

Liberty  
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...let's  
preserve  
it

# The VOICE

VOL. XVII NO. 17 25c JULY 4, 1975

## Church in Russia is discussed by Pope and Gromyko

VATICAN CITY — (NC) — Pope Paul VI and Soviet Foreign Minister Andrei Gromyko discussed the position of the Catholic Church in the Soviet Union, disarmament and peace in a one-hour meeting here June 28.

Their talk came at a time when stepped-up persecution of religious groups has been reportedly taking place in the Soviet Union, including renewed persecution of Lithuanian Catholics.

COINCIDENTALLY, just as Gromyko's five-car motorcade pulled through the Vatican Gate of the Bells at 6 p.m., about 500 Lithuanian exiles were participating in a Holy Year Mass in the crypt of St. Peter's Basilica.

The meeting was the fifth between Pope Paul and Gromyko.

Besides discussion of the Church's status in the Soviet Union, the Pope and the foreign minister discussed peace "with special reference to the problem of the Middle East and to the conference on European security," said Vatican spokesman Federico Alessandrini.

THE VATICAN has always

advocated a peace settlement in the Middle East which respects the rights of all parties involved. Linked to this, the Holy See has called for a special status, internationally guaranteed, for Jerusalem and the Holy Places.

The Soviets would like to see an independent state established in Israeli-held territory from the Jordan River's West Bank to the Gaza Strip.

Regarding the conference on security and cooperation in Europe, the Vatican has been represented at the 35-nation preliminary meetings in Helsinki, Finland, and Geneva, Switzerland, leading up to a proposed June summit conference.

WESTERN NATIONS hope that the conference will broaden communication and flow of ideas and persons between East and West. The Soviets would like the conference to be an official endorsement of Soviet hegemony in eastern Europe.

Pope Paul first met the foreign minister in October 1965 when he visited United Nations headquarters. Three other meetings followed at the Vatican during Gromyko's visits to Italy in 1966, 1970 and 1974.

Prior to meeting the Pope during his latest two-day official visit to Italy, Gromyko met with Italian leaders.

ASSISTING in the Vatican talks were Archbishop Agostino Casaroli, often referred to as the Vatican's "foreign minister," Soviet Ambassador to Italy N.S. Rijov, and Soviet Vice Minister for Foreign Affairs I.N. Zernskov.

Archbishop Casaroli has been a prime mover in the Holy See's "ostpolitik."

The ostpolitik is an attempt to improve conditions for Catholics in communist countries and to create or strengthen possibilities for contact with communist governments.

THE GROMYKO visit followed on the heels of the meeting between Pope Paul and Bulgarian Communist party leader and President Todor Zhivkov the day before.

Before Gromyko arrived at the Vatican, workmen removed wall posters reading: "No to the compromise." The posters,

Continued on page 16

## Appeals court upholds right to build Rural New Town

WEST PALM BEACH — Rural New Town, a proposed planned urban development for migrant farm families, had its right to exist reaffirmed for the second time in a month last Friday when Florida's Fourth District Court of Appeals ruled that the project's request for rezoning of its land should be authorized by the Palm Beach County Commission.

The ruling was a reversal of a lower court ruling on a suit brought by Rural New Town against the County Commission, when that body denied its zoning request last year. The Palm Beach County Circuit Court had upheld the commissioners in their 3-2 vote against Rural New Town.

ALTHOUGH according to officials the decision is probably moot, because the County Commission reversed their decision with a 4-1 vote supporting Rural New Town recently, the ruling is expected to be an asset to the planned migrant community.

The decision, authorities pointed out, strongly fortifies Rural New Town's rights to use its land for construction of an 800-unit condominium for families in the \$6,000 to \$12,000 income brackets.

The project is being sponsored by the Archdiocese of Miami, to help qualified itinerant farm workers promote themselves from the migrant farm labor stream, and estab-

lish themselves with a trade in a normal community. Overall plans call for the inclusion in the project of vocational training programs.

Attorney Phil D. O'Connell Sr., representing Rural New Town, expressed satisfaction with the ruling. "We now have both the County Commission and the Court saying our requests were proper," he said. O'Connell briefly reviewed the confusing series of events which led to the opinion now handed down by the State Court of Appeals:

1. Rural New Town, Inc., in 1974, had its request for the rezoning of its Southern Boulevard property from agriculture to residential status, and its proposals for a planned urban development, denied by the Palm Beach County Commission;

2. Rural New Town appealed these denials to the Circuit Court, but the Court judged in favor of the county. Rural New Town then appealed the Court's decision;

3. Meanwhile, "and as permitted by law," O'Connell explained, after one year from when the County Commission had ruled adversely, Rural New Town filed a petition with the County Commission, for a rehearing.

4. The petition was granted and, first, the County Zoning Commission recommended a granting of Rural New

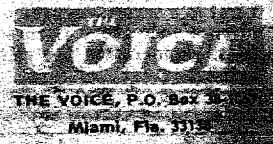
Town's request, and subsequently, the County Commission accepted the Zoning Commission's recommendations.



... It's not easy to walk by the shore . . . especially if you have your shoes on and the sand gets in the way. But Maria Groene had Sister Victoria nearby, and she is always ready to give a hand. See story, photos, page 6.

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# Prisoner, guerrilla issues slow Cuba accord

By JAIME FONSECA

Anti-Castro Cubans in the United States feel vindicated by the confirmation in a June report by the Organization of American States (OAS) that the Havana regime has engaged in systematic violation of human rights.

While large sectors of public opinion and several international organizations have condemned violations of human rights in Brazil, Chile and other dictatorships of the right, anti-Castro Cubans felt reports of torture and arbitrary imprisonment in Cuba were being ignored.

The OAS report came out as the OAS was preparing for a July meeting at San Jose, Costa Rica, to end an inter-American treaty on national security. It should open the way to a lifting of the sanctions imposed on Cuba in 1964 for

exporting revolution through the guerrillas it trained.

It will mean the OAS no longer regards the Castro regime as a danger to other governments in the Americas.

That is a point of view many Cubans abroad and conservative leaders in Chile, Uruguay and other nations contest.

THEY POINT to the mid-June meeting in Havana of 24 top communists from Latin America who resolved to fight "American imperialism" as the main common enemy, and to continue to struggle for revolution in each of their countries.

There were two significant changes over past meetings of the same leadership. The June declaration spoke of using "legal opportunities" in the struggle, and of accepting an alliance with

socialists and others if they respected the communist ideology. It praised actions by nationalist governments to take control of their country's natural resources, such as oil in Venezuela.

THE LEADERS said "the unity of all leftist forces is more essential than ever."

However, the June declaration approved of armed violence if necessary to fight what it called counter-revolutionary violence. It spoke of the "Fascist brutality" in Brazil and Chile.

Exiled anti-Castro Cubans now feel vindicated by the OAS human rights commission report.

Basing its conclusions on detailed lists presented to the Castro government in April and October of last year, the OAS commission wrote that such evidence "constitutes a most grievous case

of violations against the right to life, to freedom, to the security and integrity of the human person."

IT ALSO denounced practices by Cuban authorities in violation of "equality before the law, of common justice, of protection against arbitrary arrest and imprisonment without due process."

Some exiled Cuban sources claim that Cuban prisons and camps hold from 5,000 to 10,000 political prisoners.

"Imprisonment in Cuba is characterized by murders, torture, scarcity of food, lack of medical attention, forced labor, denial of mail and food deliveries, arbitrary reinstatement of sentences already served . . . walled-in cells where prisoners sleep on their own excrement and never see the sun, compulsive communist indoctrination, biological and psychological experimentation, beatings, bayonet thrusts, and prolonged nakedness."

Several nations — notably Venezuela, Costa Rica, Colombia and Mexico — are in favor of lifting the economic and diplomatic blockade of Cuban, arguing that times have changed since the Cold War: that the embargo is being broken by several OAS members already, this weakening the inter-American security treaty; and that Western overtures to Red China and the Soviet Union should include Cuba as part of the detente between East and West.

The United States seems to be undecided on the embargo. It has backed moves to amend the security treaty knowing this will result in lifting the sanctions against Cuba; but it abstains from taking the lead or changing its pro-blockade position.

TWO YEARS prior to the 1964 OAS sanctions, the U.S. Senate passed a resolution supporting a trade embargo on Cuba.

On hearing of the OAS report, Sen. Richard Stone (D.-Fla.) decided to send copies to all members of Congress.

There has been evidence, confirmed during recent investigations of secret agencies in the United States, that guerrilla training was given in Cuba to American youths. One Cuban exile source said the ninth "Venceremos" brigade returned in May to the United States.

The bishops of Cuba since 1969 have asked that the blockade be lifted so that workers, children and the sick could be spared from further privation. Their request was backed by some Catholics and Protestants in the United States and other nations.

## Priest, ex-Castro prisoner, dies at 55



FATHER GALLOWAY

The Funeral Liturgy was celebrated Monday in Villanova, Pa. for Augustinian Father Norman Galloway, a member of the faculty at Biscayne College, who died at Mercy Hospital following a long illness.

The Mass for Father Galloway, 55, one of several members of his order who were harassed and arrested by the Castro regime early in 1961, was offered in St. Mary Chapel on the grounds of Villanova University, where he was also buried.

A native of Scotland who came to the U.S. as a youth, Father Galloway had served as chaplain at Villanova University in Havana until early May, 1961 when he and other Augustinian fathers arrived in Miami. In an exclusive interview at that time with The Voice he related how they had been arrested, freed, rearrested, confined with little food, and had celebrated Mass under the close observation of guards armed with machine guns.

On April 17, 1961 the day of the unsuccessful Bay of Pigs invasion, the priest recalled, a bus load of armed militia surrounded the university, "barged into the monastery with rifles, machine guns and submachine guns anticipating a battle with the priests because they had been told that they would find a large cache of arms."

Students of the university had betrayed the priests "into the

hands of former students expelled from Villanova because they publicly insulted the priests and were revolutionaries," Father Galloway said.

Meanwhile other Augustinian priests serving in Havana parishes had been placed under house arrest and some were imprisoned, had little food and were forced to sleep sitting in chairs.

On Sunday, May 7, 1961, after continual harassment, the priests were ordered out of the university and sought asylum in the Swiss embassy until they came to Miami aboard an airliner chartered by the U.S. State Dept. to bring Americans to the U.S.

Shortly after the arrival of the Augustinian Fathers in Miami Archbishop Coleman F. Carroll invited them to establish Biscayne College in North Dade.

Father Galloway's first assignment after returning to the U.S. was as prior at Mt. Augustine Retreat House, Staten Island, N.Y. He had held teaching positions in Philadelphia and Andover, Mass.; and was assigned to Biscayne College as sociology teacher and director of Job Placement in 1973.

One of two members of his family who were priests, his brother, John, now deceased, was also an Augustinian Father, Father Galloway is survived by his father, James, Pearl River, N.Y.; and three sisters: Mrs. Dolores O'Neill, also of Pearl River; Mrs. Sylvia Galvin and Mrs. Vera Dalton, Bronx, N.Y.

## New Vatican legate to be sent to Cuba

VATICAN CITY — (NC) — Pope Paul VI has named Archbishop Mario Tagliaferri, 48, to be the new apostolic nuncio to Cuba.

Archbishop Tagliaferri has been apostolic nuncio to the Central African Republic and apostolic delegate in Chad and the Congo. (A nuncio, instead of a nuncio, is named when the papal representative is not the dean of the diplomatic corps.)

He replaces Archbishop Cesare Zacchi, who was named apostolic nuncio to Cuba in 1974 after serving as charge d'affaires there since 1961.

Prior to 1974 relations between the Vatican and Cuba were strained. The Vatican withdrew its nuncio in 1961 after the government of communist Premier Fidel Castro expelled a total of 600 priests, 1,000 Brothers and 2,500 Sisters, all non-Cubans.

The Vatican, however, never broke off diplomatic relations with Cuba completely. Cuba also continued to maintain its embassy to the Vatican with a full ambassador in residence in Rome.

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## Our World

### Expresses sympathy

Pope Paul VI has expressed sympathy to those who lost relatives and friends in the air tragedy at Kennedy International Airport June 24. Cardinal Jean Villot, papal secretary of state, cabled the following message to Bishop Francis J. Mugavero of Brooklyn: "With paternal sorrow the Holy Father learned of the grave air tragedy taking the lives of so many. While expressing sympathy to all those who have lost dear ones, the Holy Father likewise manifests his sincere solidarity with the injured and suffering and offers fervent prayers on their behalf. His solicitude goes likewise to all who have assisted in bringing aid and comfort."

