes, it "broke me up, it got to me." The monologue should have that effect on audiences, and will establish Art Carney as a major film actor.

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WITH ART FLEMING at its helm, TV's longest-running game show — "Jeopardy!" — will make its Channel 4 debut Wednesday, Sept. 11 at 7 p.m. This exciting game show is TV's only one in which contestants win by guessing the questions rather than the answers!

Join an Alaskan safari

Alaska, one of America's last frontiers, is explored with camera and rifle in an outdoor adventure special which covers the cities, mountains, ice pack and tundra of our forty-ninth state, Friday at 7:30 p.m., as Channel 10 presents "Alaskan Safari."

Caribou, the only species of the deer family in which both male and female are antlered, are filmed in their natural environment.

Some of the most exciting sequences take

place in bear country, where the grizzly is king. He is ill-tempered, ferocious, and a powerful predator, and some unusual close-up footage offers both education and excitement.

Creatures of the air and the water wildlife — seals, sea lions and walrus provide fascinating lessons in natural history, as do the polar bears of the ice pack — especially valuable since some of their populations are dwindling.

Major health problems to be explored in series

Channel 2 will observe Health Awareness Week with a special re-broadcast of The Killers — last season's highly acclaimed five-part series on this country's major causes of death. The five documentaries in the series, which will be broadcast at 9 p.m. each night, are:

- Trauma: It's An Emergency (Monday, Sept. 2)
- Heart Disease: The 20th Century Epidemic (Tuesday, Sept. 3)
- Genetic Defects: The Broken Code (Wednesday, Sept. 4)
- Pulmonary Disease: The Hidden Enemy (Thursday, Sept. 5)
- Cancer: The Cell That Won't Die (Friday, Sept. 6)

Trauma: It's An Emergency will be especially timely because it will be broadcast at the end of the Labor Day Weekend — a time when a great many American are killed and injured in accidents. This program examines the treatment (and mistreatment) given to victims of accidents and violent crimes.

"Accidents and violent crimes are the fourth leading cause of death nationwide and the leading cause of death for Americans under 38," according to series host and producer David Prowitt. He will demonstrate the latest emergency care equipment, examine two successful emergency care medical operations, and interview doctors, researchers, and government officials.

When Heart Disease: The 20th Century Epidemic was first aired last November, it was hailed by the medical community for its scope and accuracy. Prowitt calls it "the most thorough examination of heart disease ever presented on television," and deals with causes, prevention, and treatment.

Jack Anderson, in The Miami Herald, praised it as "an ambitious and thorough network documentary." John O'Connor of The New York Times called it "valuably educational." Horace Newcomb, writing in The

Baltimore Sun, said "excellently produced and handsomely presented."

Genetic Defects: The Broken Code studies a wide range of genetic disorders — defects passed on to children from their parents that cause a third of all infant deaths. Doctors screen potential parents for genetic problems, and the program features an interview with Marjorie Guthrie, whose husband Woody Guthrie died of Huntington's Disease.

Of special interest to the Black community is the examination of sickle cell anemia. According to Prowitt, who was presented with an award from the National Foundation/March of Dimes for the program, there are 2,000 known genetic defects, and it is estimated that 7% of all Americans suffer from a defect of some kind.

Pulmonary Disease: The Hidden Enemy is intended to give the viewer a new respect for his lungs. "Pulmonary disease is one of our most preventable illnesses," Prowitt explains. The program examines the relationship between cigaret-smoking and lung diseases such as cancer and emphysema. Also, the documentary studies occupationally oriented pulmonary illness and describes the killer-pollutants found in the air of America's cities. Latest methods of treatment and diagnosis are explained.

Lung disorders kill 150,000 Americans a year and account for more than 50% of all acute illnesses throughout the country.

Cancer: The Cell That Won't Die concludes the series, focusing on the varieties of cancer that can be detected early and effectively treated. The program includes:

A demonstration of how a woman can check herself for breast cancer.

A report from St. Jude's Hospital in Memphis where young leukemia victims are being successfully treated by radiation.

A report on women who have had mastectomies to remove breast cancer.

A study of an unusual program that successfully treats cancer in animals.

Pilots galore offered as re-run season ends

FRIDAY, AUG. 30

9 p.m. (NBC) — The Little House on the Prairie — This is a premiere offering of a drama about homesteading in the Kansas plains during the 1870's, and it's based on the nicely-turned book by Laura Ingalls Wagner, who wrote about her own family's experiences as homesteaders. Michael Landon (of Bonanza fame) directed the teleplay, and also stars as the head of the homesteadhold; Karen Grassie plays his wife. There are all sorts of things for the family as they settle in — work, work, work; play for the three children; fires that sweep across the prairie; wild animals to hunt and be hunted by; visits by Indians, friendly and not so. Sounds like a prairie edition of The Waltons, and maybe worth watching. This is a forerunner of a new fall series on NBC.

SATURDAY, AUG. 31

8 p.m. (NBC) — Double Feature Night at the Movies — Lucas Tanner and The Rockford Files are two 90-minute pilots (spring reruns, no less) which have been bought as series for the upcoming fall season. Lucas Tanner is a spin-off of the "Doc Elliot" theme with the nice young man playing a teacher rather than an itinerant medic. David Hartman stars as Tanner, teacher to the crazy, mixed-up kids in a small-town high school. The Rockford Files concerns the super-snooping of a private eye (yawn) played by amiable James Garner, who specializes in cases on which the police have given up. In this pilot episode, Garner checks out the death of a young woman client's father — was it suicide or murder?

8:30 p.m. (ABC) — Hitchhike! — Thriller is a made-for-TV item centering in the dangerous situation — namely, that of a nice woman (Cloris Leachman) who picks up a nice appearing hitchhiker (Michael Brandon), who turns out to be the friendly neighborhood murderer! Yoiks! It's enough to make you forget about the state of the economy!

SUNDAY, SEPT. 1

8:30 p.m. (ABC) — The President's Plane



is Missing — Repeat. This highly improbable suspense drama, made especially for TV, projects into the near future and comes up with a pretty sharp bite. The story takes a controversial President (Tod Andrews) and has him flying Westward at a time of great upheaval in the nation — the military is threatening a coup. The plane crashes in the Arizona desert, with no survivors — BUT the President's body is nowhere to be found. A newsman (Peter Graves) sets out to investigate closely, but runs into sinister opposition in the form of presidential aide Rip Torn, who is pushing for a quick swearing-in of the V.P., played by Buddy Ebsen. Stay tuned for a surprise twist . . .

TUESDAY, SEPT. 3

8:30 p.m. (ABC) — Mrs. Sundance — Repeat. Allegedly a sequel, this seems more like a rip-off of Butch Cassidy and the Sundance Kid. Storyline here casts Elizabeth Montgomery as Sundance's "widow," returned from Bolivia after the big shoot-out that ended the original film (and she thought the Kid's life as well). She tries to live a quiet life, but finds that bounty hunters are after her — and perhaps the Kid himself, who is rumored to have survived the gunfight . . .

WEDNESDAY, SEPT. 4

8:30 p.m. (ABC) — Trapped — Repeat of a pretty taut thriller. It's bad enough shopping these days, what with the rising prices and all, but when you get trapped in a department store after hours and are stalked by the attack guard dogs — well, that really smarts! James Brolin stars as the hapless shopper, who gets mugged in the store's rest room and wakes up after it has closed. His ex-wife (Susan Clark) knew he was in the store, buy-

ing a gift for their young daughter, and she and the police attempt a rescue.

THURSDAY, SEPT. 5

9 p.m. (CBS) — Villain (1971) — Distasteful glimpse at the lower depths of the British underworld. Richard Burton stars as a small-time hood, con artist, sadist, homosexual, and Momma's boy. He begins by carving up a stool pigeon for some undisclosed betrayal,

goes on to blackmail a lusty Member of Parliament, and bungles a payroll heist. On his trials constantly is rumbled Nigel Davenport, the man from Scotland Yard who exacts his just desserts, but just barely. The acting is very good, the action and plot only routine, but the overall tint of moral decay and degradation is suffocating. Will doubtless be somewhat laundered for TV. (B)

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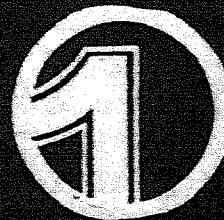
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Openness to Love and Life

By REV. PAUL F. PALMER, S.J.
Artificial contraception or birth control is still an agonizing problem for many Catholic couples who feel unable to exercise responsible parenthood by opening their love to new life.

It is not my purpose to resolve the problem for those who are troubled in conscience. Only a priest-confessor can effectively do this in the context of a sacrament in which the Holy Spirit is present and operative with His grace. I can only comment on the qualities needed by a "good" confessor in handling the problem.

Back in the third century, Origen, the most learned and compassionate man of his time, told his people: "Search out diligently the one to whom you ought to confess your sin. First approve the physician to whom you should manifest the cause of your trouble, one who knows how to be weak with the weak, to weep with one who weeps, who has learned the art of sympathy and compassion. If in short he shall say anything and has proved himself a learned and merciful physician; if he shall give any advice, you will act upon it and follow it."

ORIGEN was a learned man, schooled in the Christian way of life, which was "foolishness" to the pagan philosophers of his day but the only wisdom that could set men free, the truth which alone could truly liberate men's conscience. Origen has been called a "man of the Church," loyal at all times to the teaching of Christ as interpreted by the Church.

A "learned physician" will not tell his penitent that the teaching Church is wrong in condemning artificial contraception as an evil, as a disorder. On this point the bishops of the Catholic world agree with Paul VI that contraception can never be recognized as a good, no matter how good the purpose in practicing it. Like killing, even in self defense, the act of closing love to life can never be regarded as a good. The end can never justify nor canonize the means.

There is not the same agreement on the gravity of the evil or disorder in particular cases. Here, the "learned" physician must apply the "traditional wisdom" of the Church's best moral theologians.

The priest, according to Origen, must be a "merciful physician." The quality of that mercy will never be so strained as to discourage the penitent from returning to the sacraments. On this point there is complete agreement between Paul VI and the bishops of the Catholic world.

In his encyclical, *Humanae Vitae* (Of Human Life), Paul VI says of those still struggling with the problem: "And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance." The American Bishops in their pastoral on Human Life in our Day (1968), without denying the "objective evil of artificial contraception," urge "those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and the grace, healing and peace in the Eucharist. May we all be mindful of the invitation of Jesus: 'The man who comes to me I will never turn away' (Jn. 6:37)."

THE Italian bishops in their own pastoral response regard the encyclical as the "courageous expression of what is the ideal," but they exhort the faithful not to be disheartened because of possible failure. "The Church, whose task it is to declare goodness in the totality of its perfection, is not unaware that there are laws of growth in goodness, and that at times one passes through stages still imperfect, although with the aim of loyally overcoming them in a constant effort towards the ideal."

A "merciful physician" without compromising the Christian ideal will not "quench the burning flax," or discourage the weak by imposing "insuperable burdens." With the grace of the sacrament he will fan the dying spark of "good will" into a flame that will lighten the burden, and bring light to those who are confused and troubled in conscience.

Openness of the marital embrace to love and life must of necessity be the ideal of Christian marriage as a graced covenant of love and fidelity. The ideal is based not so much on the law of nature as on the "law of the Gospel," which illumines nature's law. Not only is this ideal consonant with nature, but the "constant effort towards the ideal" has been made possible by the grace of Christ which, as the Council of Trent teaches, "perfects natural love . . . and sanctifies the husband and the wife."

Family problems today—responsible parenthood

The challenge or responsible parenthood

By WILLIAM E. MAY

In the Pastoral Constitution on the Church in the Modern World the Fathers of Vatican II affirmed that "the question of how many children should be born belongs to the honest judgment of parents." They continued by saying that in making an honest and responsible judgment on this important question husbands and wives are to respect the divine law and are to evaluate the methods for regulating births on the grounds both of their reliability and their harmony with the moral order (par. 87).

The subject of responsible parenthood is one of the greatest importance today. Many who advocate vigorous programs of contraception, including abortion as a "after-conception" form of birth control, argue that "no unwanted baby ought ever to be born." And there is something of truth in this slogan. Yet it would be more truthfully expressed if it were said that no baby, just as no human being, ought ever to be unwanted.

THE CHALLENGE to men today, and particularly to Christians today, is to create a world in which human beings, including babies, will be wanted. This, I believe, is the challenge of responsible parenthood.

Yet where do we begin? It would help first, I believe, if parents or prospective parents would look first to themselves and to

their own relationship. They have become one flesh because they want to live together, to share their lives and hopes and fears with one another. They do not know the future and the risks that it holds, but they stand ready to face it because of their love for another and their knowledge that they are not alone in their struggle, that the living God is with them, ready to strengthen them and comfort them. The love that they bear for one another and that they can express through sexual intercourse is a love that binds them together and makes them one. It is a love, moreover, that reaches to the future and will provide the climate where new life can take root and grow, where it can find a home. This new life, in addition, can strengthen the love that they have for one another. They realize, in short, that their acts of sexual intercourse have both a unitive and a procreative dimension, and that these two dimensions are meaningfully interrelated. They are linked not simply by human choice but in truth and reality, and this interrelationship between the unitive and procreative dimensions of human sexual intercourse is something that merits recognition and respect.