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### Right to work

"No level of unemployment is acceptable to the Church, which believes that everyone has a right to a job," according to Francis J. Butler, associate secretary for domestic social development for the U.S. Catholic Conference. Butler made his comments to NC News following a National Conference on Full Employment, sponsored by the Full Employment Action Council, an organization composed of representatives of labor, religious and civil rights groups.

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### Need for unity

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, stressed in Philadelphia the "need for unity in our promotion of the Church's social mission." In an address to the 33rd convention of Serra International, an organization of Catholic laymen seeking to promote vocations to the priesthood, Archbishop Bernardin said: "Without unity both in intention and in action, we will be deficient in our witness to the social teachings of the Gospel, as developed and handed on to us by the Church. Without this unity, we will be failing our brothers and sisters who are in need and who look to us for support and help."

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### Mass in China

The first foreign Catholic priest to celebrate Mass in the Capital of the People's Republic of China since its government ousted foreign priests and missionaries two decades ago is Father Jose Cruz, president of Ateneo University in Manila, who accompanied Philippine President Ferdinand E. Marcos on his five-day state visit to Peking in June. Father Cruz said Mass everyday in the compound of the Peking guest house, which the Chinese hosts had made available to their visitors. According to a member of the party, no Chinese attended the Masses by Father Cruz. The source added that the Chinese guards posted at the guest house kept their distance, "but looked on curiously."

## Parish Pacesetters

### Immaculate Conception parish

Mary Rodolico was surprised two years ago when she was asked to be chairman of a new club for senior citizens, the Alleluia Club, at Immaculate Conception parish.

"I'm a follower, not a leader," she said, and promptly got the club going with 35 members — a number which has expanded under her leadership to 150.

SHE GOT involved after her pastor, Msgr. Jude O'Doherty, asked parishioners what area of work they would be interested in doing and Mrs. Rodolico mentioned the aged.

"I have a real affinity for older people, and I always have," she said. "The younger people are taken care of, but there's so little for senior citizens."

So she formed the club,

which she proudly points out is composed of both Spanish and English-speaking people. Programs are geared to both cultures.

SHE AND her committee have organized such activities as monthly get-togethers, a trip to St. Vincent de Paul Major Seminary in Boynton Beach, an afternoon of recollection during Lent, a cruise on the Jungle Queen and a trip to St. Mary Cathedral.

"The wonderful thing is how these people have gotten to know each other — now they fraternize outside the club as well as within it," she said, her tone conveying the feeling she has for the aging.

MSGR. O'DOHERTY praised Mrs. Rodolico's work with the senior citizens.

"As chairman of the club,

Mary has brought untold happiness to so many elderly people in our parish. Her personality vibrates with enthusiasm and interest on their behalf," he said.

Mrs. Rodolico is also a member of the parish choir, and has been for five years. She said she has always loved to sing, and is looking forward to a "first" for the choir — a joint project with a Cuban opera group to do "La Traviata" in August.

SHE ISN'T the only family member involved in the parish. Her husband Paul, who works for Jackson Memorial Hospital and used to be on the Dade County semi-professional baseball team, is the organizer of a softball team in the parish for men over 30.

"They call it the 'over the



MARY RODOLICO

hill group," and it's for people for 30 to 99," she said.

For Mrs. Rodolico, who is also a member of the parish Apostolic and Community Life committee but says she had never been active full-time in parish work until she started with the Alleluia Club, "it's the best experience of my life."

And for many senior citizens, her work has made some of the best experiences for them in their later years of life.

## She's off to Africa to aid 'Third World'

A Miami nun has volunteered to serve in Africa because she has a strong desire to help in the Third World in a more "personal, involved way than by teaching about the challenges and problems of developing nations."

Sister Anne Christopher Wright, who came to Pompano Beach as a teenager in 1959, leaves Miami Sunday, July 6, for her new assignment in Tanzania, East Africa, one of the nine African nations where Religious of the Assumption are missioned.

A GRADUATE of Assumption Academy, she entered the Religious of the Assumption and professed final vows in 1971. That same year she joined the faculty of



SISTER ANNE CHRISTOPHER

her alma mater teaching religion and social sciences. For the past two years Sister Anne, whose parents are deceased, has been the school's guidance counselor.

A former parishioner of St. Coleman Church, Pompano Beach, of which her brother, Anthony, is still a member, the nun has a BA from Villanova University and a Master of Science Degree in Education earned at Florida International University, Miami, last year.

"EDUCATION is one of the most important services to growing, developing nations," Sister Anne explained. "I consider the work of the Church in Africa crucial and I want to help there

where I can," she said pointing out that she was responding to the call of her congregation for trained nuns to work in the African missions.

"It will mean being implanted in a new culture," she continued. "I believe Africa is the place of the future for the Church."

En route to her new post, where numerous young women have become members of her community, Sister Anne expects to spend about two months at the Assumption Generalate in Paris where she will participate in an international meeting of preparation for the congregation's general chapter scheduled to convene in June next year.

## Devil exists, Vatican reaffirms but warns against overemphasis

VATICAN CITY — (NC) — The devil does exist but he should not be made a scapegoat for the guilt of individual men or become an obsession.

This is the substance of a French-language study prepared by an unnamed theologian at the request of the Vatican's Congregation for the Doctrine of the Faith and published June 25 in the Vatican daily, L'Osservatore Romano.

In a foreword, the newspaper said the study "is strongly recommended" as a sound basis for reaffirming the Church's doctrine of "Christian faith and demonology."

ASSERTING the reality of the devil, the study stresses: "It is clear that this has never permitted man to evade his responsibilities by attributing his own guilt to the demons."

The study, published in more than two pages of L'Osservatore Romano with two photos of Michelangelo's demonical paintings in

the Sistine chapel, states:

"The Catholic community, basing itself on the teachings of Jesus, of the Apostles, of the Fathers of the Church, of councils and sacred liturgy, has always believed in the mysterious reality of satan and demons."

THE STUDY notes that the "most important biblical texts on the devil are still part of the Church's liturgy."

There must be no denial of the existence of Satan and the demons, says the author, but the Church "through the centuries has always reproved various forms of superstition, obsessive preoccupation with Satan and demons, various types of veneration or morbid attachment to these spirits."

The study records the teaching and witness of Jesus who "without ever placing Satan at the core of His Gospel" spoke of him in important moments of His mission, referred to him in parables and exorcized him.

FROM THIS the author deduces: "Satan, whom Jesus confronted with exorcisms, whom He met in the desert and in His passion, cannot be the simple product of man's tendency to make a fable of or to personify his ideas. Nor can he be the aberrant relic of a primitive cultural language."

The New Testament, says the study, makes it clear that the "prince of this world," the devil, exercised "a moral influence only within the measure that each individual ceded to the devil's inspiration."

The study traces how the Fathers and writers of the Church's early centuries and rebutted the Manichean profession that there had existed two original creators: the uncreated principle of light, spirit and good, and the uncreated principle of darkness, matter and evil.

IT RECALLED how the Second Vatican Council had warned against the activities of Satan and



the demons, noting that human history is "a harsh struggle against the powers of darkness, a struggle that began at the beginning of the world and which will last, as the Lord said, until the last day."

Concluding, the author states that this explicit statement on Satan and demons was designed to meet today's doubts about what Pope Paul called "the terrible reality, mysterious and frightening" of the world of demons.

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# Editorials

## Now is time to say 'I am an American'

The Bicentennial is now springing up across our entire Nation — it is a spirit of participation and achievement. In sharp contrast to our Centennial in 1876 which was celebrated in a single city — Philadelphia — the activities commemorating our Bicentennial will take place in communities within each of our fifty states, the three territories, the Commonwealth of Puerto Rico and the District of Columbia — our Nation's Capital.

Where is the Bicentennial? It is in your community! As of one year before our 200th birthday, there are over 5,000 communities flying the Bicentennial flag.

Today we enter our 200th year as the United States of America and we begin the one-year countdown to the date which will launch us into our third century. During this final year of our second century, all Americans should come together to remember how we came to be, celebrate what we are, and to reflect on where we are going. It is also our hope that all

Americans will use this coming year to prepare a celebration befitting our great Nation.

When is the Bicentennial? It is already well underway for over several thousand events have been held and there are over 15,000 programs and events currently being planned across the Nation. However, the focal point is "Liberty Day" — July 4, 1976.

Liberty Day 1976 is a Sunday. It should be a day for each community to come together in their own way to celebrate the Bicentennial in a manner best suited to their own location, means and desires. As the bells peal across the Nation on that day, there will be an abundance of fireworks, parades and rhetoric in the finest traditions of our 4th of July. However, most communities are also laying plans to insure that July 4th will also be an occasion to lay the cornerstone for the third century. It would be a most appropriate occasion to cut the ribbon at a restora-

tion site, dedicate your new museum, or unveil your Bicentennial cornerstone. It is also a day to break ground for a Bicentennial Project that will help shape a better tomorrow so future generations can look back and always know that your community of today cared about itself, about its Nation and the principles which we honor.

The centerpiece of our Bicentennial will be in the form of a beautiful mosaic of the many varied programs and events initiated by the people of our great country. Overlying all Bicentennial activities is a renewed appreciation for the documents which have enabled our Nation to become the oldest surviving democratic republic on earth — the Declaration of Independence, the Constitution and the Bill of Rights.

Most important, the Bicentennial is a time for every American to be proud of his flag and his homeland. The Bicentennial is a time for every citizen to hold his head high and say in his own way, "I Am An American."



By Dale Francis

## Baloney! America still has ideals

I've been a newspaperman a long, long time and most things I've seen twice.

Some things I've seen more often than that. Like that story that came off the NC News Service wire. It said a group that calls itself the People's Bicentennial Commission took the first paragraph of the Declaration of Independence and asked some federal workers if they would sign it and endorse its principles.

What they discovered was that 68 per cent of a group of 2,300 federal employees refused to sign it. Oh, woe is me, what has happened to our American commitment?

Baloney! It is an old trick and I've seen it a dozen times. It is always good for a story and you count on some editorialists who are not familiar with the trick to moan that we've lost our ideals.

THE TRICK is simple enough. Most Americans don't like signing petitions. If some guy comes to them and asks them if they would be willing to sign a document then their first reaction is going to be that they don't want to do it. It has nothing to do with the statement, it has to do with people don't want to be bothered.

A lot depends on who presents the petition. If you send out some long-haired, bearded guys in blue jeans uniform, you wouldn't get signatures to a document that declared the signer would be given a million dollars in cash.

What the NC News Service story meant wasn't anything concerning the commitment of the American people to the principles of the Declaration of Independence. All it meant was that someone was counting on the bad memory of readers who might not recall that this device is used regularly.

WE'RE coming now to the Fourth of July, the last time we celebrate the Declaration of Independence before we celebrate it next year on the 200th anniversary of our nation. It

is a good time for some common sense thinking about this nation and about its people.

If we are going to celebrate the bicentennial then we have to give up the wallowing in self-recrimination that has become a kind of national pastime.

What we need to establish first of all is a sense of gratitude towards those who came before us. We owe a debt to our forefathers. They made a great country and they did it through sacrifice and hard work. What we have is not what we have earned but what has been given to us by others. We ought to fall to our knees in prayers of gratitude to those who constructed this nation.

THEN WE ought to get over that ridiculous fear of showing our love for our country. We've had the idea drummed into our heads that there is something wrong with being patriotic. We're told we must see things in a broader viewpoint that includes the whole world, that we must avoid being too nationalistic. Well, there's nothing that keeps us from having a world view, recognizing there is good in other nations, and still loving with our whole hearts our own nation.

There's nothing jingoistic in recognizing that this is a great nation, that it has been a generous nation, that it is a nation that is recognized over all the world as symbol of freedom.

Oh, I know, there are those who will start reciting a litany of accusations. Watergate is their chosen shibboleth. But the very exceptions are proof of the reality that this is a great nation that rises above the deviations from its course.

The propaganda machines are always busy turning out the attacks. There are always the sycophants who join in the chorus. But you don't fool the people of the world. Where there are refugees fleeing the terror of totalitarianism it is always in our direction of where our influence is great.