Nonetheless, there can be serious reasons why parents ought not to have further children or possibly any children of their own. For them to generate new life could in-

deed be utterly irresponsible, either because of the intolerable burdens that it would put on the mother or the family or the broader society. It is then necessary to evaluate the various means for regulating or preventing conception. In the society in which we live, this judgment is frequently made on the basis of the efficiency and ease of the available alternatives.

WE LIVE in a society that can truthfully, I think, be described as contraceptive mentality. The pill, the IUD and other devices have given us a panacea, a way to solve this terribly pressing question quite efficiently and easily; abstaining from sexual intercourse is seen as being both inefficient and, well stupid.

Yet I wonder about this, and about the questions that we can quite legitimately raise about the uncritical, unreflective, and irresponsible acceptance of artificial contraceptives as the solution to the problem. These techniques either modify the structure of our own bodies or effect physiological changes within our bodies — and our bodies are, in truth, our selves. Frequently these techniques pose serious dangers to our own physical well being, and women who take the pill have sometimes died as a result. I realize that considerations of this kind may strike many as scare tactics and as far fetched, but

I think that they merit deep thought.

NO ONE has ever died from abstaining from sexual intercourse, nor has a marriage ever died precisely because of this; women have died from taking the pill and marriages have died because husbands and wives have ceased to care, and to care fully, for one another, so that intercourse in marriage becomes an act of rape or seduction.

All this, I know, does not even begin to come to grips with the question of responsible parenthood. And there are terrible and agonizing problems posed by the abstinence demanded by the "rhythm" method or the "ovulation" method, too, problems that are at times unbearable and seemingly intolerable. All that these remarks are meant to say is simply that artificial contraception has all too frequently been accepted in an uncritical, unthinking, and irresponsible way.

Dissent has characterized the reception of Paul VI's "Humanae Vitae," a dissent that has rocked the Catholic community and that has undoubtedly reflected deeply felt and widely shared convictions. But Pope Paul did have something very important to tell us, particularly in linking the unitive and procreative dimensions of human sexual intercourse, and we ought to think more deeply about it.

"The challenge to men today, and particularly to Christians today, is to create a world in which human beings, including babies, will be wanted." From article by William May.



"All too many people are searching for their 'Johnny in the darkness,' afraid that he might have gone too far." From article by Mrs. Angela Schreiber.

Johnny ran away . . .



By ANGELA M. SCHREIBER

Outside the wind blew softly through the trees; the sun brought brilliance to the golden church dome; the sound of music touched the senses.

Inside the church John and Emily exchanged "forever" vows and bands of gold. Arm in arm they walked down the wedding aisle, into life, down the path of time, destined to make their personal history together.

Like young couples everywhere and in every age, their hopes were high and their expectations of marital bliss great. They looked forward to sharing fun, building a house, and in time, having children.

But the road has long and sometimes difficult to travel. It had moments of shining light and it had moments of deepest dark. It's brightest moment was the day their son was born. A symbol of their love. And time went on.

GRAY MOMENTS came when little things went wrong — John was late for dinner — Emily was too tired to clean the house. But the gray moments grew and became darker — John stayed at the office late all the time — Emily was busy about finding herself — little John got on her nerves so she stopped listening to his childish prattle. Finally it was pitch black — the day Johnny ran away.

Though John and Emily were young, their gait was slow, but they began to reach and struggle to find a light along the way. Once more they went together, this time with tarnished bands of gold — would they find

their Johnny in the darkness? — or had he gone too far?

All too many people are searching for their "Johnny in the darkness," afraid that he might have gone too far.

Since it's a relatively common problem and proportionately larger today than it was 20 years ago, we are forced to ask "Why"? At least some of the answer lies in a lack of knowledge about what marriage entails. A couple being open to new life and loving one another on their wedding day is not enough. They must also have a background that has prepared them for the real world or they probably won't be able to cope. And being a parent brings built-in responsibility.

A lot of our conditioning for life and what we expect comes through today's dressed-up media and a life preparation for the best in material things. This is not good grounding for parenthood.

BEING a good parent requires emotional stability, common sense, and the ability to communicate. Without these things, the basic requirements are too hard to fulfill. What are these basics? First of all, selfishness enough to love a child, not resent the time he takes. Discipline is part of healthy growth, but it must be both consistent and kind. And then, there is responsibility. We should give our children more and more responsibility, leading them slowly and patiently until, finally, they are able to go forward without us.

Whenever teaching responsibility comes up, I remember Bruce, a mid-western univer-

sity student. I knew him through all four years of his undergraduate studies. Most of the boys came from upper-middle class families and some from wealthy families. But I had always thought of Bruce as one of the very average ones. His wardrobe was adequate but ordinary, and he spent no more than a reasonable amount of money on recreation.

Imagine my surprise when, upon graduation, I met his parents, who had arrived by private helicopter. Later that evening, they had an elaborate dinner party for their son.

Bruce's toast to his parents went something like this: "To Mom and Dad, who gave me a gift that can't be matched — responsibility. There's a gift, not just for today, but for always."

THIS provocative toast interested everyone — especially those of us in the role of parenthood, so we asked Bruce to tell us about it. He said, "When I was a little boy, Mom and Dad insisted that all of us, and there are eight, carry out certain chores. I had to empty garbage and keep my room clean. Then when I was 15, Dad introduced me to work. So every summer I labored on a construction crew. The money I earned was mine to spend however I wished. But I could no longer expect my parents to buy my clothes or give me spending money.

"It didn't seem so rough till I came here as a freshman. But it was hard to take when I saw my friends receive \$100 weekly checks from home. And I really thought about those

summers ahead of me clean through college — hauling bricks, hammering, coming home tired and dirty. I resented it and came to the conclusion that Dad didn't love me. Neither did Mom, or she wouldn't have stood for it.

"But as the year went on, lots of my friends played more and more and slunked out. Then I began to realize what he was teaching me. He had made me partially responsible for my education; he paid the tuition and board, but I certainly couldn't go to school if I had no clothes and the fun I had was up to me too. No, parents couldn't give a son a better gift!"

As the evening progressed we noticed that Bruce and his parents were often engaged in lively conversation. So, at an opportune moment we told Mr. and Mrs. Thomas that it was so refreshing to see what seemed to be an ideal parent-son relationship. Mr. Thomas said, "You know, we're very fortunate. Our family communication is good, but I'm not sure why, are you, Fran?" His wife paused a moment, then smiled and said, "Bill, I think it's because you and I never stopped talking to each other. And we've always talked to them, too."

That evening has given me food for thought over the years. Children who have been taught responsibility, have a stable home life, and are loved are apt to turn into responsible parents themselves.

These things aren't the Johnnies who might have gone too far.



God not a part-time parent

By GERARD A. POTTEBAUM

Day care, apartment living, and single parents are central to any discussion about responsible parenthood today.

An increasing number of children are growing up in single-parent families. The parent is either divorced, separated, widowed, or was never married.

Many of these people live in apartment communities. There they avoid having to keep a yard trim in summer, or having to clear a driveway of snow in winter, or having to attend to the year-round details of home ownership.

Usually they have to hold down a job. This means either finding someone to babysit, or putting the children in a day-care center. In either case, a major portion of their salary goes to someone else in the business of raising children.

THE EFFECTS remain to be seen upon children who live with part-time parents — be they from single-parent or two-parent families. Whatever the effects, the number of children in centers is apt to continue to grow. Some experts predict that at least 5.3 million mothers with children under the age of five will be holding jobs by 1980. Some six million children under age six now have working mothers.

Part-time parenthood is supported indirectly when the government provides more tax breaks by allowing certain child-care costs to be deducted. If both parents work full-time, or if a single parent works full-time, and accumulated income is \$18,000 per year or less, they can deduct up to \$200 per month for one child, \$300 per month for two children, and \$400 per month for three or more children. If such families make over \$18,000 they can deduct a lesser percent, but still a substantial amount.

Another force behind part-time parenthood comes from apartment owners who sell child-care services to part-time parents.

Such promotion helps to collect into one place a large percent of single parents or working couples who have children. It also provides an opportunity for the Church community to bring some of its people's talent and educational experience to bear outside the parochial interests of parish school and CCD.

Few single parents frequent parish functions, nor are they apt to find an organization of unwed mothers and fathers very inviting. If a parish were to try that unlikely route, so the Church community will need to go out to meet with these parents on their terms, and under their living circumstances.

THE OBJECTIVE of such an outreach is not to pass judgment, nor to promote church morals which have obviously been violated by people who have children out of wedlock. The task is to avoid standing above while suffering with these people as they work the best they can with what they've got. Sometimes their needs are as simple but as basic as how to select an prepare nourishing foods. Then again, their need is for relief.

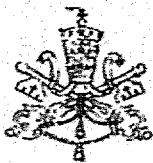
Consider the situation, for instance, where you've worked all day. You're tired. You seek quiet rest. You face a child (or more) demanding your attention. Under these conditions it's tough to be a sensitive, responsive, and responsible parent . . . even when you have a spouse, much less alone.

The Church community can undermine some of its best intentions by working with only the parish structure as the model for building Christian community. Other gatherings of people such as those found in apartment communities need to be developed with as much dedication of human concern and material resources.

From within the struggles of such communities, we can expect to find new depths and expressions of God's grace at work among His people. We can also expect to discover from within the experience of these communities what is central to the parish community: liturgical action which makes tangible the movement of God's Spirit among His people. Such action cannot be imported, nor imposed. It must grow from out of the relationships developed among the people in these communities.

Drawing people out of these natural gatherings in order to sustain only the parish model of community tends to make of these people simply church-goers rather than community builders, part-time members in God's family. But as every faithful person knows God is not a part-time parent. He has only full-time children. And the local parish is not His day-care center.

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 tells Christians to ponder meaning of the name 'Christian'

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has called upon Christians to ponder the meaning of the name Christian and of Christianity itself in today's world.

"Who does not want to be a Christian when this word is synonymous with human — with human in the best, natural and real meaning of the word?" the Pope asked a general audience Aug. 21.

"Christian is the name given a man, an action, a philosophical system which refers to original principles of the Gospel and of the custom which the Gospel inspired and generated.

"Christian denotes certain values which give life a fullness, a dignity, an inviolability worthy of being held sacred."

Pope Paul warned that the name of Christian "must not be coarsely exploited."

He said: "It cannot symbolize an opinion, an ideology, a supposition. It must be equated with life, and what a life!"

"No one who bears the name of Christian can remain indifferent or inconsistent, for it stamps a seal, a style, a form on human existence."

'Encouragement needed'

CASTELGANDOLFO, Italy (NC) — "It seems to me we all need a bit of encouragement to counteract the news in the newspapers," Pope Paul told a crowd gathered beneath his balcony at his summer home here.

He prescribed personal integrity and trust in Providence.

"If the daily press were a mirror of our society we should indeed be discouraged and demoralized by this sorry and distorted picture of the world in which we live," the Pope observed Aug. 25.

"There is an epidemic of crime, not only individual but calamitously organized," he continued.

Newspapers picture "the unbridled abuse of all that is best in civil society, freedom carried beyond the limits of moral license, the dangers of war, divisions which defy any kind of unity," the Pope said.

HE ALSO spoke of a "venality which has sprung up everywhere, social evils such as prostitution and drugs and wantonness and gambling."

Pope Paul asked rhetorically: "What shall we do?"

His answer:

"We must strengthen our spirits as mature men so as not to fall into pessimism or the madness of desperation.

"We must first, be personally faithful in professing and promoting truth . . .

"Secondly, we must be on the lookout for good, which fortunately is much more widespread than evil. We must love our society all the more, no matter how difficult it may seem to share a peaceful coexistence.

"Thirdly, we must not fall into a 'who cares?' attitude and into scepticism. Rather, we must believe in Providence and invoke it humbly and with confidence."

New Australian envoy

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI recalled his visit to Australia in 1970 and praised Australian efforts to promote world peace when he received the credentials of the new Australian ambassador to the Vatican, John M. McMillan Aug. 27.

The Pope said he was convinced that Australia's efforts "to stimulate trust between nations and to build up respect for the dignity of all men and all peoples are a valuable aid to the establishment of peace."

Diplomatic ties between the Vatican and Australia help them to work toward peace, the Pope declared.

He added: "We try incessantly to remind all men of the need to help one another in a spirit of brotherly love, and in this way to promote true peace on earth. Such help is not purely a material thing but is a part of God's plan for mankind."

Referring to his visit to Australia in 1970, the Pope told Ambassador McMillan he had said there: "Man's heart is made for God, and there is no humanism but in His service."

The new ambassador said:

"My presence today is a token of the high significance attached by my government in its firm commitment to the concept of universality in international relations, especially in this place where universality is implicit."



Holy
Year
poster

This Holy Year poster stands in sharp contrast with the many political party broadsides tacked on Roman walls. Showing a couple embracing, the poster says "The Holy Year in the local churches" at the top and "Holy Year, Year of reconciliation," at the bottom. In between is a quote from Pope Paul, "Recreate peace in yourself to re-establish it in others."

17 named to theological commission

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul has named 17 new members to the Vatican's International Theological Commission, including two Canadians and a Scot.

The 17 new members of the 30-member commission, established in 1969 at the request of the first Synod of Bishops to advise both the Pope and the world's bishops on theological problems, replace some highly distinguished theologians such as Canadian Jesuit Father Bernard Lonergan, German Jesuit Father Karl Rahner, and French Jesuit Father Henri de Lubac.

Two theologians from the United States who were members from the outset remain for this next five-year term. They are Father Barnabas Ahern, a Passionist Biblical scholar, and Father Walter Burghart, a Jesuit dogmatic theologian.

An official of the Doctrinal Congregation, the Vatican administrative office to which the Theological Commission is attached, said the turnover in membership is called for by the bylaws of the commission to assure wide geographical representation, and modern theological trends.

The official said that among the 17 new members "there are several who are in their 40's and thus bring to the commission a younger generation of theological thought than existed in the past."

NEW MEMBERS include Jesuit Father Gustave Martelet, Professor of dogmatic theology at the Jesuit seminary at Lyons, France; Father Carlo Cafferra, a moral theologian from the Fidenza theological faculty of Italy; Father Raniero Cantalamessa, a patristic theologian of the Catholic University at Milan, Italy; Jesuit Father Juan Alfaro, a Spanish professor of dogmatic theology at the Gregorian University in Rome; Dominican Father Jan Walgrave, a Belgian professor of fundamental theology from Louvain University, Belgium;

Father Karl Lehmann, a former assistant of Father Karl Rahner and a German dogmatic theologian; Philippine Jesuit Father Catalino Arevalo, a theologian from the University of Manila; Father Georges Saber, a Maronite monk who will represent Eastern-rite Church theology; Father Vincent Mulago of the Louvain University in Zaire, Africa; Father Anto Strle, a dogmatic theologian from Ljubljana, Yugoslavia; Jesuit Father Otto Semmelroth, a German professor of fundamental theology;

Father William Ernst, a moral theologian from East Germany; Jesuit Father Edouard Hamel, a Canadian moral theologian who teaches at the Gregorian University; Dominican Father Jean-Marie Tillard, professor of dogmatic and ecumenical theology at the Dominican theology faculty in Montreal, Canada; Father Boguslav Inleder, a moral theologian of the theology faculty of the Warsaw major seminary; Jesuit Father John Mahoney, Scottish moral theologian living in England; and Franciscan Father Bonaventura Kloppenburg, a professor of dogmatic and ecumenical theology from Brazil.

Father Martelet is often credited with drafting major portions of Humanae Vitae, Pope Paul's 1968 encyclical reaffirming the Church's traditional opposition to artificial contraception. Father Hamel has been a firm defender of that encyclical.

ON THE other hand, Father Mahoney's position on that encyclical is believed to be less unequivocal.

A Vatican official noted that aside from the new accent on youth, the new membership choices also reflect an increased presence of moral theologians and a slight decrease in dogmatic theologians.

He said that the next subject to be taken up by the commission most probably will be "criteria of morality,"

because this topic had not been finished by the commission before its reorganization.

The topic, "criteria of morality," the official said, is very vast because "It deals with the fundamentals of Christian morality."

This topic will examine such problems as "why is one act morally good and another evil? What exactly is natural law? Is it a valid concept?"

The official said that the work of the commission has been greatly appreciated by the world's bishops, by the various administrative offices of the Vatican and by Pope Paul. Much of the work of the commission, in the form of studies of particular theological problems, is unknown to the general public because it is designed for a relatively small and specialized audience which includes the Pope, the bishops and theological specialists.

Among studies that the commission has produced in its first five years of existence and which have become known are papers on the priesthood, which formed a basis for discussion during the 1977 Synod of Bishops, the unity of faith and the plurality of theological thought, and on apostolic succession.

'Liberty wins in U.S.'

VATICAN CITY — (NC) — The only victor in the entire Watergate affair was liberty, according to the Vatican weekly magazine L'Osservatore della Domenica.

"In the almost unanimous opinion of observers, the Watergate case confirmed the organic strength of American democracy," the magazine reported in an article by Federico Alessandrini.

Alessandrini, who is the Vatican's press spokesman but writes regularly in L'Osservatore della Domenica in a personal capacity, asserted that the Watergate case reveals a "tenacious defense" of civic and human values such as liberty by American leaders.

He said: "As soon as congress feels — or thinks that it feels — limited or imposed upon in its prerogatives, it reacts with all its strength."

"The attitude of the President (Mr. Nixon) strengthened these feelings, rightly or wrongly. Hence out of Watergate arose a constitutional question that left no choice to the U.S. political parties, including the Republican party through which Nixon was elected to the presidency. His resignation was the end of an affair which closed with only one victor: liberty."

'God's favor for poor'

READING, Ohio — (NC) — Christ's familiar Beatitudes given in the Sermon on the Mount are more than a moral code for Christians, they are a "prophetic proclamation" of God's special favor for those unable to help themselves, Sister Margaret Brennan told the first congress of the Ohio Province of the Sisters of Notre Dame de Namur.

Sister Margaret, an Immaculate Heart of Mary nun, is past president of the Leadership Conference of Women Religious.

Sister Margaret said that the Beatitudes "are in fact the announcement of the Good News itself. They are a prophetic proclamation and life-giving liberation. The Beatitudes, in other words, declare the continuing favor, predilection, saving gift of God to the real poor, irrespective of any conditions of 'worthiness' to receive this gift; and they make unquestionably clear the lot, the future, and the blessing of a disciple of Christ."

You and Your Faith

Prayer Of The Faithful

22nd Sunday of the Year Sept. 1, 1974

CELEBRANT: Our faith teaches us that God, our Father, is ever conscious of our problems and our weaknesses, because we are His little children. With this in mind, we beg His help.

COMMENTATOR: The response will be: Lord, graciously hear us.

COMMENTATOR: For Pope Paul, Archbishop Carroll and President Ford, that they always be God's instrument of guidance for us, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: For the people of developing nations, that they may take their Creator into all their plans, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: For the exiled and abandoned, the poor and the indifferent rich, the aged and the sick, let us pray:

PEOPLE: Lord, graciously hear us.

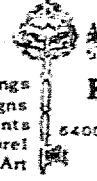
COMMENTATOR: For the pilgrims in the Holy Year, that they may receive the transforming graces of the Holy Spirit, let us pray:

PEOPLE: Lord, graciously hear us.

COMMENTATOR: For the safety of our people and the protection of our property throughout the hurricane season, let us pray:

PEOPLE: Lord, graciously hear us.

CELEBRANT: Our Father in heaven, may we steadily learn what your Son, through His Church, is trying so patiently to teach us. Let us learn to depend totally on you. To increase our efforts to pray better, and to be humble in our daily life. We ask this through Jesus, your Son, our Lord Amen.



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From Sunday's Gospel

"When you are invited by someone to a wedding party, do not sit in the place of honor in case some greater dignitary has been invited. Then the host might come and say to you, 'Make room for this man,' and you would have to proceed shamefacedly to the

lowest place. What you should do when you have been invited is go and sit in the lowest place, so that when your host approaches you he will say, 'My friend, come up higher.'

Luke 14: 7-10

'It's wise to live life one day at a time'

By FATHER JOHN T. CATOIR

The Lord has asked us to trust Him with so great a trust that our lives would no longer be recognizable as our own. He asks us to live one day at a time. We would no longer be anxious about tomorrow and all the tomorrows of our life: the future state of our health, our financial position, our loved ones.

This is not to say that we would be spaced out, unconcerned about our responsibilities, but we would be free from the hours of needless worry which darken our lives. Certainly if we could free ourselves, if we could attain such a plateau, we would be utterly different from our present state. We would be free because we would surely believe the future is in God's hands. All we would need to do would be to

make a sensible effort, a reasonable effort, and He would do the rest. We would learn to live for today.

IS THIS so absurd and unattainable? I wonder. Consider the A.A. Program and the widespread success it has achieved in transforming the lives of alcoholics. It works. It works because it follows the natural law. The alcoholic is in a hopeless state, totally dependent on his addiction, irresponsible, inconsiderate, insensitive toward others. His future can only be one of desolation and pain. His guilt over past sins and cruelties crushes his self-respect and offers little hope for a redeemed life. Can there be a future for such a person?

A.A. offers a simple spiritual program which comes right out of the Gospel of Jesus Christ, though the A.A. members need not be Christian to benefit from it. Once the

Mass timetable

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

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9:30, 11 a.m. 12:30 (Spanish), 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m. **BELLE GLADE:** St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat. Ascension 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7777 N. Fed. Hwy.

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

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

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

CORAL SPRINGS: St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

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

St. Benedict: (Palm Lakes Elem. School) 8, 9, 10, 11, 12 (Spanish) Sat. 6 p.m. (English).

St. Cecilia: 8, 9, 10:15 (English) 11:30 a.m., 1:45, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle: 7, 8, 9, 10:30, 11:30 a.m., 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH: St. Lucy, 8:30, 10, 11 a.m., 5 p.m., Saturday, 5 p.m.

HOBE SOUND: St. Christopher, 7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

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

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

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

St. Joachim: 11990 SW 200 St., 10, 11 a.m. & 12 noon (Spanish).

St. John Bosco Mission, 1301 W. Flagler St.: 8:30, 11:30 a.m. (English) 7, 10, 1, & 7:30 p.m. (Spanish) Saturday 6 p.m. (Spanish), 7 p.m. (Spanish).

St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

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

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

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

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

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

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

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

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

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

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

alcoholic realizes he has hit bottom, A.A. offers two strong pillars on which to build his or her personal renewal: (1) Learn to depend not on yourself, but on the Supreme Being, however you may conceive Him. (2) Learn to live life one day at a time. An A. A. member only has to get through one 24-hour period; he has to make it till bedtime without taking a drink.

It is easier to live today when we block out the things required of us in the future. Christ's words, "Sufficient unto the day..." have special significance for us because in learning to block out the problems of tomorrow, we are at the same time cognizant of the fact that they must be faced sooner or later. In the meantime, we entrust them to God. We take confidence from the fact that they are His problems now and we need only concern ourselves with the problem of getting through one day at a time, without sin, without neglecting our spiritual needs.

If a degraded human being like an alcoholic can muster enough strength from God to transform ugliness into sweetness — and we know he can because hundreds of thousands have done so — then, you, with your many blessings and gifts, can add immeasurable sweetness to your spirit by living life one day at a time. The future is in God's hands. You need only draw upon the strength of God to carry you through this day.

'Life affirmation' document published

ST. LOUIS — (NC) — The "Christian Affirmation of Life," a document for individuals concerned about their medical treatment when they are near death, has been published by the Catholic Hospital Association (CHA).

Sister of Mercy Mary Maurita, president of the CHA, said that the affirmation is designed to meet the needs of Christians who wish to express in writing the desire to avoid unnecessary treatment, suffering and prolongation of life at the time of imminent death.

THE PERSON signing the Christian Affirmation of Life document requests that he be informed as death approaches so that he may prepare for it through the sacraments and that he be consulted on the medical procedures to be used to prolong life.

Dominican Father Kevin D. O'Rourke, who heads CHA's medical-moral affairs unit, explained that the affirmation is not a substitute for the "Living Will" document published in one version by the Euthanasia Educational Council.

"Living Will," the priest-theologian said, because the CHA document prompts reflection and meditation, rather than being designed as a binding legal statement.

IN SPITE of the fact that the "Living Will" is not theoretically contrary to traditional Catholic teaching, Father O'Rourke explained, it has several practical drawbacks, including the impression that decisions concerning the means used to prolong life in danger of death can be made in a routine, abstract or impersonal manner.

"Decisions as to what constitutes ordinary and extraordinary means of prolonging life must depend upon the person and the circumstances of each case, and the 'Living Will' does not allow for this," he said.

"Although the CHA 'Affirmation' enables a person to express the type of treatment desired in terminal illness, it also helps a person integrate life and death in a faith-vision centered in the person of our savior, Jesus Christ," said Father O'Rourke, who assisted in the drafting of the material.

Adolescence—it's a whole new experience

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

By DR. BEN J. SHEPPARD

Adolescence can best be defined as that span of a young person's life between the obvious onset of puberty and the completion of bone growth. This is a biological definition as accepted by H.E.W. We think of this period from 12 to 15 years as the onset or the early adolescence; 15 to 18 years as middle adolescence and the period of 18 to 22 years as late adolescence.

TWO OTHER definitions should be mentioned. Sociologically, adolescence is the transition period from dependent childhood to self-sufficient adulthood. Adolescence should not be seen as a time that humans pass through but rather as a segment of continuing human development. We cannot see it solely as preparation for adulthood except in the sense that everything in life is

preparation for what follows. We feel that adolescents are persons with specific qualities and characteristics who have a responsible role to play and skills to develop at that particular time of life.