THE DIRECTION our own Catholic

bicentennial observance has chosen to take is to spotlight those areas where injustices still exist. All right, they exist. But the injustices are aberrations from the norm. There are places in the world where the injustices are the norm, where there would be no possibility of people meeting to discuss what is wrong

with the country. We need to keep that in mind if we are to understand the reality.

This Fourth of July don't be afraid to say that you love your country, that you recognize the debt we all owe to those who came before us and who by their sacrifices gave us a nation of which we can be truly proud.



By Michael Novak

## Church has right to higher ideals than the State

The National Organization of Women (NOW) got off much too lightly in the recent controversy in the diocese of San Diego. It has also sealed its own eventual doom. An organization based on hypocrisy cannot long survive.

NOW officers all around the country broke into print when the archbishop of San Diego threatened to deny the Eucharist to Catholics who belong to NOW. They did not break into print when the NOW chapter in Cincinnati "disaffiliated" Pat Goltz, a leader of Feminists for Life. NOW can apparently do what the Church cannot.

TO DENY the Eucharist is not the same as excommunicate. Perhaps NOW could have denied Ms. Goltz a sisterly lunch or coffee, for her sins, but allowed her to remain a member.

A Long Island officer of NOW wrote that no organization can exist unless it has purposes and rules to which all subscribe. Thus, it was all right for Cincinnati NOW to excommunicate Goltz, she wrote, because the anti-abortion position of Goltz was opposed to that of NOW.

Besides, a national officer of NOW said, how does the Church dare to oppose a position that is the "law of the land"?

ONE EXPECTS leaders of national organizations to know that the law of the Church and the law of the State need not be identical. It is quite proper for the Church to uphold a higher and more difficult standard than the State. And for the Church to support or to oppose the State, as conscience directs. What the State permits is not always morally right.

It is quite true that good people disagree about many moral questions. Not all persons hold the same view about the morality of

abortion, or about the underlying realities. It is quite proper for NOW to have its views, to enforce its orthodoxy, and to insist on its standards of practice. So also may any church or other organization.

But NOW has wanted the best of both worlds: Excommunicate Goltz, but protest piously when an Archbishop denies the Eucharist to NOW members. In the process, it has shown once again how deep are the anti-Catholicism and the nativism of many leaders of NOW. Anti-Catholicism is, indeed, the anti-Semitism of the intellect — as much among women as among men. A double standard is invoked.

OPPOSITION to abortion is not contrary to feminism, nor to women's rights. In order to reduce the deaths among women who have abortions from 123 in 1970 to 47 in 1973, over 750,000 legal abortions in 1973 alone were required. For those who believe that an abortion is not something done to a woman's body, but to another person forming within her, these figures are shattering. The women of NOW might approve of abortions in this magnitude, and greater magnitudes. But others are morally revolted by the human image acted out.

Let the State law be what a majority desires. Changes in the law do change hearts and shift psychological pressures; to oppose vast State power is not easy. But persons whose conscience who abhor the State law are free both to oppose such laws and to cherish a higher, more humane, and more difficult standard.

Basing itself on indifference to the defenseless and on hypocrisy, NOW fails not only women, but humanity. That is not its intention, nor its best possibility.

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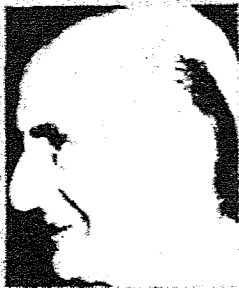
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The Voice  
of the  
Holy Father



## This is the law of a vocation: a total and definitive 'Yes'

### Ordains hundreds

In a ceremony Pope Paul himself described as "never before equaled," he ordained 359 deacons to the priesthood in St. Peter's Square June 29.

The Pope told the new priests that total priestly dedication opens up to them "the panorama of mankind."

POPE PAUL, who was marking the 12th anniversary of his coronation as Pope, stressed the priestly function of service to people in need in a talk to the deacons from five continents, including 25 Americans.

"Know how to listen to the groan of the poor, the candid voice of the child, the heartfelt cry of youth, the complaint of the tired worker, the sigh of the suffering and the criticism of the thinker," the Pope told the newly ordained priests in the course of the almost four-hour, open-air ceremony.

The Pope personally laid hands on each of the deacons who came up in twos to kneel before him on the steps of St. Peter's Basilica.

TEN CARDINALS anointed the palms of each ordinand. Then each of the 359 returned to the Pope to receive from him the kiss of peace.

Before the actual ordination, the deacons lay face down in eight long rows on a huge red and gold carpet, while a crowd of about 70,000 chanted the Litany of the Saints. The Pope knelt during the litany at a crimson prie-dieu. He appeared to be deep in prayer.

The 77-year-old Pope, calling the priesthood an "exciting adventure," reminded the ordinands that their vocation "has upset the normal and attractive plans of your life."

THE PRIESTHOOD, he continued, "has even asked from you renunciation of conjugal love in order to extol in you an extraordinary fullness of love for the sake of the kingdom of heaven."

At the Mass, which also marked the Feast of Sts. Peter and Paul, Pope Paul urged the new priests: "Never turn back. Jesus himself teaches you this: 'Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God.' This is the law of a vocation: a total and definitive 'Yes.'"

The Pope stressed the social aspect of the priestly ministry, telling the ordinands: "If there is a service which calls for those who exercise it to be immersed in the many-sided and tumultuous experiences of society, even more so than the teacher, the doctor, or the man in public life, it is the service of the priestly ministry."

THE PRIEST, Pope Paul said, is obliged "not only to make himself available for every dialogue, every invitation sincerely given to him, but to take pastoral initiative himself to



POPE PAUL shakes hands with Soviet Foreign Minister Andrei Gromyko during a private audience in Vatican City. It was the fifth meeting between the two and a Vatican press spokesman said they "spoke about issues regarding the Catholic Church in the territory of the USSR." See story, page 1.

seek out those who may have need of him whether willing or not."

The Pope said that the priest must work for social justice "in accordance with the spirit and the forms of Christian sociology, which must find its energy and inspiration in the Gospel and the school of the Church's Magisterium (teaching authority), and not in other sources which are alien to Christian principles."

The largest national group among the diocesan priests ordained was the 25 Americans, most of them from Rome's North American College.

### 'Faith without works'

Modern Christianity's great sin is failure to follow through from faith to good works, Pope Paul VI said in his general audience talk June 25.

"What is the great sin of modern Christianity?" he asked. "It is the sin of being illogical, inconsistent and unfaithful. It is faith without works."

FAITH, the Pope added, must lead to fidelity. "Faith demands a profession, a logic of thought and life . . . a move from the mind to the will, a witness, effort, risk, resistance, sacrifice and a martyrdom, as so many generations of Christians have taught us."

The Pope counseled that faith must be

"clear, firm and stable" in the face of doctrinal uncertainties.

"But do not believe that this fidelity signifies blind and inert immobility," the Pope said.

"IT MEANS rather that an extraordinary vitality must be given to the seed of the faith."

He warned against "devastating inconsistency" of dead faith.

The audience, originally set for St. Peter's Square, was moved indoors due to bad weather. Consequently the Pope gave brief resumes of the talk he had prepared on faith and another major address on Africa.

DURING the audience the Pope met briefly with a group of 40 Australian aborigines who arrived in Rome without baggage, money or documents following an aircraft disaster they suffered in Bombay, India.

The group, from the Diocese of Darwin, had to make an emergency landing in Bombay after which their plane burst into flames. No one was seriously hurt, but all were deeply shaken.

After the accident the group thought at first to return to Australia by ship, said the group leader, Father John Leary, a Missionary of the Sacred Heart.

BUT THE aborigines' strong desire to see the Pope overcame their fear of the misadventures of technology, the priest said.

During the four-day stop in Bombay, he added, a young aborigine was so saddened by the human suffering he saw in the Indian city that he cried for the entire time.

According to Father Leary, Western society would consider the boy who cried to be himself a victim of poverty.

THE POPE commended the aborigines for their faith and courage in continuing the trip.

The Pope also welcomed pilgrimages from the Archdioceses of St. Louis and San Francisco and from the Dioceses of Charlotte, N.C., and Salt Lake City, Utah.

To these groups he said: "GREETINGS to all of you from St. Louis. We always have special memories of your city." (The Pope visited St. Louis in 1951.)

"We welcome our sons and daughters from San Francisco. May the Lord keep you ever faithful to your great spiritual heritage as the city of St. Francis.

"The large group from Charlotte, N.C., gives us particular joy. Thank you for your fidelity in answering our call to renewal and reconciliation.

"Affectionate greetings to the pilgrimage from Salt Lake City. We send our greetings back to the entire diocese: to the priests, Religious and laity — to the entire state of Utah."

### Sends condolences

Pope Paul has sent telegrams of comfort to the brother of the late Cardinal Luigi Raimondi and to his coworkers.

"We are deeply saddened by the unexpected death of your most loved brother," he said in his telegram to Francesco Raimondi.

"WHILE WE kneel before His will we invoke for the soul of the deceased, the ineffable fullness of divine rewards merited by his continual, eager and generous service given the Holy See with humility, detachment and devotion."

Cardinal Raimondi's death on June 25 brought the number of cardinals to 124.

To the dean of the College of Cardinals, Cardinal Luigi Traglia, the Pope said:

"WE TAKE active part in the gravest sorrow which once again has stricken the sacred college with the lamented death of the late Cardinal Luigi Raimondi."

The Pope sent a telegram to the secretary of the Congregation for Saint's Causes, of which Cardinal Raimondi had been prefect. He told the secretary, Archbishop Giuseppe Casoria, Cardinal Raimondi was a man who "spent himself to the very end for the glory of the Lord and out of love for His Church."



By Father  
John T.  
Catoir

## Discipleship applies to all who choose to follow Jesus

You can learn what it is to be a disciple by turning to the gospels and reading the accounts of the earliest selection process. If you consider this well and apply it to your life, it can give some surprising insights into your own personality and your own life situation. Remember that discipleship does not apply merely to priests and nuns — it applies to all those who consciously follow Jesus.

The first and most obvious fact about the disciples is that they were chosen. They didn't know

### Msgr. James J. Walsh is on vacation

who actually was doing the choosing. The identity and importance of Jesus was not yet revealed to them. They didn't understand what they were being chosen to do. They didn't initiate the process; many of them probably didn't want to be disturbed in their day-to-day routine. An outside spiritual force invaded their privacy and called them to something radically different: "I want you to be with me."

For some reason, mysterious even to themselves, the disciples were people who said

"Yes." They agreed to follow Him. They tended to retain all their doubts, hesitations and misgivings even after they accepted the invitation. They did not have to accept, but they did and once they accepted, they wondered why. They did not like danger, insecurity, trouble; but Jesus led them inexorably into each. They were full of fear about what they had done. They were continually tempted to walk out, but they kept hearing Jesus: "I want you to be with me; I want you for myself."

According to the standards of the world the disciples were, by and large, unsuitable. All the suitable, intelligent, respectable people were running things in Jerusalem. The brain-trust, the power people, were all in the city. Jesus went in the opposite direction, to the fishing villages, the small towns, and He chose an uneducated band of laboring men. In today's Church we hear the word 'vocation' used in our new and updated jargon. The candidate must be suitable and properly motivated. But the disciples were unsuitable and, except for a few, not motivated for the noblest reasons.

Once they grasped the immensity of their mission, the importance of Jesus, His power and

glory, the disciples recoiled in shame, conscious of their guilt and sinfulness, conscious of their unsuitability. "Lord, depart from me for I am a sinful man." But the Lord knew that; He chose them knowing that they were unsuitable. He was pleased with their awareness of their own weakness because He intended to remake them into something strong and splendid. When that happened, they would know who it was who gave them their power.

The disciple therefore is a person who is chosen, in spite of himself, to do an impossible job. The job is impossible because it involves the disciple in spiritual goals: the sanctification and salvation of human persons. But the disciple would drown in discouragement if he or she were not aware that the Lord brings forth the harvest — it is His work. So all must be turned over to the Lord, allowing His Spirit to govern. This is a far cry from the idea that a disciple is one who decides to follow Christ, one who makes plans and strives to carry them out. The spirit of self-confidence and self-determination is not possible in one who is carried every step of the way. The disciple is a follower, one who has given over the claims of self to the claims of Jesus.