In our country there is variety. The people fit no common mold. They reflect a broad mind of racial, national, religious, cultural and socio-economic backgrounds. Their life styles and values are wide. The general development of an increasing capacity of each person to respect others and to be respected is seen as a necessary trend.

That youth are affected in many ways by the media goes without saying. The media have enlarged greatly the good life and because of their persuasive force, have added an increasing burden on the human capacity to distinguish propaganda from fact.

Their influence is world-wide, ranging from economics to politics to people, to music, to how to dress. The immediacy of modern communications can turn eccentric behavior to fads, incidents into movements. The notion of a "generation gap", for instance, has been accentuated by the pronounced attention it has received.

ONCE MORE, we emphasize that we do not see adolescence purely as a preparation for adulthood. Rather, it is seen as one part of the total developmental process—a period of tremendous significance—distinguished by specific characteristics.

Adolescents are growing, developing persons in a particular age group: not pre-adults, or pre-parents, or pre-workers, but human beings, participating in the activities of the world around them.

Biologically, sexual growth is a totally new experience. It influences adolescents' whole relationship to each other, whether male or

female. Along with this, comes ranging degrees of withdrawal of and from the protection generally given to dependent children by parents or institutions. Whatever the degree of previous protection, the adolescent is moving out from the family in many areas of interdependence, not independence: first, with his peers, his own generation; secondly, with his elders (and trying not to be a dependent adult, for some reason, often increases parents' attempts to control and direct adolescents at this stage); and thirdly, with younger children not on a play level but on a beginning-to-care-for and mature level. He begins to evaluate his former values and these former values may begin to break down.

IN OUR culture, where young people are likely to be exposed to a variety of contradictory values, questioning begins in childhood. Young people tend to be uncommitted. The wish for each generation to start the world over again is not new, what is

new in our time is the intensity and the world-wide drive to translate this wish into reality.

Adolescents have a great capacity for experimentation. They need to experiment with wider circles of life, meet various kinds of people, see other cultures. They need to experiment with their own strength and value system. It is their way of learning about their own and demanding reality. Yet, they are not as cautious as adults, which may have its virtue. It can become a major form of positive, healthy development of the young. If the outcome of the experimentation is negative, it is painful because they do not have a "bank" of positive experience to draw from. Adults can say "Oh, well, you'll get over it," but such remarks often annoy more than they comfort.

Adolescents have tremendous mood swings, emotional changes, moving from dependence to interdependence; the desire to

jump into the next stage mixes with the desire to leave things as they are; the feeling that "it won't happen to me" plays hide and seek with the fear that it will; being expected to act like an adult one moment and being treated like a child the next is seen as confusing. How can one be too young to do almost everything one wants to do, and adult enough to behave as "they" think one should? Seeing parents as mere humans with frailties can be terrifying after having depended upon them as allwise.

Adolescents have a strong peer group need. To gain group acceptance, the individual seems to put his personal drives in second place, at least temporarily. The emphasis seems to be in cooperation with his peers whether it is positive or not.

Finally, adolescents need to be argumentative and emotional, since they are in the process of changing their own personal values and their relationship with the outside world.

Dominican bishops speak on population

SANTO DOMINGO, Dominican Republic — (NC) — The Dominican bishops have rejected any attempt by developed countries to impose population controls on underdeveloped nations, branding it an "inadmissible new form of colonialism."

In a statement on the United Nations' World Population Year and the UN World Population Conference which opened Aug. 19 in Bucharest, Rumania, the Dominican Bishops' Conference said that uncontrolled population growth is rooted "in a vast and deep-seated disorder in our society."

INDIVIDUAL and collective sins, "wrong values and unjust social, economic and political structures at the national but more importantly at the international level" are the causes for the population situation and its perpetuation, the bishops said. The only solution to the problem, therefore, is in changing values, attitudes and the structures. "Anything else will only constitute partial solutions and deceptions and will ultimately bring failure," the bishops added.

Although the search for a more dignified human existence in the Third World of underdeveloped countries is being undermined by "irresponsible growth rates," the forced reduction of births without respect for social, family and personal rights is "unacceptable and superficial." The imposition of population control with economic and pragmatic criteria which ultimately support the present structures must be rejected, the bishops said.

THE ONLY solution to the "very real problem of demographic explosion" is to create a national and international society "with more solidarity, more equality, more participation," the bishops added.

"The countries of the Third World suffer strong economic, political and cultural dependency from rich and powerful countries; in the national level, the domination of powerful minorities perpetuates structures" that undermine the struggle for human dignity. Any population policy that does not take into account these realities and supports attempts at maintaining the present structures must be "absolutely rejected," the bishop said.

The Bucharest Conference has already shown a developing consensus among Latin American nations, which are overwhelmingly Catholic, that no binding international population policies can be accepted.

Brazilian officials said before the conference started that any such binding policies would conflict with Brazil's internal security, integration and development policies.

Argentina's government has launched a study of the causes for the country's low birth rate and has limited a previously unrestricted sale of contraceptives. It has also suggested migration within South America from overpopulated to underpopulated countries.

OTHER countries of the underdeveloped Third World have expressed their distrust of the motives of developed nations in trying to limit population growth. China has accused the United States and the Soviet Union of using "the so-called population crisis" to perpetuate their exploitation of poor countries.

The Dominican bishops said that population growth in their own country, with 4.5 million inhabitants now and a projected 5.5 million by 1980, is a real problem, and that the Church supports legitimate family planning.

They also announced the establishment of Church-supported clinics for education in natural family planning techniques, in accordance with the teachings of the Church. They called on doctors and scientific investigators to develop new and more effective natural family planning methods.

In a strong criticism of U.S. based organizations that run artificial family planning programs and even abortion schemes here and in other Latin American countries, the bishops warned of the need for "vigilance."

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<p>U.S. CHOICE - WESTERN BEEF CHUCK Smoked Ham 12-oz. CAN 69¢</p>	<p>U.S. CHOICE - WESTERN BEEF CHUCK Turbot Fillet 8-oz. CAN 89¢</p>	<p>FINEST AVAILABLE FREESTONE Peaches 3 LBS. 89¢</p>
<p>SARA LEE FROZEN YELLOW Pound Cake 12-oz. PKG. 69¢</p>	<p>U.S. CHOICE - WESTERN BEEF CHUCK Butternut Squash 1 LB. 19¢</p>	<p>SWEET AND TENDER Yellow Corn 10 EARS 98¢</p>
<p>CRISPER CUT FROZEN French Fries 5 LBS. \$1.09</p>	<p>U.S. CHOICE - WESTERN BEEF CHUCK Yellow Onions 1 LB. 17¢</p>	<p>EXCELLENT QUALITY Butternut Squash 1 LB. 19¢</p>
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<p>PANTRY PRIDE FROZEN Whipped Topping 10-oz. PKG. 39¢</p>	<p>COPELAND SLICED Cooked Ham 10-oz. PKG. \$1.49</p>	<p>99% FAT FREE ALL FLAVORS Pantry Pride American Singles 89¢</p>
<p>PANTRY PRIDE Frozen Waffles 5-oz. PKG. 15¢</p>	<p>DAY IMPACTED Danish Ham 1 LB. \$1.85</p>	<p>LES GAL Yogurt 4 8-oz. CUPS 95¢</p>
<p>OSTROFSKY'S Frozen Bagels 3 PKGS. \$1</p>	<p>LAND OF FROST SUCED Smoked Meats 3-oz. PKG. 47¢</p>	<p>99% FAT FREE ALL FLAVORS Les Gal Yogurt 4 8-oz. CUPS 95¢</p>
<p>PANTRY PRIDE FROZEN Broccoli Spears 10-oz. PKG. 29¢</p>	<p>TOOTH PASTE REGULAR OR MINT Close-up 2.7-oz. TUBE 51¢</p>	<p>KANSAS MIDGET SANDWICH SPREAD OR Braunschweiger 8-oz. CAN 47¢</p>
<p>PANTRY PRIDE FROZEN Strawberries 3 10-oz. PKGS. \$1</p>	<p>MULTI-PURPOSE Cepacol 14-oz. BTL. 86¢</p>	<p>COPELAND PARTY OR Corland Party Pak 12-oz. PKG. 89¢</p>
<p>BANQUET FROZEN ALL VARIETIES Cream Pies 3 14-oz. PKGS. \$1</p>	<p>PANTRY PRIDE Body Lotion 10-oz. BTL. 77¢</p>	<p>CHEESE SPREAD Mellow Age 2 18-oz. CANS 99¢</p>
<p>PANTRY PRIDE FROZEN Banquet Pot Pies 8-oz. PKG. 25¢</p>	<p>PANTRY PRIDE Split Top Bread 20-oz. PKG. 45¢</p>	<p>ORANGE JUICE 4 12-oz. CANS 99¢</p>
<p>LOW DISCOUNT PRICE! POTATO CHIPS 6-oz. TWIN PKG. 59¢</p>	<p>LOW DISCOUNT PRICE! Pantry Pride Sodas 3 28-oz. NO REF. BTL. 69¢</p>	<p>LOW DISCOUNT PRICE! SURE Antiperspirant 4-oz. SPRAY CAN \$1.12</p>
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Here are fallacies back of anti-birth propoganda

By PATRICK RILEY
(NC News Service)

A wealth of economic literature challenges the population pop wisdom, spread abroad by World Bank president Robert McNamara, in preparation for this month's World Population Conference, that population growth is the deadly enemy of economic growth.

No fewer than 30 studies of the dynamics of population growth and economic growth were presented at the last UN World Population Conference in 1965. Nobel Prizewinner Simon Kuznets, the Harvard economist who moderated the conference, summed up their findings:

"Under some conditions, population increases have an expansive effect on per capita product; under other conditions, a depressive effect."

COMMENTING on this summary, Kuznets emphasized that it was drawn from the conference's study of "demographic aspects of modern economic growth, largely since the early or middle 19th century." He underlined the word "modern."

Had he focused on earlier times, when rapid population growth was rare, a sharper pattern would have emerged. The infrequent bursts of population growth in the years before the founding of the American Republic reveal that rapid population growth was usually accompanied by powerful economic growth, followed almost immediately by a flowering of culture.

This pattern was followed during the 11th, 12th and 13th centuries in Italy, France, the Netherlands, England and Germany. When population declined from the mid-fourteenth century or earlier, the economy declined along with it.

In the 16th century the Netherlands experienced a powerful expansion of population, navigation and commerce, followed by one of the greatest periods of national culture in history. The decline of the Netherlands as an economic power dates from the middle of the 17th century, when its population growth began to stagnate.

England and her North American colonies enjoyed spectacular economic growth in the 18th century, when their populations were growing fast. In that same period, France's population grew slowly while her economy inched ahead laboriously.

But McNamara, examining "the consequences of rapid population growth," has been repeating for the past five years:

"The first consequence can be seen in the gaunt faces of hungry men. One half of humanity is starving at this very moment. There is less food per person on the planet today than there was 30 years ago in the midst of a worldwide depression."

ALL THREE statements can be labelled false.

Economists have achieved virtual unanimity on this point: large-scale hunger is not a consequence of population growth, rapid or otherwise. It is much more likely to be a consequence of lopsided distribution of income.

Nor is one half of humanity "starving at this very moment," whether "this very moment" be taken as now or 1969, when McNamara first uttered the dramatic words he has been repeating insistently ever since.

The UN Food and Agriculture Organization (FAO) and the UN World Health Organization have jointly estimated that 400 million persons suffer from protein-calorie malnutrition, or hunger. That means one person out of 20, not one out of two.

Finally, while the isolated statement that there was more food per person in 1939 than 1969 may be correct, McNamara's full assertion that that decline resulted from rapid population growth is demonstrably false. It was a result of governmental policy, of the deliberate reduction of crops and stocks by governmental action. The aim of that policy was to reduce and forestall surpluses of food. For these governments, the problem in 1969 was not a dearth of food but a glut of food.

The argument that population growth produces hunger has been the mainstay of anti-natalist propoganda from the late 1940's until about the time of McNamara's speech, two decades later. The British historian Arnold Toynbee, in a review of the 1950's published in The Observer of London as the '50's faded into history, declared that population was growing faster than food. The distinguished historian had apparently taken this constantly repeated assertion as established fact. But when this writer drew the relevant statistics from the FAO to Toynbee's attention, Toynbee immediately published a correction.

THE NOTION that the world was heading for starvation had already taken a beating when FAO's chief economist, Walter Pawley, dealt it a decisive blow in 1971. Addressing a conference of economists at Stavanger in Norway, he recapitulated his "central theme" as follows:

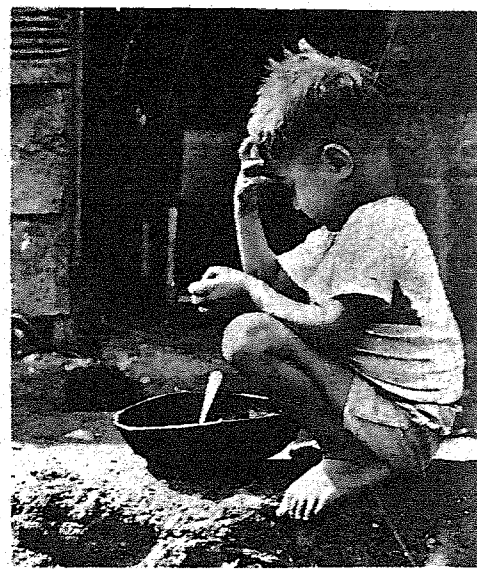
"Relating the population problem primarily to the ability to produce food is to miss the point. It is even dangerous because it provides a satisfying diversion to those like Colin Clark who for theological reasons wish to deny the whole problem and have no trouble proving that theoretically it is difficult to place limits on capacity to produce food. The urgency has its roots elsewhere: In the difficulties in securing a sufficiently rapid growth in income per capita in the face of rapidly rising numbers."

Here was the McNamara treadmill theory that population growth blocks economic growth taking over from the discredited world-starvation theory that the world will not be able to feed its growing population.

So firmly did Pawley believe in the treadmill theory that when he was called upon last year to defend FAO against charges by the British economist Colin Clark that FAO had made irresponsible statements about world hunger, Pawley asserted that the effects of the economic treadmill could be clearly seen in the less-developed regions. There, Pawley said, the countries with high population growth had low income growth, and vice versa.

Pawley's assertion is contradicted by statistics published by the Organization for Economic Cooperation and Development and by the United Nations.

THE QUESTION naturally arises: how can men in highly responsible positions, a trained economist like Pawley and a proven administrator like McNamara, take it as fact that nations which are growing in numbers are on an economic treadmill?



CITIZENS of affluent nations toast each other with champagne and gorge themselves on an abundance of food while children in Third World nations are starving. This unequal distribution of food worldwide is the major problem, not lack of sufficient food to feed the poor, according to reports presented at the World Population Conference in Bucharest.

Probably no satisfactory single answer can be given. Part of the answer may lie in men's natural inclination to find rational justification for things they already believe in implicitly, for beliefs inspired by obscure reasons they cannot quite grasp, far less articulate. This is the well known process of rationalization.

A much less mysterious reason also helps explain the persuasive power of the treadmill theory. This persuasiveness stems from the nature of economic science, and indeed of all scientific knowledge. In brief, the reason is this: the treadmill theory is a basic theoretical construct of the kind that has made an understanding of economic processes possible.

The treadmill theory is what economists call a "deductive model," that is a dynamic composite of fundamental economic abstractions. By its nature it demands respect, for it is an indispensable tool of economic science. Yet its intrinsic limitations must be kept clearly in mind, and this is what McNamara has failed to do.

SCIENCE depends upon generalization. If any science is to progress, indeed if any study is to become a science, it must deal in generalities, it must make abstractions. A highly practical discipline such as engineering depends upon abstract generalizations like force, stress, resistance. It must learn how such factors interact. Finally, it must express these interactions in abstract formulas known as laws.

Economics is not exempt from this rule. In fact economics truly became a science when the thinkers who tried to puzzle out economic phenomena were able to abstract the basic factors which produce wealth — land, labor and capital — and then studied how these factors interact.

Here looms a danger. It is one thing to investigate the way reality actually behaves, using elements abstracted from that reality as keys. It is quite another to speculate how reality should behave if those elements are placed in dynamic juxtaposition. This latter method, the building of deductive models, is a kind of hypothesizing. Now scientific hypothesis must be verified. It must be checked against reality through a scrutiny of natural phenomena or through controlled experiment.

Unfortunately for economics, that science ordinarily has no laboratory in which to carry out controlled experiments. Only exceptionally can it create experiments to verify the dynamic models it builds out of its own elemental notions of land, labor and capital, or out of other abstractions such as the rate of savings. (This rate of savings is almost zero in McNamara's treadmill model.)

BECAUSE economics cannot ordinarily put its deductive models to the test of controlled laboratory experiment, its powers of measurement and of prediction and manipulation are severely limited. That

Continued on page 24


WHAT BIG EYES YOU HAVE!

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

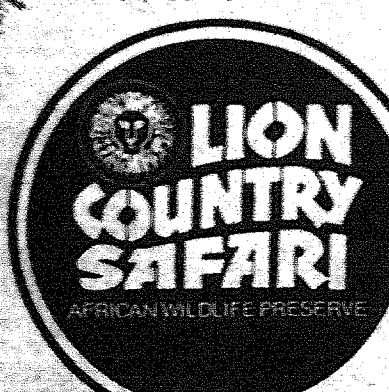
The Ostrich is the only bird with two toes, one much reduced in size, suggesting that, in time, it will have a one-toed foot like a horse.

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

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



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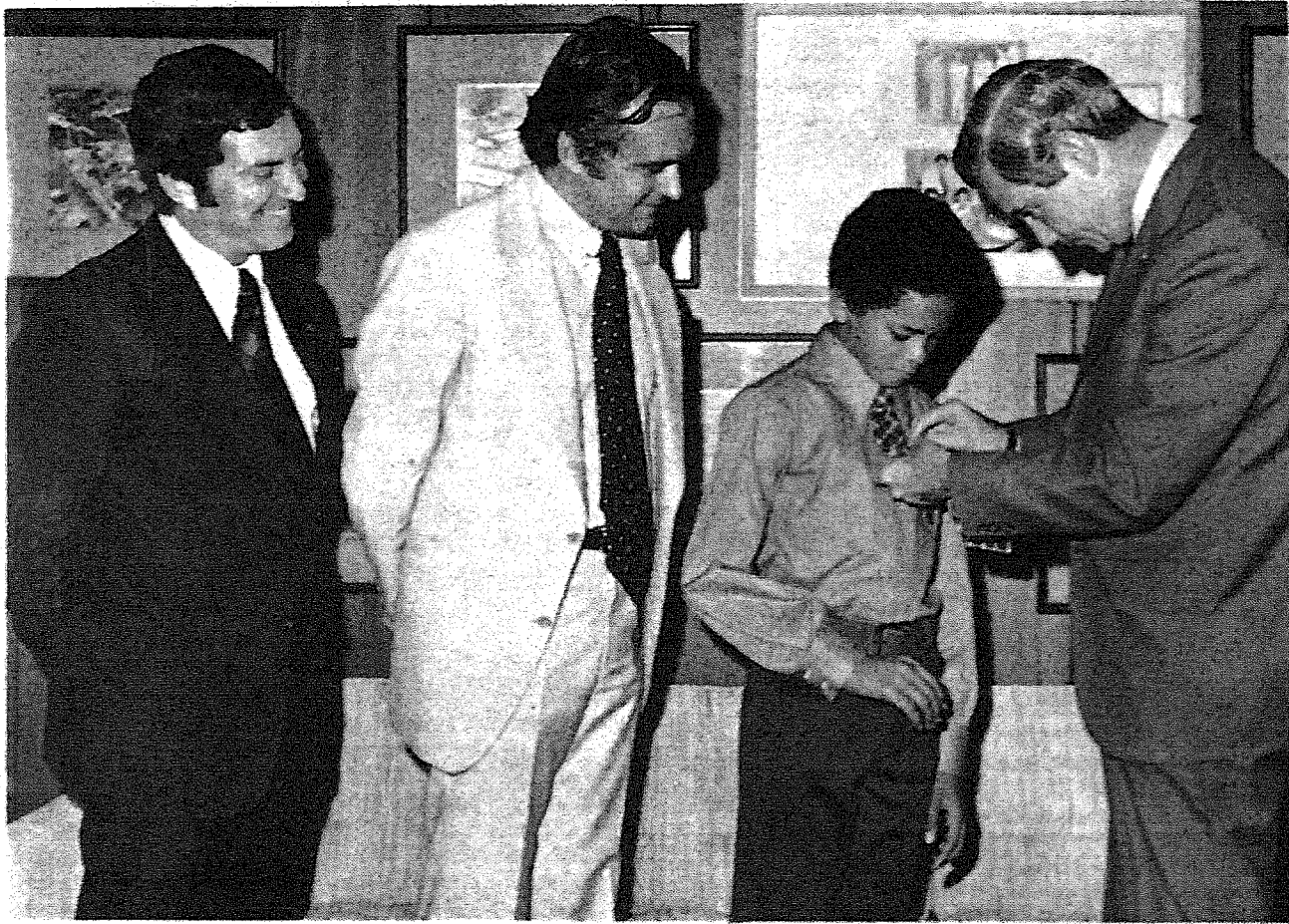
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A HERO'S REWARD is earned by 12-year-old Juan Menduina of Corpus Christi School as Gov. Reubin O'D. Askew, right, pins the Hartford Junior Fire Marshal Medal on him for rescuing three small children early this year from a burning building. From left, Miami Vice Mayor Manolo Rebozo, Miami Mayor Maurice A. Ferre, Juan and Gov.

Askew. Juan was highly praised by fire officials for fearlessly rescuing a four-year-old girl and her two-and-three-year-old brothers from a neighbor's home. He is the son of Mr. and Mrs. Alfredo Menduina of Corpus Christi parish.

Miami-Metro Dept. of Publicity and Tourism.

They have a say-so in their curriculum

HOLLYWOOD — Think of students having a role in the planning of curriculum and in administration of a school, and most people conjure up visions of three-hour lunch breaks and courses in rock music.

But at Chaminade High School, students have been actively participating in these areas and coming up with solid, constructive ideas.

As school opened last week, both newcomers and returning students found new and different courses planned by a committee of administrators, faculty members and students.

The biggest new project, according to Father Richard Knuge, S.M., principal of the boys' high school, is a mandatory three-week reading skills course for all freshmen.

Chaminade has offered a reading course for those considered in need of it for some time, but this year it will be required for all freshmen for the first time.

"All the boys will profit from it because it is individualized," Father Knuge said.

"The good readers will read better after taking the course, and there are a good number of boys who really need it," he remarked.

Several new courses are being offered to Chaminade students as elective courses this fall.

A course in law enforcement will be taught with help from the Hollywood Police Department, and a course in "The Marketplace" will teach students basic knowledge of the stock market, banking, and other financial areas.

Another quarter-long course will focus on Broward County; and more broad-ranging courses will be taught about prejudice in America and constitutional problems.

Father Knuge explained that teachers, who volunteer to teach the courses in which

they have personal interest, are benefitting as much as the students from the new courses.

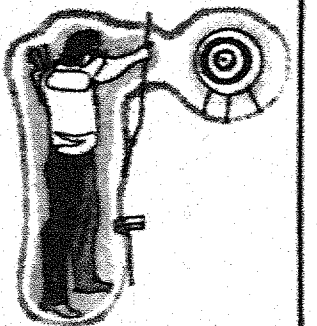
"It's easy for a teacher to stagnate, teaching the same courses year after year," he said.

"Preparations for the new courses help to keep them fresh."

Student involvement in planning has been going on at Chaminade for several years, but it has recently been expanded. The Academic Committee has had several students as well as faculty and staff members for some time.

Last year for the first time, one student with a full vote was placed on the Administrative Council, which previously had been composed of administration members and four faculty members. Among other duties, the student representative helped create the budget for the school year.

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'Chicago' sings of altruistic love

CALL ON ME

The feeling was clear
 Clear as a blue sky on a sunny day
 Everything was you
 Cause no one made me feel
 The way I felt with you
 Oh, now neat
 Cause I love you, you know I do
 You love me, too.

Then came a change
 When I said I would be leaving you
 Nothing else to do
 Please remember I'll never lose the thought of you
 Oh, now neat
 Cause I love you, you know I do
 You love me, too.

You've got to find someone else
 To somehow take my place
 Share his life with you
 But if you need a friend
 You can always count on me.
 Cause I love you, you know I do
 You love me, too.

by L. Loughmane
 (c) 1974 CBS, Inc.)
 By THE DAMEANS
 There is an altruism to much of Chicago's music. The songs they sing (e.g., "Color My World," "I've Been Searching for So Long," "Saturday in the Park")

reflect a willingness to think about the other person before taking care of self. Their new chart song, "Call on Me," is one such song.

Its theme is the decision of lovers to break off their relationship. It is a common experience. People have to move away. Or one of the lovers finds new values in life. Or there is someone new. Or other people in their lives bring pressure on the relationship. But the painful and awkward moment of a changing relationship is present.

Most people find themselves very much at a loss when the clear "Sunny day" love becomes cloudy. And they find that they tend to go to one of two selfish extremes. They either tend to get "grabby," refusing to let go, or they totally reject each other. The

moment is obviously one of great confusion.

Chicago's song sings of the promise to think of the other person's good rather than personal confusion. Call on me if you need a friend, "cause I love you, you know I do. You love me too." Chicago sings that love should be productive, bring about good for tomorrow; it should not tear down people and their relationships.