# A 'dream comes true' for 40 golden agers

By ARACELI CANTERO  
Voice Staff Writer

Leaning on her white cane, her feet covered with the wet sand of Miami Beach, Maria Groene was getting ready for her early morning walk along the shore.

With her was Sister Victoria Soler, SSS, from Centro Hispano Catolico who with 40 other senior citizens from Miami, was enjoying a short vacation at a Miami Beach hotel.

"It was the dream of my life," said Eulalia Nunez from the Little Havana Activities Center. "I am taking up to 9 baths a day and my arthritis is disappearing."

The program was Neri Reyes' idea. She is the administrator of the Savoy Hotel in Miami Beach, and she wanted to help senior citizens who otherwise might not have the opportunity for such a vacation.

"I VISITED the different government food programs for Senior citizens around the city, offering the hotel and proposing a minimum summer fee that might be available for everyone," she said. "We got a tremendous response, and so far about 120 elderly have enjoyed such a vacation at our hotel."

One of the government programs quick to respond has been the Little Havana Activities Center for senior citizens.

"The Center has government food programs, located in eight different areas around the city — one of which is at Centro Hispano," said Rafael Villaverde, director of the Activities Center.

"It is from these eight different areas that we are sending people to participate in the program, and we also provide the food for all the elderly at the hotel," he said while hoping some agency would buy a hotel that could be used for a similar purpose on a permanent basis.

His idea is that a group of Sisters might take care of the administration, so that the elderly could really profit from their dedication and love.

"FOOD AND medical aid could probably be obtained



IT IS EARLY morning and cool, but these senior citizens from Centro Hispano Catolico, Little Havana, Hialeah and other locations around the cities seem to be enjoying their stay at a Miami Beach hotel, where they can jump into the water any time. Accompanying them on their vacation is Sister Victoria Soler, SSS, from Centro Hispano.

through us or some similar government agency," he added.

According to Neri Reyes, the present program has been started as an experimental one, "but we would like it to continue on a permanent basis if we find the cooperation we need," she said, adding, "The elderly themselves pay the small summer fee, and they are really happy with the attention they receive from Sister Victoria and the other Sisters. They take them to the water every morning and help them in their walks along the shore."

According to Sister Victoria, the elderly don't stay the whole day in the hotel. After their morning swim many go

out shopping, or simply go for a walk. "They really are getting to know Miami Beach by now," she said.

"WE HAVE all sorts of activities here, said Julia Torres, one of the volunteers. We play games or bingo, we do a lot of exercise and we also have some spiritual activities."

"These generally take place in the evenings," Sister Victoria explained. "We have had Bible Vigils, and rosaries . . . and everyone participates with great enthusiasm," she said.

As a whole, the experience seems to be a rewarding one. Everyone is happy and everyone seems looking forward to participating again.

As one of the elderly put it, "This sort of thing was the dream of my life. Here we are all friends and we are having a good time together. This is like being at home with a big family."

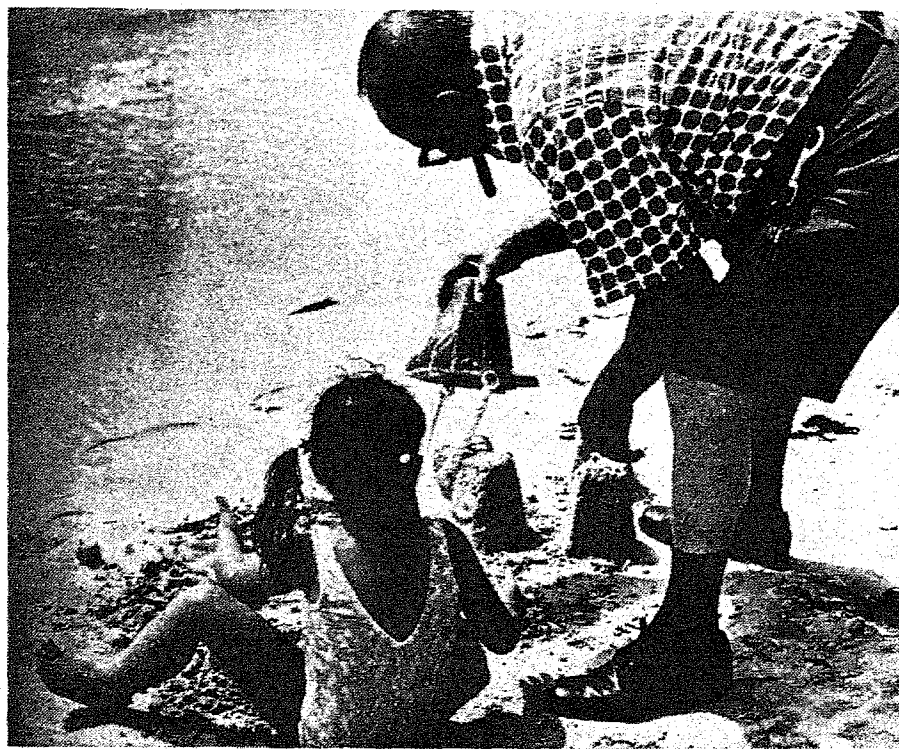


. . . AND IF the sun is too strong, Sister Praxedes Suarez, SSS, is there to bring a hat or to lend a hand whenever she can help out. To many golden agers, their days at the beach were a reminder of times past on the white sandy beaches of their native land.

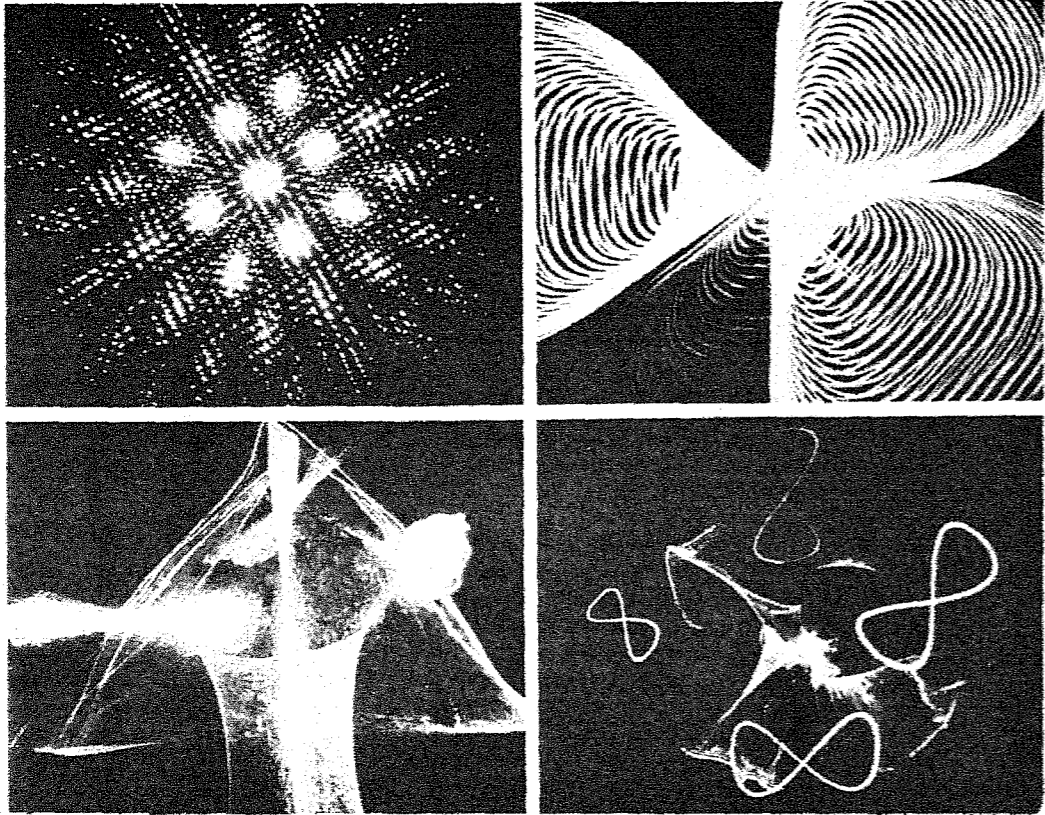


VOLUNTEERS are always around, and they are ready to help any time, be it serving food or doing whatever needs to be done.

SOME EVEN had the chance of inviting their relatives to spend the day with them . . . as is the case of Pedro Pupo who had a great time with his granddaughter.



# LASERIUM — A trip through the world of images



A POWERFUL Krypton laser beam was used to create these images from "Laserium," playing now in Miami. Their color is called the purest ever seen and they appear to be three-dimensional.

## Capsule reviews

One of our Dinosaurs is Missing (Walt Disney/B.V.) The setting of this latest Disney romp is London in the early Twenties, and the plot has to do with the hiding of a piece of microfilm containing a secret Chinese formula in a dinosaur skeleton. Two rival forces vie with each other to recover it, one a group of nannies, headed by Helen Hayes, and the other a clutch of Oriental villains marshalled by Peter Ustinov.

The competition comes to a climax with a pitched battle in a Chinese restaurant, swinging purses pitted against the martial arts. The children will probably like it, but the only thing that will make it bearable for even the not-too-demanding parent is the acting of the mostly English cast. Peter Ustinov is very funny as the harmless archvillain. In acknowledging the film's suitability for children, however, and in praising Ustinov's performance as well, one has to make a by no means incidental qualification.

Despite all the good Oriental actors trying to make a living in films and despite the supposed rejection of racial stereotypes in movies in this our enlightened era, there is not a single Oriental actor in a significant role in this film, and the white actors playing the Chinese roles wring laughs from the Oriental stereotype. One should not be too harsh perhaps, because good children's films are so rare, but it would be well for those parents who are concerned about what ideas might be taking form in their children's minds not to let this element of Dinosaurs pass without comment. (A-1)

Shark's Treasure (United Artists) This is an episodic, awkwardly put together adventure film about a search for sunken treasure in the Caribbean. Written, produced, and directed by Cornel Wilde, who also stars as the opinionated captain of the treasure-hunting vessel, it, like his

far superior Naked Prey of some years back, is a celebration of the more elemental manly virtues in a survival of the fittest context. The main features of the plot are embarrassingly parallel to those of the Treasure of the Sierra Madre even to the loss of the hard-won gold and the intrusion of Latin-American villains.

Nor is this the sole embarrassing feature. The extensive shark footage, more tedious than exciting, has little to do with the rest of the story, and has a grafted-on look which cannot help but make one think that it represents an attempt to cash in on the JAWS publicity. Finally, after Wilde's boat is hijacked by escaped convicts, an overt homosexual element comes into play, which becomes offensive and jarring because the feeble dramatic framework of the film is unable to sustain it. Wilde is a talented man, but as his own boss in every respect, he seems self-indulgent here. Yaphet Kotto, John Neilson, Cliff Osmond and Caesar Cordova turn in fine performances in a lost cause. (A-III)

The Apple Dumpling Gang (Walt Disney/B.V.) is standard Disney-formula summer fare for the kiddies. Three cute little orphans with only an abandoned gold mine to their name sucker suave gambler Bill Bixby into a marriage of convenience with stagecoach driver Susan Clark, this to keep the wee ones out of the grasp of the greedy townspeople. In the meanwhile bumbling bank-robbers Don Knotts and Tim Conway match wits with sheriff Harry Morgan and banker John McGiver. They all lose. Parents who don't expect any questions after Johnny sees a Walt Disney flick will no doubt have difficulty figuring out where he picked up his knowing references to "a husband's prerogatives." Have no fear, any relation between this film and the real world is purely a special effect. (A-1)

## What makes Chavez tick?

CHAVEZ AND THE FARM WORKERS, by Ronald B. Taylor. Beacon Press, Boston. 342 pp. \$10.00

Reviewed by Gerald E. Sherry

"The picket line is where a man makes his commitment, and it is irrevocable; the longer he is on the picket line, the stronger the commitment . . ."

This statement by Cesar Chavez underlines the basic reason why he and his United Farm Workers of America have been on the picket lines of California's agricultural fields for the past decade.