I am reminded of the novelist Herman Hesse, and his frequent use of the journey theme. His characters are often on a quest to discover self, and in the process, come to experience so much of the opposites in life. The resolution is recognition of the unity, reconciling of the opposites, a certain peacefulness that comes with put-

ting it all together. In "Siddhartha," the hero becomes a ferryman at a river, where the flow of the river speaks to him of the past that is inseparable from present or future. Hesse speaks of a unity in time and a unity among peoples that the wise man comes to know.

Chicago's songs of altruism remind you of the unity of peoples, and the responsibility that we have to build free and open relationships. Our present will flow from the love we have learned in the past, so that the future will be fuller. It is not myself that I think about, but it is — us. Call on me if you need a friend.

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Things are getting busy as school starts

By JOAN BARTLETT
Things have been sort of slow in the last few weeks — so slow, in fact, that there hasn't been anything to write about!

As school gets ready to

Items must be received by Monday to be in Friday's paper.

• St. Vincent de Paul CYO has been busy lately collecting funds for the Jerry Lewis Muscular Distrophy Telethon

proceeds are going to the telethon.

• Farewell, seniors . . . St. Timothy CYO will be saying goodbye to their departing seniors at a party Sunday, Aug. 31. It will begin at 7:30 p.m. in the parish hall, and refreshments will be served.

• BYOB — that's Bring Your Own Breakfast — to the Nativity CYO Sunrise Breakfast Saturday, Aug. 31. The bus will leave for Sheridan Beach at 5:30 a.m., and will return between noon and 2 p.m.

• The sweet sounds of guitar music will be flowing from St. Mary Magdalen parish hall Saturday, Sept. 7,

as the first meeting and practice of the CYO folk group gets underway. If you're interested, be there at 1 p.m.

• The last ping has ponged at the St. Catherine of Siena ping-pong tourney, and here are the winners: Boys' Division, first place — Barry Cummings, Nativity parish; second place — Paul Belisle, Nativity parish.

Girls' Division, first place — Sarita Rosa, St. Catherine parish; second place — Chris Gagne, St. Timothy parish.

Adults' Division, first place — Pat Hibson, St. Catherine parish; second place — John McElwee, St. Catherine parish.

YOUR CORNER

start, activities are getting slowly underway. Remember, school groups, CYO groups, and anyone else who's listening — send in any items you want published to Your Corner, The Voice, P.O. 381059, Miami, Fla. 33138.

which will be shown this weekend.

Their last activity for the event will be a bake sale Sunday, Sept. 1. The baked goodies will be sold after all Masses, and the entire

Viewers didn't see soccer at its best

By JOHN SHIELDS
Nothing seemed right from the beginning. After nearly a minute of play at Sunday's North American Soccer League championship game at the Orange Bowl, the referee was called to the sideline and play stopped as the ball was brought back to midfield for a restart.

THE FORMAL introduction and welcome over the PA system that accompanied the restart confirmed the suspicions that the TV cameras were not ready. The casual sportsfan considered it only a minor annoyance while the true soccer buffs tolerated it because they realized what national network coverage means to their beloved sports.

But the coast-to-coast audience would not see soccer at its very best. Sure there were six goals, two at the end, and the suspense of the overtime penalty kick duel to decide the winner, but the game was not representative of fine professional soccer.

It's too late now to complain of the tie-breaking system in which the 3-3 deadlock between the Miami Toros and the Los Angeles Aztecs was decided in the Aztecs' favor. This was the first time this year Miami had lost a tiebreaker in which each team

sends five players to the penalty spot, alternating shots, to decide the winner.

IF THE league continues to decide regular season games this way, something should be done about a different system for post season play. Overtime play of some length involving all 22 players is the only answer.

But the game itself was a disappointment. The Toros had played some really fine

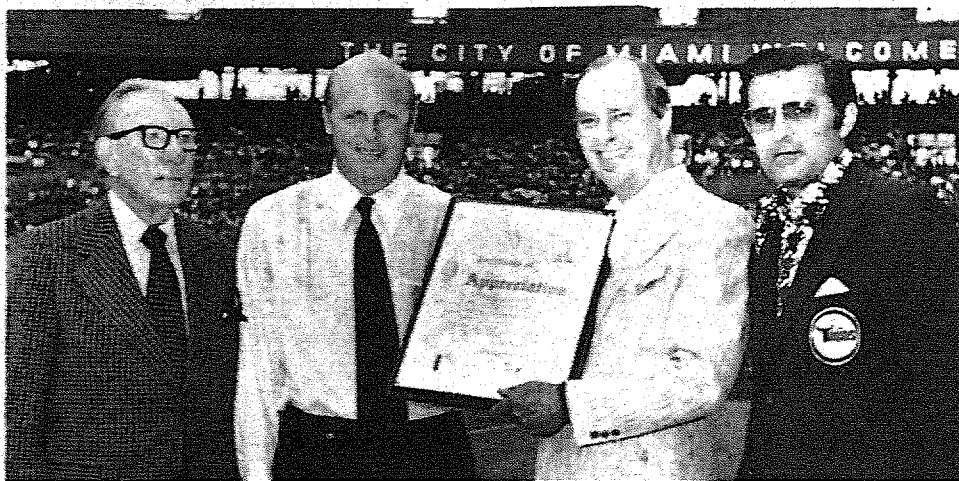
soccer all season. The semifinal victory over Dallas at Tamiami Stadium in the rain gave the spectator more of the nifty team play and crisp passing that make the game what it is. There was the last minute excitement also of a belated Dallas comeback.

SUNDAY's game was marred by two penalty kicks (the Toros missed theirs), a brief shoving match, reprimands by the referee to several players and a deflected goal by one of the Aztecs' defenders in the Toros' favor.

Maybe the majority of American sportsfans watching enjoyed the game more

with its sometimes ragged play and near misses of "sure" goals. But the soccer aficionado felt bad that America did not see the very best in soccer. After all, network coverage is not the normal routine.

All in all, the game was exciting to the 15,000 on hand at the Orange Bowl and to the uncounted video audience and that is what counts. As soccer grows in this country, the calibre of play will continue to grow and the talents of the players and coaches like Miami's John Young, the league's coach of the year, will be appreciated by the American sportsfan more and more.



COACH OF THE YEAR in the North American Soccer League, John Young of the Miami Toros, second from left, received a certificate of appreciation from Metropolitan Dade County Mayor Edward C. Fogg, III, second from right, before the start of the championship game with the Los Angeles Aztecs Aug. 25 at the Orange Bowl. Cong. Claude Pepper, left, and Toros owner-general partner Angel Lurie, right, also are shown. The Toros lost to the Aztecs in overtime, 4-3.

Miami-Metro Dept. of Publicity and Tourism.



MR. AND MRS. Tom Verdun have watched their 17 children go off to school one by one over the years and have now reached the end of the line. Their last child, Tad, 6, foreground, is in the classroom in Peoria, Ill. That means they have these 12 young people in school. They are, from top: Tom, 21; Nancy, 18; Liz, 16; Leeni, 15; Chris, 14; Terry, 14; Susie, 12; Ted, 11; Mark, 9; Brett, 8; Jackie, 7; and Tad. The other five Verdun children have completed school.

In Delray Beach

K of C golf tourney set for Sept. 15

BOYNTON BEACH — The deadline is drawing near for making reservations for the annual Knights of Columbus Trinity Council Golf Tournament, to be held Sept. 15 at the Lakeview Country Club, Delray Beach.

Reservations must be made by Sept. 8, and the reservations committee must know at the time you make your plans if you wish to have a golf cart.

Following the tournament, which begins at 10 a.m., there will be a buffet at the new K of C clubhouse at 5 p.m.

All proceeds from the tournament will go toward the new building fund.

To make reservations, contact any of the following: Gene Hayes, 732-2181; Bill Straub, 276-6511; Bob Gill, 732-2181; Paul Weber, 737-1016;

Brian Straub, 276-6511; Tony Rascati, 732-5788; or Kirk Schreiber, 276-9885.

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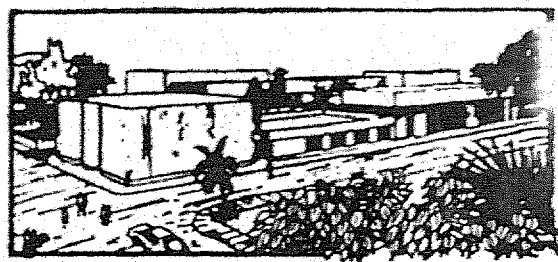
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Cuatro obras de misericordia de una sola vez . . . !

Por MONS. ROWAN T. RASTATTER

Hoy en día hay tantas personas que hablan acerca de las angustias de la inflación que hemos considerado mejor dejar ese asunto para dedicarnos a

pensamientos que esperamos sean más estimulantes e inspirativos.

Durante los últimos años muchas de las costumbres establecidas por la Iglesia u

orientadas hacia la religión han sido abolidas o cambiadas (mientras que los conceptos básicos dados a nosotros por Dios permanecen intactos). Por ejemplo,

el comer carne los viernes, nuestra confesión de fe, oraciones que se decían al pie del altar al terminar la misa, etc.

Sin embargo, algunas de las prácticas de la Iglesia fueron, son y serán los guías que seguimos en nuestros esfuerzos para ser buenos cristianos y católicos.

Los más básicos de estos, por supuesto, son los Diez Mandamientos del Señor y los seis preceptos de la Iglesia. También tenemos otras devociones que nos sirven de guía en nuestra jornada a lo largo de la recta y estrecha senda que nos conduce a la eterna compañía de Dios en su corte celestial.

Como un ejemplo, vamos a examinar algunas de las Siete Obras Corporales de Misericordia: 1) Alimentar a los hambrientos. 2) dar de beber a los sedientos. 3) vestir a los desnudos y. 4) albergar a los que no tienen albergue.

Todo esto es lo que usted desempeña con su contribución a la colecta anual del Buen Samaritano. Usted puede hacer todas estas obras al mismo tiempo siempre que sea suficientemente generoso. Recuerde que su donación es usada para darles comida, ropa y techo a los niños dependientes de nuestra Arquidiócesis. ¿Dependientes? Verdaderamente dependientes porque sin tener ellos culpa propia — hogares destruidos, alcoholismo, negligencia y descuido — ellos dependen de USTED. Sus causas no son tan "populares" como la de los adictos a las drogas o los que violan las leyes. Sencillamente son niños buenos que han sido obligados a andar solos por el mundo — y para hacer esto de una manera honorable necesitan ayuda — SU ayuda.

Este es el único y digno propósito de nuestra Colecta del Buen Samaritano. Este año su oportunidad será el domingo 15 de septiembre cuando, durante todas las misas, se efectuará nuestra Colecta del Buen Samaritano. Recuerde el domingo 15 de septiembre, día en el cual usted podrá realizar de una sola vez cuatro de las Siete Obras Corporales de Misericordia.

¡Que Dios los bendiga! . . . y El lo hará, si cada uno de ustedes toma su cruz y le sigue a El que amó al pobre, al lisiado y al pisoteado.

Antes y después...



Antes y después . . . La piel arrugada de este niño víctima del hambre en Dalat, Vietnam del Sur lleva la angustia al rostro de dos de las Hijas de la Caridad que trabajan en un orfanato de esa ciudad. Pero las caras angustiadas se tornan risueñas pocas semanas después cuando pueden mostrar orgullosas al mismo niño, saludable y lleno de vida gracias a los amorosos cuidados de las monjas y a los alimentos suministrados por el Catholic Relief Services. Los niños huérfanos son una de las principales preocupaciones del CRS en ese país asiático que durante tantos años sufrió las agonías de la guerra.

Al colegio...

Por el DR. MANOLO REYES

Ya ha comenzado a sonar la campana del colegio llamando a los estudiantes a iniciar el nuevo curso escolar 1974-1975.

Las vacaciones de verano . . . como el propio verano, tocan a su fin.

Noventa días de esparcimiento, de tranquilidad, de entretenimientos, de compañía familiar y de alegría han transcurrido.

Pero todo en la vida comienza. Y todo finaliza.

Así pues las vacaciones, que no pueden ser eternas, están tocando a su final.

Se sabe positivamente

que el muchacho le gustaría continuar las vacaciones. Nosotros fuimos también muchachos y en más de una ocasión así sentimos. Sobre todo cuando vuelve a establecerse la rutina diaria de ir al colegio.

Pero esa es la vida. Ese es el imperativo de la vida.

El muchacho y el joven que pretenden formarse como hombres, que aspiran a tener una educación sólida que les permita navegar en los mares de la vida, tienen que estudiar, tienen que aprender, que en definitiva, la instrucción no cae del cielo como el maná. Sino hay que asistir a clases, hay que

escuchar, atender y comprender las explicaciones de los maestros. Y muy en especial, hay que estudiar.

Si las vacaciones han sido alegres y divertidas, ahora con más razón hay que volver al colegio de buena gana, sabiendo que en definitiva los que únicos que se van a beneficiar con las clases . . . son los alumnos. Son ustedes. Y cuanto más se apliquen, más beneficio sacarán de las enseñanzas que se les imparten.

Por eso, hay que hacerse el propósito de volver al colegio para iniciar el nuevo año escolar teniendo en la mente el firme propósito de

aprender y estudiar más y mejor que el año pasado.

El muchacho sabe positivamente los puntos de fallo que pudiera tener en las asignaturas o créditos, y también los defectos que tiene en su forma de actuar.

Ahora, al volver al colegio, debe hacerse un examen de conciencia y prometer que hará todo cuanto esté de su parte por superarse lo más posible en este año. Y por aprender lo mejor que el pueda del curso que empieza.

Cuando se vuelve a la escuela . . . en forma indolente . . . cansado . . . molesto . . . porque el nuevo

curso empieza, se está corriendo el riesgo de volverse uno un negligente, un desamorado de los estudios . . . en una palabra, el que así actúa, se puede volver un modorro.

Y el único perjudicado va a ser el. Nadie más. De ahí, que haya que volver al colegio con entusiasmo, con ánimos de aprender. Y con el propósito de llevarse muy bien con los alumnos y con los maestros, con el plan de hacer muchos y nuevos amigos.

Sólo así se podrá recoger un buen fruto de estudio mejoramiento y superación en este nuevo año escolar 1974-1975.

Actos a la Caridad en Hialeah

El Comité Directivo de la Asociación Sta. Teresa de Avila de la parroquia de St. John the Apostle en Hialeah, compuesto por las señoras Gloria Inguanzo, Mirtha Diaz de Salvador y Helena Rubido conjuntamente con las señoras Carlota Camps y Haydee del Pino, bajo la dirección del Rev. Andrés Coucelo, Director Espiritual de la Asociación han anunciado el siguiente programa para celebrar la fiesta en honor a la Virgen de la Caridad del Cobre:

NOVENA DE MISAS
Agosto 29 hasta Septiembre 8, 1974.
La misa se efectuará a las 9 p.m. los días 29, 30 y 31 de Agosto y 2, 3, 4 y 5 de Septiembre.
El Domingo primero de Septiembre el ejercicio de la Novena se efectuará en la misa de 6:30 p.m. Peregrinación el día 7 de Septiembre al Santuario. Este día saldrán

los autobuses del parqueo de la iglesia de St. John para llevar los feligreses. Para reservaciones llame al 541-1174. Sra. Gloria Inguanzo.

ROSARIO VIVIENTE
Viernes 6 de Septiembre a las 9 p.m. Participarán los matrimonios de la Asociación de damas Sta. Teresa de Avila.

César Alonso presentará vistas fijas de los misterios del Santo Rosario con meditación de los mismos y ofrecimientos de flores.

Misa concelebrada el Domingo 8 de Septiembre a las 6:30 p.m., presidida por el Rev. Thomas Ryne, Párroco. Procesión inmediatamente después de la misa por las calles alrededor de la iglesia. Estaciones y aparición de la Virgen durante la misma.

La Asociación invita a todos los cubanos residentes en Hialeah y distintas partes del Condado Dade a participar de dicho programa.



ORACION DE LOS FIELES

Primero de Septiembre

CELEBRANTE: Nuestra fe nos enseña que Dios, nuestro Padre, está siempre atento a nuestros problemas y debilidades. Con esto en mente, imploremos su ayuda.

LECTOR: La respuesta de hoy será "Señor, escúchanos".

1. Por el Papa Paulo, el Arzobispo Carroll y el Presidente Ford para que sean siempre buenos instrumentos para guiarnos, oremos.

2. Por los pueblos de las naciones en desarrollo para que siempre tengan presente a Dios en sus planes, oremos.

3. Por los exiliados y los desamparados, por los pobres y los ricos indiferentes, por los ancianos y los enfermos, oremos.

4. Por los peregrinos del Año Santo, para que reciban las gracias renovadoras del Espíritu Santo, oremos.

5. Por la seguridad de nuestras personas y la protección de nuestras propiedades durante esta temporada ciclónica, oremos.

CELEBRANTE: Padre nuestro en los cielos, ayúdanos a comprender cuanto Tu Hijo pacientemente quiere enseñarnos. Enséñanos a depender totalmente en tí y ayúdanos a orar mejor y ser humildes en nuestra vida diaria. Te lo pedimos por Jesús, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

Continúan preparativos para fiesta de la Caridad

Los miles de devotos de la Madre de Dios bajo el título de Nuestra Señora de la Caridad del Cobre comienzan la preparación externa a interna para la Festividad que en este Año Santo se celebrará por décimo tercera vez en Miami el sábado 7 de septiembre en el Marine Stadium de Key Biscayne.

La Cofradía de la Virgen de la Caridad y las distintas Asociaciones Católicas están trabajando por el éxito de este acto de oración profunda en honor de la Madre de Dios,

recordando a los presos, a los muertos y a todo el pueblo que sufre.

En las distintas Parroquias de Miami habrá un triduo preparatorio a dicha festividad. En la Ermita se celebrará la novena. "Estos actos servirán para preparar nuestros corazones más dignamente a la celebración de la fiesta de la Madre Común," dijo Monseñor Agustín Román director de la Ermita de la Caridad.

El acto mismo en honor de la Virgen de la Caridad del

Cobre tendrá lugar el sábado 7 de septiembre comenzando a las 7:00 p.m. en el Marine Stadium de Key Biscayne con la procesión marina.

Seguidamente se saludará a la Patrona con el Santo Rosario. La Santa Misa será concelebrada por el Arzobispo Coleman F. Carroll, y un grupo de sacerdotes. El sermón estará a cargo del Padre Maximiliano Pérez. El Coro de los Encuentros Juveniles cantará la Misa con las melodías propias de la tierra cubana. Antes, y durante la Misa habrá un grupo de Sacerdotes oyendo confesiones en los terrenos del Marine Stadium.

Los fieles devotos de la Virgen Santísima bajo el título de Nuestra Señora de la Caridad deben dirigirse a sus Parroquias para conocer el horario de los cultos del triduo que se ofrecerá en los días anteriores a la fiesta.

DATOS HISTORICOS SOBRE LA VIRGEN DE LA CARIDAD

La devoción a la Madre de Dios, la Virgen María data en el pueblo cubano desde el tiempo indígena. La primera imagen fue traída por Ojeda y dada al cacique de la tribu Cueiba. Los indios hicieron una pequeña ermita que ellos cuidaban y donde ofrecían sus cantos compuestos por ellos mismos, y armonizados con sus rústicos instrumentos musicales. El Padre las Casas celebró Misa en esta ermita.

En los primeros años del siglo XVII del caserío Barajagua, salieron dos indios y un morenito en busca de sal a la Bahía de Nipe. Al llegar al lugar no pudieron regresar rápidamente pues se presentó un mal tiempo, viento y lluvia durante tres días. Esperaron en un bohío de la orilla en un lugar llamado Cayo Francés. Eran como las cinco y media de la mañana cuando vieron sobre la superficie del mar un bulto que les parecía un ave marina. Al acercarse encontraron una imagen de la Santísima Virgen María que a pesar del tiempo de lluvia no se había mojado, y que en una tablita donde descansaba se leía un letrero que decía: "YO SOY LA VIRGEN DE LA CARIDAD".

La imagen fue trasladada al Caserío Barajagua donde permaneció durante un corto tiempo. Más tarde preocupados por las desapariciones de la imagen en su ermita, le trasladaron a la Parroquia del Cobre, donde permaneció unos tres años. Desapareciendo y apareciendo de nuevo, fue vista por una niña llamada Apolonia en la zona del Cobre. El pueblo decidió colocarla sobre el cerro y así se hizo. Allí se encuentra la imagen aparecida en la Bahía de Nipe. Desde allí contempló la Colonia, La Guerra de Independencia, la República, y contempla el doloroso homenaje, debido a lo cual los Veteranos de la Guerra de Independencia en el 24 de septiembre de 1915 pidieron al Santo Padre, en aquel momento Benedicto XV que la proclamara Patrona de Cuba. El 8 de septiembre de 1916 se celebró en toda la Isla esta fiesta con gran solemnidad.

En agosto de 1961, algunos cubanos asilaron en la Embajada de Italia una imagen que había sido sacada de la playa de Guanabo en La Habana. En los primeros días de septiembre fue trasladada dicha imagen a la Embajada de Panamá por la Embajadora, para hacer dentro de las posibilidades, el traslado a Miami para la celebración del Exilio con una imagen sacada de Cuba.

Ese mismo día recibió dos salvoconductos para el día 8 de septiembre. El día 8 en Rancho Boyeros, de todas las salidas que habían concedido, solo salió Panamá y en él la imagen. Los asilados la trajeron hasta Miami poco tiempo antes de la Misa entró por primera vez en su exilio. Estuvo primero con los niños cubanos que llegaban sin sus padres, después en la Parroquia San Juan Bosco y ahora se encuentra en la Ermita que el exilio le ha construido como homenaje a su Santa Patrona.

Frente a esta imagen peregrinan los devotos de todos los municipios de Cuba organizadamente, pidiendo la libertad al Todopoderoso y un día esperamos frente a ella en el Cobre agradecer este gran favor. Esta misma imagen llegará en una procesión marina y estará presente en el acto del próximo 7 de septiembre en el Marine Stadium de Key Biscayne.

Monseñor Agustín Román



Esta nueva pintura, titulada La Madre de los Pobres fué develada el pasado 15 de agosto en el Comedor San Antonio de la Ciudad de San Francisco, California, que ha dado más de 11 millones de comidas gratis a los necesitados de esa ciudad. El óleo de 5 por 8 pies representa a la Virgen de Guadalupe y su Hijo, el Niño Jesús, dando de comer a los pobres y ayudando a los

enfermos e inválidos. A la izquierda, en la foto, el sacerdote franciscano Fr. Alfred Boeddeker, director y confundador del comedor. A la derecha el pintor Antonio Sotomayor, creador del óleo. La pintura será también expuesta en La Casa de los Pobres, en la comunidad de Altamira, México, al otro lado de la frontera con San Diego.

BREVES

Miami y el Mundo

En la Catedral de Miami se ofrecerá una misa en honor de la Patrona de Cuba el domingo 8 de septiembre culminando un triduo de rosarios bíblicos los días 4, 5 y 6 de septiembre en distintas casas de esa comunidad parroquial. Para informes sobre los rosarios bíblicos llamar al Padre Sosa al 759-4531.

El Gobernador de Illinois, Dan Wolker, ha dictado una proclama declarando el 8 de septiembre "Día de la Virgen de la Caridad del Cobre, Patrona de Cuba" en todo el estado, uniéndose a la comunidad cubana y exhortando a sus conciudadanos a unirse a esa festividad tradicional cubana, nos informa desde Chicago el periodista matancero José M. Rodríguez Haded.

El Obispo James Rausch, secretario de la Conferencia Católica de los Estados Unidos (USCC), declaró que el apoyo del Presidente Gerald Ford a una amnistía limitada para los desertores de la guerra de Vietnam es "un paso constructivo" que es bienvenido. Monseñor Rausch agregó por otro lado que la nación está en condiciones de "considerar una amnistía incondicional, por lo menos para aquellos que resistieron el servicio militar por sus convicciones morales."

WASHINGTON — (NC) — El Consejo del Distrito de Columbia aprobó una regula-

ción que permite que personas menores de 18 años reciban servicios de salud, incluso abortos, sin el consentimiento de los padres. Un vocero de la Asociación Médica declaró que ningún estado, excepto Maryland, permite abortos sin el consentimiento de los padres para menores de 18 años. La medida del consejo no se convierte en ley hasta que el Alcalde Walter W. Washington la apruebe. Abogados del consejo habían recomendado que la regulación no sea aprobada, ya que éste no tiene la autoridad de hacerlo sin el consentimiento del Congreso. La votación para aprobar la medida fue unánime.

El Church Times, el semanario nacional Anglicano de la Gran Bretaña, declaró que los británicos no pueden permitirse el lujo de arrojar piedras al ex-presidente Richard Nixon de los Estados Unidos. "Considerando el actual estado de la moral en la tolerante Inglaterra", los británicos no se pueden permitir tales libertades, declaró el periódico. El Arzobispo Donald Coggan, de York, quien se convertirá en el primado de la Iglesia de Inglaterra a fines del año, declaró en un reciente programa de televisión que la excesiva tolerancia en Inglaterra "es un problema que causa mucha preocupación".

El Ministro de Relaciones Exteriores de Cuba, Raul Roa

García, se entrevistó con el Arzobispo Agostino Casaroli para discutir la gama de conflictos entre las autoridades eclesiásticas y el gobierno de Fidel Castro. La reunión de Roa con Monseñor Casaroli, secretario del Consejo para los Asuntos Públicos de la Iglesia. Un vocero del Vaticano declaró que los tópicos de la entrevista incluyeron el levantamiento de las restricciones a la entrada de sacerdotes a Cuba, educación católica en la isla y la devolución de las propiedades eclesiásticas expropiadas por el régimen.