### books

THERE HAVE been quite a number of books coming off the presses in relation to the farm workers' struggle for justice. Many of them have been written by journalists and sociologists who have had but a fleeting glance at the problem. Volumes have been produced, but no clear pictures have really emerged as to what makes Chavez "tick," as to why he has survived so long against the tremendously powerful political and financial interest of agribusiness, the Farm Bureau and the Teamsters.

Ron Taylor has produced a book which is different because it gives a historical perspective to a struggle which had its roots long before Chavez entered the scene, but which needed his dynamism, his charisma, his spiritual heritage, and the expression of his people's culture.

Taylor has the advantage of living where the action is, in the heart of the San Joaquin Valley. The other advantage he has over other authors on this subject is in

"Laserium," billed as the "Cosmic Laser Concert," is coming to Miami, beginning Friday, July 4.

Created and developed by Laser Images Inc., a California corporation, "Laserium" combines spectacular laser-projected images with musical selections from pop rock and the classics. Originally produced as a planetarium show, the performance has drawn nearly one million people to planetariums in several cities in the United States and Canada. It has now been planned for playing in a Miami movie theater.

Using a single one-watt krypton gas laser, housed in a compact console and operated by a "Lasariest", "Laserium" takes the form of geometric shapes and spiraling free-form masses in the

## movies

purest colors ever seen. The intrinsic texture of laser light plus the design of the images make the projections appear three-dimensional and almost within reach of the audience. It should be noted that the laser itself is confined within the console, and the projections are rendered harmless. "Laserium" induces such a tranquil state of mind that researchers have express interest in adapting laser projection for visual therapy.

The screen used to project the three-dimensional images is 4 stories high and 60 feet wide. It is curved to a 12-foot depth, and the audience's view is like looking into the heavens.

Music selections from the pop world include Emerson, Lake, & Palmer's "Tank" and "Abandon's Bolero" and Pink Floyd's "Echoes." Classic pieces include Strauss' "The Blue Danube" and "Neptune" from "The Planets" by Gustav Holst.

Supported in their efforts by the worlds of science and industry, and eliciting interest from all areas of the entertainment world, the Laser Images staff have established themselves as the world's leading authorities on laser applications for the entertainment industry. Maintaining their own research and technical departments, Laser Images is currently exploring applications for the legitimate stage, and expects to provide the visual excitement for a major rock tour by the end of 1975. Plans are on the drawing board for specifically designed Laserium Theatres, to be built both in the United States and abroad.



CHAVEZ

the fact that he is also a good journalist and has, for a number of years, been a farm labor reporter for the Fresno Bee. His credentials are good and he is a craftsman at his art.

THIS BOOK is a timely reminder that the struggle of Chavez and the farm workers is far from over; that the emancipation of the farm worker may well be on the way to accomplishment in California, but that there are three million others who labor in the fields outside the state: who still live under deplorable conditions; who receive very low wages, and are without federal or state protection.

Taylor makes a very pointed observation at the end of his book, when he says, "Because few employers willingly give up economic power and advantage, farm workers can never be free to earn a decent living until laws are passed, allowing them to create a union of their choosing, a union that can exercise a counterbalancing, collective strength."

His prophecy is coming to fruition with the passage of the California Agricultural Labor Relations Act of 1975, but his book points to the need for legislation, to protect not only California farm workers, but all farm workers throughout the land.

This book is highly recommended as an up-to-date history of the farm workers' struggle. It also reminds us of how indifferent we have been as to the real issues

behind the Chavez struggle for justice. It's a must book, not only for the supporters of the farm workers, but also for the leaders of agribusiness and sociologists in their ivory towers of academia.

If I find any fault at all with Taylor's book, it is in the fact that there is only scant mention of the Church's role which, from the beginning, has been much more important than he has portrayed. Still, he is a good historian and a good writer, and brings the struggle alive.

(Sherry is editor-manager of The Monitor, San Francisco archdiocesan newspaper.)

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ROBIN PHILLIPS, as David Copperfield, carries his ailing bride, played by Pamela Franklin, to her new home with Copperfield's aunt (Edith Evans), as friend Mr. Dick (Emlyn Williams) looks on, in "The CBS Thursday Night Movies" Thursday, July 10 (9:00-11:00 PM, ET) on Ch. 4.



## Capsule reviews

Monty Python and the Holy Grail (Cinema 5) For those fortunate enough to live beyond the reach of the national media, be advised that Monty Python's Flying Circus is a British television comedy group that is rapidly developing an American cult audience. Their first film attempt, And Now for Something Completely Different (1972), a compilation from their television material, came and went with little notice (but is now back again in re-release). However, for some mysterious reason known only to media pundits, these same skits are now convulsing public television viewers in some 65 communities. The traditions from which their humor derives is the absurdity of the Marx Brothers and the zaniness of the Goon Gang, without suggesting that they measure up to either.

Departing from their usual format of unconnected scenes, Monty Python's present effort is limited to spoofing a single subject, King Arthur and his dim-witted knights of the roundabout

table. The film has unfortunately not solved the problem of stringing out their skits to support a coherent narrative. Like the opening credits which go on to absurd lengths, most gags are allowed to go beyond the limits of boredom and then repeated to test one's patience. For their fans, however, witlessness is apparently one of their charms.

Another is irreverence — specifically finding laughable the notion that anything might be thought sacred. If, for instance, you find irresistibly amusing the concept of a feisty knight gamely urging his superior but reluctant opponent to fight on while one by one his extremities are lopped off, then Monty Python is your kind of humor and you're welcome to it. (A-III)

Touch and Go (Libra Films) Philippe de Broca is best remembered here for such stylish comedies as Cartouche (1961), That Man from Rio (1963), and King of Hearts (1966). One of his

recent works now in distribution is a wartime chase across North Africa which proceeds in typical slapstick escalation from car to jeep to armored car and finally a wingless airplane.

The story is the old one about war making strange bedfellows, in this case, a French deserter turned smuggler (Michael Piccoli), a lost, hopelessly British officer (Michael York), and the wife of the Swiss consul who has mistakenly tried to help them (Marlene Jobert). By a series of improbable accidents, the three find themselves fleeing for their lives from pursuing Nazis who certain they are spies.

It is a film of sight gags, absurd situations, and comic stereotypes, the kind of broad humor which not all viewers appreciate. The best aspect of the film is its depiction of the strong relationship that binds the three together, nicely playing Jobert's realism against York's romanticism and Piccoli's opportunism. (A-III)

# Yellow Submarine & Alfred the Great

FRIDAY, JULY 4

8:00 p.m. (CBS) — **YELLOW SUBMARINE** (1968) — Wonderful animated feature for young and old, and especially those who yearn for the days gone by when the Beatles were at their musical and inventive peak. This is a purely whimsical feature, with much of the music from the Beatles' **SAR-GEANT PEPPER** album. We follow the animated John, George, Paul and Ringo to the never-neverland of Pepperland, and find that the Blue Meanies are overrunning the peaceful (and colorful) terrain. The film is a fable, about those corny Sixties verities of love, peace and saying 'Yes!', and as such it is quite a nostalgic trip. The animation is a wonder, the music a delight — and of course Sgt. Pepper and his Lonely-hearts Club Marching Band get their peaceful land back at the end, and those Blue Meanies are not all that mean. (A-I)

9:00 p.m. (CBS) — **ALFRED THE GREAT** (1969) — The makers of this elaborate British film are to be commended for their courage in attempting to bring to screen life the remote, little known ninth-century England in which the youthful prince, later king, rallied the feuding, demoralized Saxon tribes against their common enemy, the Vikings. The barbarism of the period, only slightly leavened by a very imperfectly realized brand of Christianity, is handled with some dignity and human credibility where mere gore and sensationalism might have prevailed. Clive Donner's direction is marked by striking visual effects and well controlled,

though necessarily bloody, battle scenes. In the last analysis, however, the film falls between two schools. It is too slow paced and attentive to period details for the action fans. On the other hand, more thoughtful viewers will probably be distressed by the catch-penny glibness and superficiality that mar the picture's efforts to make psychologically intelligible for modern audiences the three leading characters: Alfred (David Hemmings), the convinced Christian who is nonetheless fearful of love and plagued by a latent zest for combat; Guthrun (Michael York), the ruthless pagan warrior with a grudging respect for gentler ideals; and Aelhswith, Alfred's queen (Prunella Ransome), who strives for personal dignity in an age where women were regarded as inanimate objects and who exerts some influence on both men. (A-III)

SATURDAY, JULY 5

8:00 p.m. (NBC) — **DOUBLE FEATURE** — Whoops! It's pilot-flying time again. Tonight's hopeful entries are **THE RUNAWAY BARGE**, with Tim Matheson and Jim Davis starring, and (at 9:30 p.m.) **CROSSFIRE**, with John Sa-

## television

xon. **BARGE** is a floating adventure set in the presumably glorious era of modern-day shipping along the legendary Mississippi River. Matheson and Bo Hopkins are adventure-prone crewman on a ship captained by Davis, and all of them get involved in a far-fetched but action-packed caper involving kidnapping and hijacking.

SUNDAY, JULY 6

8:30 p.m. (ABC) — **LADY LIBERTY** (1972) — When Neapolitan sausage-stuffer Sophia Loren flies into JFK Airport to rejoin her fiancé, she has a 20-pound mortadella tucked under her arm, which she refuses to surrender to Customs. The crisis and the brilliant solution to it (she and the Customs men eat the sausage) provide a number of laughs and seem to promise one of those coarse peasant comedies the Italians do so well. Alas, like the sausage the jokes have only limited freshness, and after 20 minutes at JFK **LADY** succumbs to urban blight. The rest of the movie concentrates on Sop-

phia's struggles with "Fun City" and its grisly assortment of inhabitants — people such as her now ex-fiance, who wants to exploit her obvious charms in order to boost business at his little Italian restaurant, or William Devane as an incredibly crude N.Y. Daily News reporter determined to cash in on her savory sausage story for all it's worth. The cumulative nastiness of the film, a cynical blend of contempt, distrust, and a generally low opinion of mankind, is almost unbearable. Perhaps the only relevant question to ask is how Carlo Ponti, who produced **LADY**, can love his lovely wife so much yet so hate his fellowman? (A-IV)

TUESDAY, JULY 8

8:30 p.m. (NBC) — **DEATH STALK** — TV adventure. A wild chase down raging river rapids follows the abduction of the female half of two vacationing couples. The women are played by Anjanette Comer and Carol Lynley, their pursuing spouses by Vince Edwards and Jack Webber. Leading the band of desperate convicts is Vic Morrow, with Neville Brand and Norman Fell included in his ranks. The emphasis here is on sheer action and adventure, with plenty of chills and thrills arising from human drama and natural disasters. Some fun.

8:30 p.m. (ABC) — **THE GUN** — Made-for-TV movie follows the object in the title as it changes hands from owner to owner. The movie, done up as a chiller-thriller, is a turn on the old "overcoat"

theme popular in short stories and other routine entertainments. A large and generally undistinguished cast take their respective shots.

WEDNESDAY, JULY 9

8:30 p.m. (ABC) — **THE DAY THE EARTH MOVED** — Repeat of a made-for-television "disaster" movie. A team of aerial photographers (Jackie Cooper and Cleavon Little) discover by accident that certain red smudges on aerial photos they take of various locations inevitably mean that the smudged area is about to have an earthquake. When a smudge — caused by heat radiation prior to the quake — subsequently shows up on a shot of a sparsely populated town in the Southwest, Cooper tries in vain to get the suspicious townspeople to heed his warning.

THURSDAY, JULY 10

9:00 p.m. (NBC) — **IF IT'S TUESDAY, THIS MUST BE BELGIUM** (1969) — This drip-dry comedy is mostly drip, as stereotype American tourists, camera-and-luggage-laden, stumble around the watering holes of Europe — and both the people and the places are easy targets for satire. On the funny side, tourist Norman Fell haplessly searches for his wife, who got carried off by mistake with a busload of touring Japanese. Less funny is a romantic complication involving pretty tourist Suzanne Pleshette, whose port-of-call fling with grabby guide Ian McShane comes, alas, to naught. (A-III)

## RELIGIOUS PROGRAMS

**SUNDAY**  
7 a.m. — **THE CHRISTOPHERS** — Ch. 11 WINK.  
9 a.m. — **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Third Order of St. Dominic."  
10:30 a.m. — **THE TV MASS** — Ch. 10 WPLG — ?NOTE?  
2 p.m. — **INSIGHT** — (Film) WINK Ch. 11.  
4:30 p.m. — **THE TV MASS** — (Spanish) — Ch. 23 WLTV.

**RADIO**  
5:30 a.m. — **SACRED HEART** — WGBS, 760 k.c., Miami.  
10 a.m. — **CROSSROADS** — WJNO, 1230 k.c., W. Palm Beach.  
**MARIAN HOUR** — WSBP, 740 k.c., Boca Raton.  
8:35 p.m. — **GUIDELINES** — WIOD, 610 k.c., Miami.

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9 A.M. — Ch. 7  
"The Church and The World Today."  
10:30 A.M. — Ch. 10  
The TV Mass for Shut-Ins.

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"The Church is the people of the new covenant, fulfilling and transcending all that Israel under the old covenant foreshadowed. It is the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of his adoption." — "The Second World Conference on Faith and Order," ed L. Hodgson, 1938.



## THE PARISH: *The Church in miniature*

By WILLIAM E. MAY

The local parish has at times been thought of primarily as a spiritual "service station," as it were: a place where one goes periodically for spiritual energy (the Mass and the Eucharist), an occasional spiritual checkup and overhaul (Penance), and directives from the "Church," that is, the priests and their hierarchical superiors.

It has also been conceived as the agency that sponsors a school for instructing the youth, particularly on matters religious and moral, and the place for conferring such sacraments as Baptism and marriage.

THERE IS surely a basis for looking upon the parish in this way, but if we do we are missing the forest for the trees. The parish is in essence as "ecclesiola," the Church itself in miniature, the basic "call," as it were of the people of God, the assembly of the faithful. As such the entire purpose of the local parish is, Vatican II reminds us, "the good of souls," that is, of people, of you and me and of all human beings (see "Decree on the Bishops' Pastoral Office in the Church," par. 31). The principal duty of the pastor of a parish is "to preach God's word to all the Christian people . . . that the Christian community may bear witness to that charity which the Lord commanded" (ibid., par. 30).

In addition, we are told by the Fathers of Vatican II, "the laity should accustom themselves to working in the parish in close union with their priests, bringing to the church community their own and the world's problems and well as questions concerning human salvation, all of which should be examined and resolved by common deliberation. As far as possible, the laity ought to collaborate energetically in every apostolic and missionary undertaking sponsored

by their local parish" ("Decree on the Apostolate of the Laity," par. 10).

TO THINK primarily of the local parish as the Church in miniature, with the mission of proclaiming God's saving truths and of bearing witness to His limitless and selfless love for all human beings is not always easy, nor does it come about effortlessly. But this is precisely what the local parish is meant to be. It is important to think deeply and realistically about what this means.

The parish is first of all the assembly of the people of God. We come together in our parishes not as isolated individuals, with his or her own hopes and desires, troubles and problems. We come together as persons in community, as a people who are one. A response to God's gracious and loving call is what brings us together, along with an eagerness to answer His call by giving Him what He wants so that He can give to us something that we could never gain all by ourselves, something indeed that we could not even dream of if He had not told us about it: His own friendship and life. And what is it that He wants so that He can give to us something that we could never gain all by ourselves, something indeed that we could not even dream of if He had not told us about it: His own friendship and life. And what is it that He wants of us? The answer is ourselves. He wants us to become His friends, His chosen ones, by being willing to worship Him in heart and mind.

WE WORSHIP this living, loving God who is our very best friend by offering Him in sacrifice of the Mass, by becoming sacramentally one with Him and His only-begotten, Jesus, in the Eucharist, the sacrament of thanksgiving and joy. But this act of worshipping love is a true act of such love only if it comes from a people whose

hearts, whose wills, are clean — only from a people who have become reconciled to God and to their fellow human beings. "When you are presenting your gift at the altar," Jesus tells us, "and if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother; then come back and present your gift" (Matt. 5:25).

We, that is you and I, are sinners. "If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth" (1 Jn. 1:8). As sinners we have broken the covenant, the bond, that God wants to exist between us and Him and between and among human beings everywhere. The wounds we inflict on ourselves and others by our sins can be healed only by God's saving grace and love. His reconciling love is mediated to us through Christ and His Church, and this means through us who are the people constituting that Church.

THUS THE local parish is not to be considered as something analogous to a service station, where each of us purely as individuals might go for a fillup or overhaul. Rather it is the assembly of the people of God. It exists in us as persons in community, who commonly profess, under the leadership of our pastors, the truths we hold as Catholics, and put those truths to the test by seeking, as a community of believers, to help those about us realize that God is alive and that He is a God who empowers us to live lives of self-giving love.

If the world is ever to believe, local parishes must make belief credible. For them to achieve this mission, we, the people who make those parishes to be what they are, must exist as worshipping and witnessing communities, communities of reconciliation and love.

"A family education program with social and learning dimensions might be an answer. . . Hopefully this program will bring people together in an atmosphere of community."

know  
your  
faith



## New rite has individual penance, b

By REV. JOSEPH M. CHAMPLIN

"No man is an island," the saying goes, but, in a sense, every man is an island.

Each individual influences other persons and is influenced by them. At the same time, we always remain unique, independent human beings never totally absorbed by the group nor fully understood by others.

That fundamental tension between the individual and the community manifests itself in the new communal rite for the sacrament of Penance.

THE CEREMONY is entitled "Rite for Reconciliation of Several Penitents with Individual Confession and Absolution."

A section from the introduction to the ritual summarizes the purpose of such a service:

"Communal celebration shows more clearly the ecclesial nature of Penance. The faithful listen together to the Word of God, which

proclaims His mercy and invites them to conversion: at the same time they examine the conformity of their lives with that Word of God and help each other through common prayer. After each person has confessed his sins and received absolution, all praise God together for His wonderful deeds on behalf of the people He has gained for Himself through the blood of his Son."

The tension we noted develops during the period when each person confesses his or her sins. That is, of course, a highly individualistic action and the amount of time required will vary greatly from person to person. Even with a plentiful supply of priests available, the relation of sins and discussion with a confessor may extend for a lengthy interval.

FOR THOSE who have already confessed and await the ceremony's conclusion, that delay can produce boredom and restlessness. For those still waiting to confess, the delay creates an un-

comfortable pressure which destroys some of the celebration's effectiveness and may prompt them to rush or even skip the confession.

The priests likewise experience a tension in this arrangement. Trained to view the sacrament of Penance as a delicate, personal event and to view each penitent as a singular individual, they may find the need to speed along and offer little advice. This is extremely frustrating.

Similarly, when instructed before hand by the planners to ask no questions and give no guidance, simply to recite the words of absolution, some confessors see themselves reduced to mechanical absolving machines.

We have tried to ease (one does not resolve) this conflict between the individual and the communal by preparing two types of Penance services.

THE FIRST includes all the typical elements — common song, prayer, readings, etc. — but

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By MARY E. MAHER

"We've got to take some time for understanding

On that long, winding road back to love."

Kris Kristofferson, "Full Moon"

As I write this my television set shows countless thousands of exiled children, victims of war. An unending staccato of suffering.

And I think of my topic: parish renewal. It is, on the surface, terribly incongruous to attempt an alleviation of the universal evils that plague our world and to establish this practically within parish renewal.

I am haunted by the statement of a friend, "Community today is a luxury of the middle class." Indeed, have we the time to think of renewing our particular parishes when the whole world shudders at the possibility and actuality of "what man has done to man"?

THIS AGE is one which has taught us that if any of us is to survive we must all indeed, at least, try to see the world as capable of some measure of community. It may be, for some, a romantic Don Quixote gesture to believe thus. It may be for others a token of evasion. It may be called the abstraction of a philosopher. But we must begin where we are: we have no other spot.

To accept the real is the first act of faith. A parish is but one small unit of what we claim the Church to be: Christ's presence in time. We know that many parishes today do not project an image of unity. Divisions over the future of the school system, the in-

evitable transferral pains of power between clergy and an increasingly energetic laity and the impossible demands placed upon those who believe the Church to be influential in the history of our culture are not a tasty invitation to the Kingdom we have long symbolized as a banquet.

THE RENEWAL of a parish is under enormous stress. It is no longer possible that its vitality can be in terms of Melville's men, "isolato." There was a time in the early days of our nation when the geographic bonds of so many parishes could contain the main realities that influenced a man's life. I recall writing the history of my small, Minnesota parish when I was 18. It was not difficult; the Germanic and Gallic traditions met and clashed, then eventually "inter-married" and learned to live together. It is much different today, even in urban parishes.

The clearest theological premise for parish community is this:

Community is the fruit of hearing and responding to the Gospel as a people together. By a circular logic, the Gospel is heard in more depth as the relationships within a community are strengthened. The Gospel does not first change structures but people. People who change, change structures. The basic principle of Frank Lloyd Wright's architecture seems operative in parish renewal: homes (parishes) are made to fit the people who live therein, not vice versa.

Parishes built as theological row houses with static similarities are waning now.

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Is community  
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# PARISH COMMUNITY

By LAWRENCE RILLA

Monday through Saturday I design, promote and coordinate religious education programs for children and adults. It's interesting and challenging.

And as I thought about this assignment, parish renewal, I kept coming back to the adult education segment of my work. It's an area that I think about a great deal these days. Like many other parish religious educators, I am also married. Many of our friends are from the parish and so what the average man in the pew thinks is always before us.

What are my fellow parishioners thinking? How do they feel about "change"? What are their reactions to the many things they hear from the pulpit? What are these people really like? Certainly they are, for the most part, generous. But many are confused about the changes in what they think of as the "new" Catholic Church. They're struggling.

WE EDUCATORS are struggling, too, struggling to present various programs that will keep parish members abreast of what is going on in today's Church — the way we teach their children religion, liturgical renewal, such as the new Rite of Penance.

But how does the person in the pew view all of this?

I decided that the only way to answer this question would be to put myself in that place. So I began by listening to the announcements and homilies at Sunday Masses in a different way. I listened as though I had no involvement in religious education.

The first Sunday, an announcement was

made about a workshop on "living the Gospel values in suburbia" being held at another parish. It sounded interesting. But my schedule for my own programs prohibited my attendance. I wondered if information about obtaining a summary of this workshop would be announced from the pulpit. But not a word was ever mentioned. Perhaps, I thought, those who were interested but could not find time to participate might have welcomed an opportunity to read about it.

LOTS OF programs that sounded equally inviting were announced — some in our parish and some in others — programs that indeed would keep one informed about what is happening in the Catholic Church today.

I asked friends and even people I didn't know very well if they were planning to attend particular meetings. Usually the answer was, "Oh, I'd really like to, but I've got something else I have to do. After a full week at work, I really need to relax — do something that won't require so much concentration." Or, "I spent years in Catholic education, I'm not ready to go back to school again." Or, "I read my diocesan newspaper. That'll have to do for now."

These kinds of answers forced me to ask myself, "Why?"

Then I looked at my own schedule and realized how packed it is. I, too, would prefer to relax on my "off" hours. But a cup of coffee or a nice, tall, cold ice tea in my hand invites me to talk about almost any world problem. Still, I'm not apt to attend a political meeting. "Maybe." I thought, "this applies to the way a lot of people approach religion."

PERHAPS the answer to drawing people to

religious education meetings is to change the setting. Perhaps our adult education programs would be better attended if they had social as well as learning or spiritual dimensions — something on a weekend, like block parties or potluck suppers where people could meet other couples their own age or in their own neighborhoods. Both the setting and the topic should be things that would affect them or their children personally.

Thinking along these lines has brought me to believe that a family education program with social and learning dimensions might be an answer. I am about to find out. Beginning this coming September, we will have a pilot program of family education that will happen once a month. It's scheduled to last two-and-a-half to three hours on weekends. Specific portions of the time will include specialized instruction for both the children and the parents. It will have its social aspect, too, with a period set aside for relaxation and refreshment. These hours will culminate with a celebration of the Mass.

HOPEFULLY, this program will bring people together in an atmosphere of community. Learning will be "experienced" rather than formally "taught." Parents will find out firsthand how their children are learning religion and they will have the opportunity for stimulating discussions about liturgy and Church happenings in an atmosphere of relaxation and togetherness. Perhaps many of those who are regular Mass attendees but rare parish participants might find new motivation for parish community.

If this happens, I look forward to a parish community involvement that will result in real parish renewal.