El Comité Nacional de Derecho a la Vida (NRLC), envió un telegrama al Presidente Gerald R. Ford expresando su oposición a la nominación de Nelson Rockefeller como vice-presidente. La organización declaró que el ex-gobernador de Nueva York, quien vetó un proyecto de ley aprobado por la legislatura del estado que declaraba inválidas las leyes permitiendo abortos, es "inaceptable para el cargo de vice-presidente".

La Radio del Vaticano afirmó que algunos gobiernos deben actuar para reducir las tasas de crecimiento de población, aunque deben respetar los derechos de los padres y las convicciones morales y religiosas de sus ciudadanos. En una transmisión previa a la apertura de la conferencia sobre la población en Bucarest, Rumania, la emisora del

Vaticano dijo que en ciertos casos el ritmo de crecimiento de la población hace que muchos de los problemas ya existentes sean insolubles. En estos casos, la reducción de la tasa de crecimiento de la población "es una necesidad real para el bien común", y los gobiernos pueden y deben intervenir, declaró Radio Vaticano.

La libertad obtuvo una victoria en todo el escándalo de Watergate, según el semanario del Vaticano, L'Osservatore della Domenica. "En la opinión casi unánime de los observadores, el caso de Watergate confirmó la fortaleza orgánica de la democracia norteamericana", agregó Federico Alessandrini, el vocero de la prensa del Vaticano.

Los miembros de la minoría católica de Irlanda del Norte demuestran creciente preocupación ante el abierto reclutamiento de voluntarios protestantes para la creación de una nueva fuerza de seguridad. La nueva fuerza de seguridad tomaría control de Irlanda del Norte si el Ejército Británico abandona la provincia, una posibilidad que se ha hecho más aparente ante la debilidad del gobierno laborista de Harold Wilson en el Parlamento. El control parlamentario de Wilson depende en gran medida de los representantes de la mayoría protestante de Irlanda del Norte.

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TELEFONO.....

Aid rather than collapse favored

By JOHN MAHER
WASHINGTON — (NC) — Several Protestant and Jewish clergymen have expressed agreement with Maryland Gov. Marvin Mandel's suggestion to them that the state would be better off providing aid to nonpublic schools than risking the collapse of those schools.

The governor spoke to about 15 Protestant and Jewish clergymen in suburban Kensington, Md., during a day of campaigning for reelection.

Maryland's public schools could not absorb the more than 100,000 students who now attend private and parochial schools, the governor told the clergymen.

Mandel did not endorse approval in a referendum in November of a law providing

about \$9 million in grants to nonpublic schools pupils, but did say the aid program is "a practical fiscal approach to a major problem" and that he hopes voters "look at the pros and cons of it."

THE PROGRAM would provide aid for transportation, educational equipment and textbooks.

The Rev. Ronald C. Albaugh, pastor of St. Michael's and All Angels Episcopal Church in nearby Silver Spring, Md., said he agrees with the governor "on a sheer practical basis." Father Albaugh added: "It makes no sense to have these schools jeopardized." He pointed out that their closing would overcrowd the public schools.

"To keep the choice option available to citizens is important to me," he said.

He said he would favor approval of the program on the referendum and added: "Off the top of my head, I guess that the people in the parish would approve it."

The Rev. Tracy K. Boyer, pastor of the Silver Spring United Presbyterian Church, said he agrees with the governor's views, except that he is not certain that the nonpublic schools would collapse. "It has not been proven to me that the system would collapse," he said.

The Rev. Mr. Boyer said that the consensus of the clergymen at the meeting was that "aid should be granted in accordance with the Constitution."

A SIMILAR view was expressed by Rabbi Lewis A. Weintraub of Temple Israel in Silver Spring, who said: "If the Supreme Court has approved that kind of aid, that's fine. It's perfectly in order." Rabbi Weintraub, however, also expressed doubt that the nonpublic schools would collapse in the absence of state aid and suggested that providing government funds to them might weaken the public schools.

The U.S. Supreme Court has held, in *Everson v. School Board* (1947), that state provision of bus transportation to nonpublic school pupils is constitutional, and, in *Board of Education v. Allen* (1968), that state provision of secular textbooks to nonpublic school pupils is constitutional.

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

FRIDAY, AUG. 30
10 a.m. (6) Lovers And Lollipops (Unobjectionable for adults and adolescents)
1 p.m. (6) Thunder Over The Plains (Family)
3:30 p.m. (10) It Should Happen To You (Unobjectionable for adults and adolescents)
7:30 p.m. (5) Charlie Bubbles (Unobjectionable for adults)
9 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. 31
1 p.m. (6) Deadly Manis (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)
11:30 p.m. (7) Behind The Mask (Unobjectionable for adults and adolescents)
11:30 p.m. (17) You're A Big Boy Now (No classification)


SUNDAY, SEPT. 1
10:30 a.m. (7) Gigot (Family)
11:30 a.m. (6) It Ain't Hay (Family)
2 p.m. (5) Career (Unobjectionable for adults)
2 p.m. (7) High Wind In Jamaica (Unobjectionable for adults and adolescents)
4 p.m. (5) Bedtime Story (Unobjectionable for adults)
8:30 p.m. (10 & 12) Goodbye Columbus (Unobjectionable for adults, with reservations)
11:30 p.m. (4) The Money Trap (Unobjectionable in part for all)
OBJECTION: In a film characterized by low moral tone, there is, further, sensationally and gratuitously introduced suggestiveness in situations.

MONDAY, SEPT. 2
3:30 p.m. (10) The Flying Missile (Family)
4 p.m. (5) Diamonds Are Brittle (No classification)
8 p.m. (6) The Amorous Adventures Of Moll Flanders (Unobjectionable in part for all)
OBJECTION: Weak as a satire, this film about a "worldly" woman is noticeably suggestive in costuming, dialogue and situations.
11:30 p.m. (4) Nothing But The Best (No classification)

TUESDAY, SEPT. 3
1 p.m. (6) Escape From Zahrain (No classification)
3:30 p.m. (10) The Iron Glove (Family)
4 p.m. (5) My Six Loves (Family)
8 p.m. (6) Arrivederci, Baby (Unobjectionable in part for all)
OBJECTION: The treatment of this boulevard farce relies almost entirely on suggestiveness in costuming, dialogue and situations.
8:30 p.m. (10 & 12) Mrs. Sundance (No classification)
9:30 p.m. (4) Hawkins (No classification)
11:30 p.m. (4) Code 7, Victim 5 (Un-


objectionable for adults)
11:30 p.m. (10) You Can't Run Away (Unobjectionable in part for all)
OBJECTION: Light treatment of marriage; suggestive situations and song
WEDNESDAY, SEPT. 4
1 p.m. (6) Funny Face (Family)
3:30 p.m. (10) Tokyo Joe (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
4 p.m. (5) That Kind Of Woman (Unobjectionable for adults)
8 p.m. (6) The Savage (Family)
8:30 p.m. (10 & 12) Trapped (Family)
11:30 p.m. (4) Palm Springs Weekend (Unobjectionable in part for all)


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THURSDAY, SEPT. 5
1 p.m. (6) Let's Dance (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Ten Tall Men (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
4 p.m. (5) Captain Newman, M.D. Part I (Unobjectionable for adults and adolescents)
9 p.m. (4) William (No classification)
11:30 p.m. (4) Two Loves (Unobjectionable in part for all)
OBJECTION: In addition to a justification of divorce and remarriage, this pagan film tends subtly to argue for free love.
11:30 p.m. (10) Fortunes of Captain Blood (No classification)

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RELIGIOUS PROGRAMS

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

SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — Film: "The System" Mary Burke likes to live dangerously. Henry does not. They clash and learn from each other.

10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. John Handrahan, S.J.

2 p.m.
INSIGHT — (Film) WINK Ch. 11 RADIO
Sunday 6:30 a.m.
CROSSROADS — WSHE-FM, 1235 kc., Miami.

10 a.m.
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Here are fallacies back of anti-birth propaganda



'Population problems rise from social injustices'

Continued from page 1
equally drastic reforms to meet a "crisis of existence" in which people are asking whether it is worth while to go on living or to give life to others.

"The confusion which is currently affecting the developed world reminds it that it is on the wrong path," the bishop said.

"Will it accept the invitation to bring a remedy for the formidable social inequality of today — that of individuals . . . and that of whole peoples which is still more striking? The egoism of the rich plays a larger part in this inequality than does the fertility of the poor."

Noting that a conference background paper refers to "possibilities of creating both food and energy resources for a population much greater than that which the most reliable calculations can lead us to predict," Bishop Gagnon asked:

"INSTEAD of insisting solely on an abundant exchange of the technology and capital required for the utilization of these resources, should we not first of all denounce the inequality in consumption which has quite a different effect on the figures our predictions are based on?"

The Canadian-born bishop repeatedly emphasized that conference working papers were not confronting "the much more basic problems of values and motivations" behind procreation, and tended to view only the socio-economic considerations in population issues.

"The family would appear to have been considered almost exclusively in its socio-economic aspects. Few references are made to the profound realities which give it birth, which give reason to its proper function and permit its development."

Besides omitting references to the "intellectual, moral and spiritual order" and overstressing birth-curb programs, Bishop Gagnon said, the conference working

documents also failed to consider the place of love, happiness and joy in raising children.

"Is it not true that at the bottom of things one has opted for a certain type of well-being which does not comprise the whole of happiness, for a world where children will find themselves overwhelmed by adults, always more grown-up, always more serious and calculating?"

The bishop also advised delegates to consider what effect population control recommendations based only on socio-economic factors would have on youth who are "weary of a certain ideal of security, of spiritless modernization."

IN HIS final remarks, the bishop stated that references to contraception and legalized abortion in the major document under review by the conference were not acceptable to the Vatican delegation. The Church, he said, is "aware of the need to reaffirm her teaching without ambiguity" on these matters.

In a press conference preceding the Vatican speech, Bishop Gagnon and other Vatican delegates maintained there has been no change in the Church's position on contraception and abortion.

"But she does have a mission to teach that such means are not consistent with nature and do not bring happiness to men."

In the Tribune, another section of the population conference in which representatives of non-governmental organizations are exchanging views on population, Catholic organizations from all parts of the world have formed a loose coalition that plans no significant collective action unless confronted with a major attack on the Church's population stance.

Pro-life groups from all over the world — the largest of which seems to be the U.S. Coalition for Life with about a dozen members present — are also forming ranks and do plan some concerted action.

Continued from page 17
branch of economics known as demography has a notoriously wretched record for its predictions of population growth, the so-called demographic projections. This prompted a noted British demographer, Eugene Grebenik, to open a demographic convention of which he was chairman with a whimsical appeal for a moratorium on such speculation.

In fact, because economics cannot set up experiments to test its models and cannot make predictions with any degree of accuracy, it is possible to deny economics the title of a science. To do so, however, requires a narrow view of science as dealing solely with physical phenomena. This narrow conception of science seems to play a part in McNamara's error, for his treadmill theory excludes the human motivations which are decisive in how people spend and save, that is in how a nation consumes and invests.

Economic science's inability to test its purely deductive principles means that such principles become laws on the basis of their inner coherence. No matter that an economic law does not always seem to work, or even that it may never seem to work. To explain this apparent failure, economists attach to every theoretical economic law the cautionary note: "All other things being equal." This warns that the economic law merely expresses a gross tendency and does not — or rather should not — pretend to predict the net effect of all forces at work. It warns that an economic law formulates only one tension or resolution of forces within the rich and dynamic reality of economic life.

YET this cautionary note, "All other things being equal," can have an effect quite

contrary to its proper effect — as can all laws once human nature enters in. Instead of putting the economist on the alert to the operation of other principles besides the one he is focusing on, it can lull him into neglecting them. The economist may dismiss these forces as mere obstacles to the operation of economic laws, forgetting that they themselves might be working according to other economic laws of the first importance. He can fall into economic bigotry and dogmatism.

The history of economic thought is full of such blindness, which might almost be called an occupation hazard of genius. Karl Marx and David Ricardo come immediately to mind. McNamara is in distinguished company.

What then has McNamara failed to see? In technical language, he has ignored the in-built limitations of every deductive economic model. He has also ignored the economies of scale. He has conceived labor so narrowly as to exclude what is dryly termed preference, or motivation, which generates both investment and technological progress.

In plain language he has brutalized man and chained him to a treadmill, ignoring the human spirit, the indomitable human spirit.

(Patrick Riley, foreign editor of the National Catholic News Service, studied economics at Columbia University and the London School of Economics, where he also studied demography under David Glass. He holds degrees from Columbia, the Pontifical University of St. Thomas in Rome, and the Paulist Fathers' house of studies in Washington, D.C. Earlier this year he undertook an on-the-spot investigation of population policies in India and Bangladesh.)

Ford signs education measure

WASHINGTON — (NC) — President Gerald R. Ford has signed into law a \$25 billion aid-to-education bill that has been called "truly monumental" by a U.S. Catholic Conference (USCC) education official.

In a ceremony at offices of the Department of Health, Education and Welfare, the President signed H. R. 69, the Education Amendments of 1974, which extends and amends the 1965 Elementary and Secondary Education Act. The 1965 act has provided substantial aid to nonpublic schools since its enactment.

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