## but group celebration

never really concludes. After the sign of peace and Our Father, we invited participants either to sit in church and reflect on the peace experienced through the service, or to step downstairs for coffee, cookies, conversation and a continuation of the reconciliation achieved by the ceremony, or to meet Christ in the sacrament of Penance by confessing to one of the many priests available.

These liturgies have not attracted huge crowds — perhaps 50-150 — but the confessions afterwards were of high quality and lasted for perhaps an hour. Neither priest nor penitent felt rushed and if the lines were long or the delay lengthy, one could walk downstairs for refreshments and return later.

The weakness of this plan is the absence of a communal song and prayer at the end celebrating the congregation's joy and reconciliation.

OUR SECOND communal Penance service

follows the new Rite exactly and at the specified moment those who wish choose their confessor from among the many priests present.

Advance publicity promises and the priests observe a procedure in which few, if any questions are asked and little or no counsel given.

During the "confession portion," those in the congregation alternately sing an appropriate hymn, recite suitable prayers (like the Reproaches of Good Friday) and listen to choral or instrumental music. We encourage them to utilize this "waiting period" as an occasion of prayer for their brothers and sisters about to meet Jesus in the sacrament of Penance.

A Palm Sunday afternoon celebration of this second type attracted a community of 400 individuals who helped one another and rejoiced with each other over Christ's forgiveness and peace.

"The Church is nothing but a section of humanity in which Christ has really taken form. The Church is the man in Christ, incarnate, sentenced and awakened to new life." — Dietrich Bonhoeffer, "Ethics," 1955.

"Not through imitating or yet through loving any mere individual human being can we be saved, but only through loyalty to the 'Beloved Community.'" — Josiah Royce, "The Problem of Christianity," I, 1908.

Parishes are but the contours of the faith sensitivities of the people who reside therein, that is, in those parishes which can live with the reality that faith is an expression of the Gospel in many diverse cultures.

WE NEED a wide, renewed understanding of who a parish is before we can act towards renewal. Out of our renewed understanding can come a renewed life — if we can act. "Renewal" is a tricky word, not necessarily meaning the opposite of old. It means, more accurately, changing our hearts (Jeremiah). It means moving beyond ourselves to others wherever they are in need (Jonah). It means the binding up of wounds so that we can be concerned about the total civic community and world in which we live. Most parishes have people gloriously diverse in life styles. Most parishes, like Jacob's coat of many colors, are not in reality similar at all in life styles. This reality makes some people nervous and they seek neo-conformity and call it "faith."

"We've got to take some time for understanding on that long winding road back to love." We have got to see that road as not different from the long road that takes innocents out of Saigon.

We are all learning to understand that our hearts, not simply our minds, are the fabric of community. The days of what a parish is are yielding to an era of who a parish is. Such a parish will not be a middle-class commodity; it will require Bonhoeffer's costly grace.

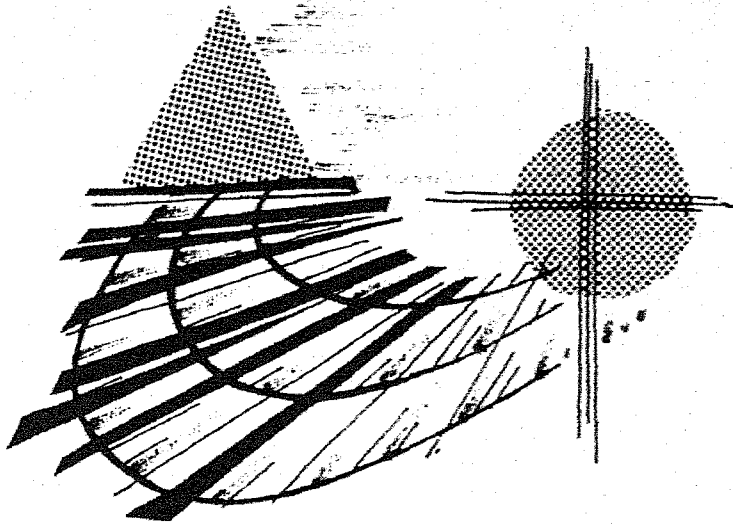


"We have got to see that road (back to love) as not different from the long road that takes innocents out of Saigon . . . our hearts, not simply our minds, are the fabric of community." (A refugee child is consoled in Indiantown Gap, Pa.)



By Father  
Eugene H. Maly

## REFLECTIONS on the Sunday Gospel



GOSPEL (Fourteenth Sunday of the Year; July 6, 1975).  
Zechariah 9:9-10; Romans 8:9-11-13; Matthew 11:25-30.

Peace, tranquility, joy and rest are among the promises offered in the readings for this Sunday. They are the qualities of the Kingdom proclaimed by Jesus Christ and granted to those who accept the Gospel message.

The two verses of the Zechariah reading are a "stray" piece in this part of the prophetic book. The section before them had spoken of an invasion by the Lord, probably in the form of the conquests of Alexander the Great toward the end of the fourth century B.C. The following section

speaks of the restoration of the land.

OUR TWO verses were later inserted in order to give a messianic tone to the whole. The victory is really that of the Lord's anointed prince who would enter Jerusalem meek and riding on an ass, the animal used by kings to indicate a peaceful entrance.

Because he is the Lord's anointed proclaiming the Lord's victory, Jerusalem has every reason to rejoice heartily. Peace will ensue and the whole land "from sea to sea" will experience it. That kind of dominion is possible, not for earthly kings motivated by purely earthly goals, but only for the Lord's Messiah who can conquer hearts.

In his Gospel Matthew saw

this prophecy of solemn entrance of the Messiah into Jerusalem fulfilled in the entrance of Jesus into the city on Palm Sunday (21:4-5). But he sees now that the victory would be achieved, not through the instruments of war, but through the cross. Only a crucified King can become a universal Savior.

THE THIRD reading is taken from a part of Matthew's Gospel that deals with belief and unbelief. Every man is given the choice to accept Christ's message or to reject it. But God grants this revelation to "the merest children," that is, to those who are humble and open to God, not to those who are proud and entranced by their own cleverness.

Jesus continues with an invitation to the weary and burdened. The burden here probably is the yoke of the Law of Moses which so many Jews found difficult if not impossible to fulfill. Jesus' yoke is that of love which, for the open-hearted, is truly light.

Moreover, Jesus promises His hearers that they who accept His yoke will find rest. "Rest" is a highly charged word in biblical revelation. It can refer, of course, to the Sabbath rest when no servile work was done. But more importantly it refers to the great rest that will mark the age to come. It can even be likened to the rest of God on the seventh day of creation (Genesis 2:2-3).

THE WORDS of this invita-

tion of Jesus are beautiful indeed. Their consoling character reaches out to all who read them or hear them with an open heart. But have we ever considered the enormity of the invitation? How can Jesus make such promises?

One reason is because Jesus is "gentle and humble of heart." The word translated "gentle" is the same word that the Greek translation of Zechariah had used to describe the messianic prince. Jesus is the King who comes, however, without majestic pomp and ceremony. And His humility is that of the poor ones of Yahweh who have given themselves over to the Father.

Also, just before this Jesus had spoken of the intimate relationship existing between Himself and the Father. He knows the Father as only the Son can. Therefore He can reveal the Father's will, which is one of peace and tranquility to those who believe in Him. The invitation of Jesus is really the invitation of the Father who has revealed Himself in His Son.

Zechariah had given the first indication of the meek and gentle Messiah. Jesus, now, can reveal the fullest dimension of the Messiah. It includes the gracious invitation to find refreshment in Him.

### Prayer of the Faithful

14TH SUNDAY OF THE YEAR  
July 6, 1975

**CELEBRANT:** God speaks to us in Jesus Christ, His Son, to tell us of His mercy and His gentle love. Let us pray to the Father of our Lord Jesus Christ with the confidence and trust of children in the love and tenderness of God our Father.

**COMMENTATOR:** The response to today's prayer of the faithful is: Merciful Father, hear our prayer.

**COMMENTATOR:** That Jesus Christ will grant peace and refreshment to our Holy Father, to our bishops, to our pastors and to all who take His teachings upon themselves, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**COMMENTATOR:** That world leaders may see in Jesus Christ the Liberator Who calls for cessation of all wars and Who proclaims peace to all the nations, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**COMMENTATOR:** That we may live in the true freedom of the children of God by overcoming all deeds of evil and selfishness, and live according to the direction that God's Spirit prompts in us, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**COMMENTATOR:** That those who are oppressed, imprisoned, or persecuted for doing works of justice and peace, may receive God's peace and blessing which He has promised to the gentle and humble of heart, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**COMMENTATOR:** That the sick and the suffering will find strength in the sufferings of the Lord Jesus, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**COMMENTATOR:** For those who have died and who lived their lives following the directives of the Spirit of God: that God will raise them to eternal glory, let us pray to the Lord:

**PEOPLE:** Merciful Father, hear our prayer.

**CELEBRANT:** Merciful Father, look upon the confident and contrite petitions of your family. Make us mindful of your ever-present love and tenderness towards us. We ask this through Jesus Christ, your Son, our Lord.

**PEOPLE:** Amen.

## FCC not planning ban on religious broadcasting, in spite of rumors

By JIM CASTELLI  
WASHINGTON — (NC) — Rumors to the contrary, the Federal Communications Commission (FCC) is not considering the banning of all religious programming.

An alleged petition from militant atheist Madelyn Murray O'Hair requesting such an action does not exist, according to an FCC spokesman.

AND A petition which does exist (RM-2493) asks a review of the performance of some religious broadcasters in a limited area.

The FCC has received some 72,000 letters, one of the highest totals in recent years, commenting on religious broadcasting.

The petition being considered by the FCC was filed by Jeremy

Lansman and Lorenzo Milam, two Los Gatos, Calif., men involved in educational programming.

THEIR PETITION concerns the limited number of TV and radio stations set aside by the FCC for educational programming. A growing number of church-controlled institutions now have licenses for such stations.

The petition calls for a freeze on new applications by such institutions and an inquiry by the FCC into whether the institutions have used the educational stations for educational programming — as required by their license — or for proselytizing for a narrow sectarian viewpoint. If they are not educational broadcasters, they could be forced to divest themselves of their stations.

If the FCC approves such a review, it seems that no Catholic operations would be affected. The only Catholic-related institutions possessing the type of educational broadcasting licenses discussed in the petition are colleges and universities such as Georgetown University in Washington, D.C.

But Samuel Buffone, an attorney for Lansman and Milam, used Georgetown as an example of a primarily educational institution, not a religious one, that was not considered a problem by the petitioners.

The petition would affect neither commercial religious broadcasting or ownership nor the growing number of instructional TV networks, essentially closed circuit systems, now in use in 10 American dioceses.

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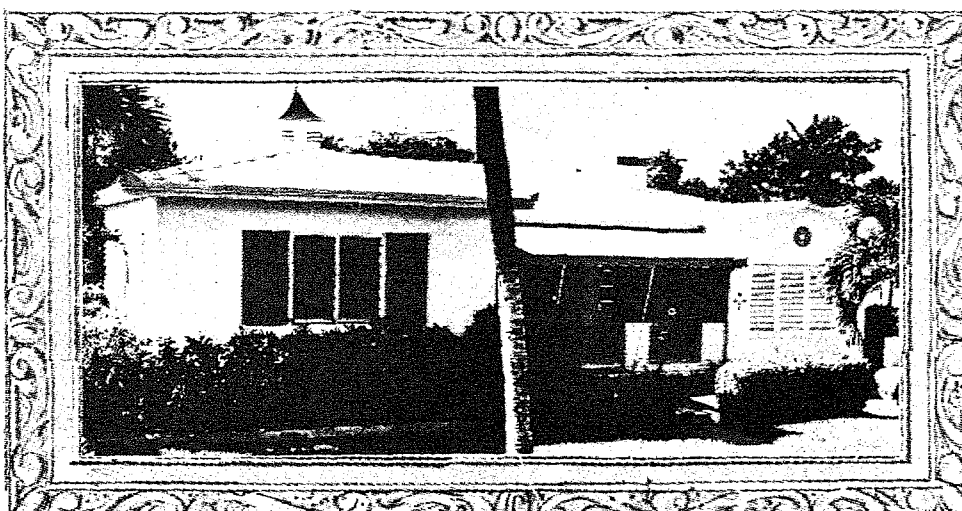
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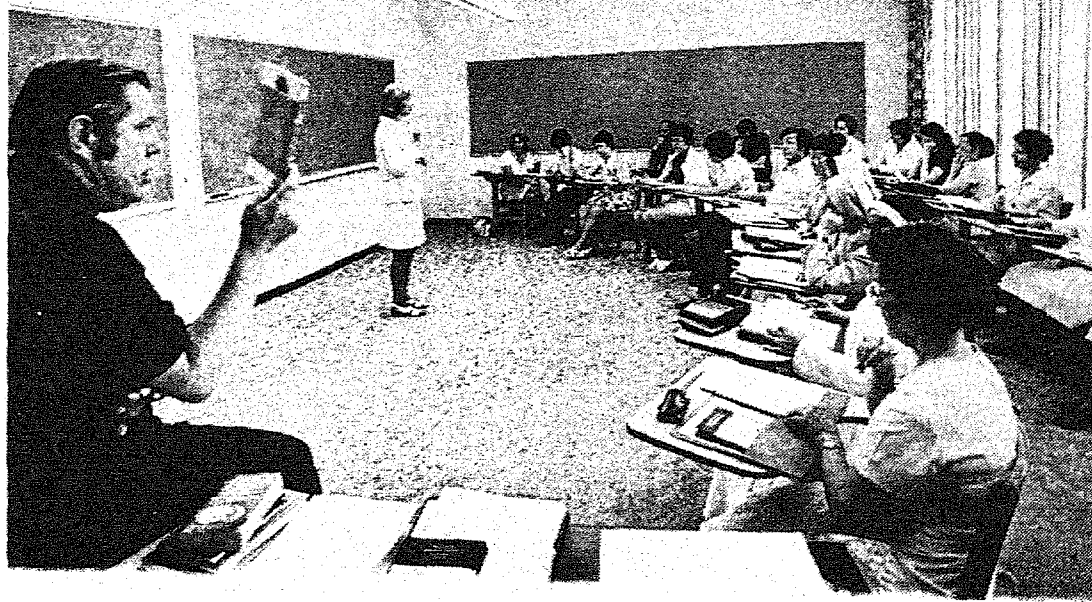


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## As Religious Studies begin..

Participating in the seventh annual summer session of the Graduate Program of Religious Studies, a joint program of Barry College and the Archdiocese of Miami, being held through August 1 at St. John Vianney Minor Seminary, are more than 70 students who are taking courses from scholars from throughout the country.

Pictured above are Father David Beebe and Sister Regis, S.S.N.D., director and associate director of the Camden Archdiocese Religious Education department, teaching a class in "Pastoral Renewal."

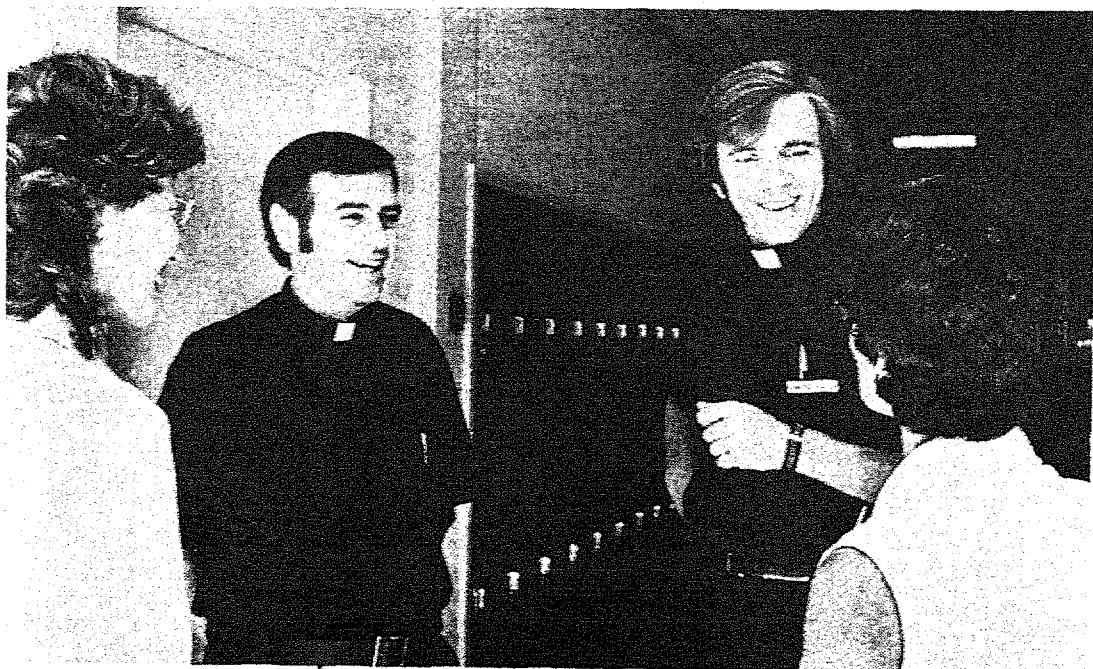
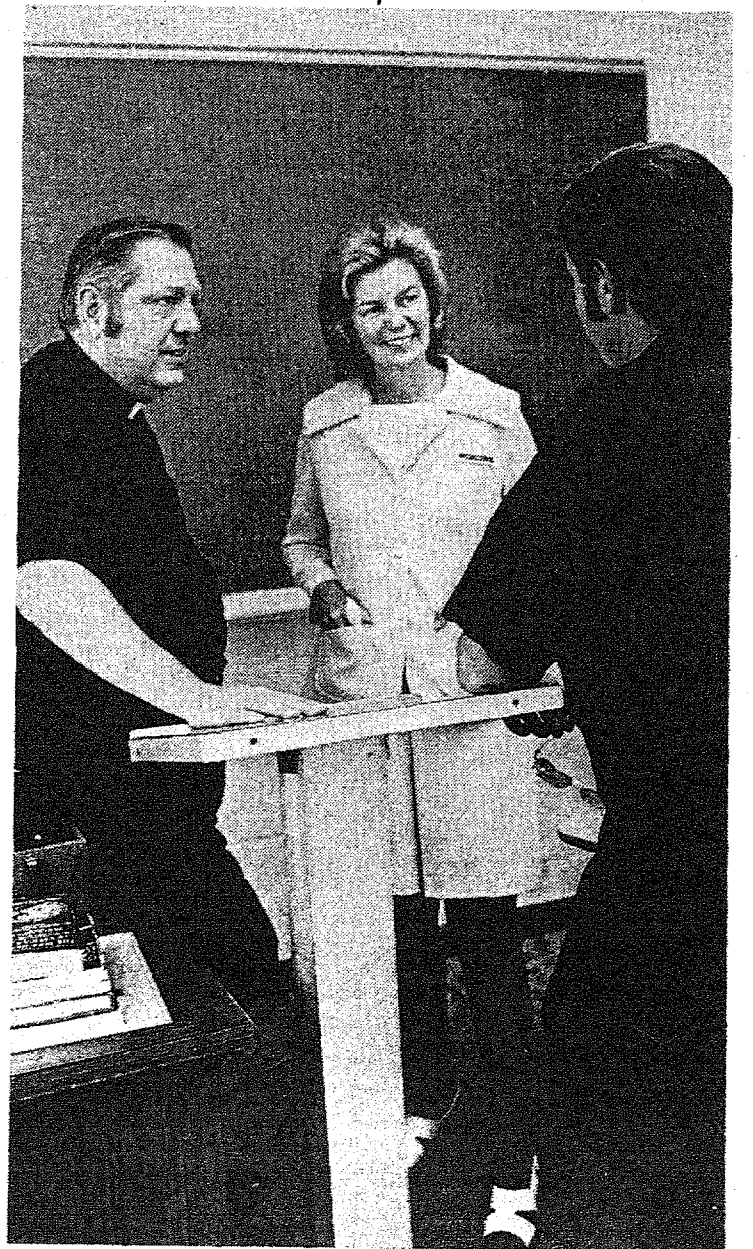
Father Beebe and Sister Regis further

discuss their materials with one of the students in the photo at right.

Chatting with students during a coffee break (below) are Father Gerard LaCerra, Archdiocese CCD Director and director of the program; and Father Frederick Cwiekowski, from St. Mary Seminary in Baltimore, who is teaching "Christology."

This summer's program is going "exceptionally well," Father LaCerra commented after the first week of the session, which began June 23.

"It seems that it is going to be the most productive summer yet," he said.



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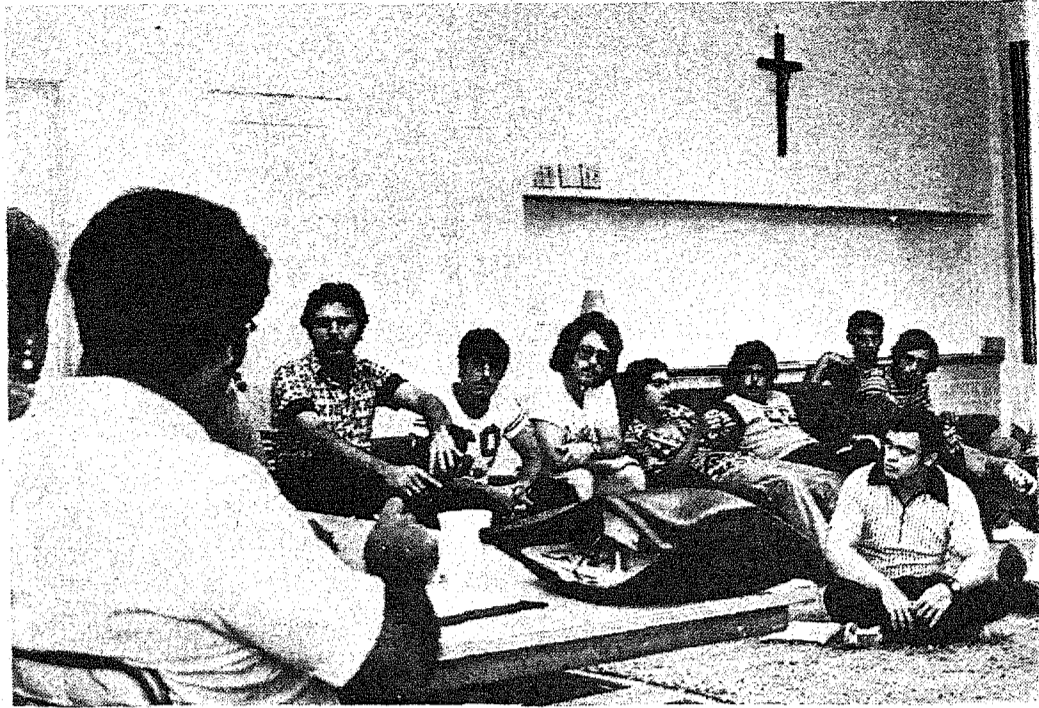
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| St. Rose of Lima, Miami Shores | 1,880 |
| St. Louis, South Dade          | 1,400 |
| St. James, North Miami         | 1,400 |
| St. Maurice, Ft. Lauderdale    | 1,400 |
| St. Michael Archangel, Miami   | 1,360 |
| Immaculate Conception, Hialeah | 1,000 |
| St. Timothy, Western Miami     | 1,000 |
| St. Clement, Ft. Lauderdale    | 1,000 |

Thank you ALL for your heartening responses to The Voice Household Questionnaire  
We'll reveal some results next week!  
\* One thousand or more reader-family responses counted in THE VOICE's Certified Newspaper Survey!

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PANEL discussion was part of the weekend Youth Encounter program held for Spanish-speaking boys at Assumption Academy. Eighteen young men aged 15-25 attended the session.

## Picnic, study or talk — all are available

By ELAINE SCHENK

• About that picnic next weekend for all CYO-ers: Need directions on how to get there? Take I-95 to Sheridan Street, then go east to North Ocean Drive (which runs parallel to the beach). Turn

### YOUR CORNER

north on North Ocean Drive and somewhere past Dania Pier you'll come to the entrance to the Broward Beach and Recreation Area. The pavilion is on the south end of the first parking lot. The picnic is from 10 a.m. to 4 p.m. Saturday, July 12, with plenty of eats, games and fun. See ya there!

• Summer doldrums setting in? Not at the Stairway! Wednesday nights this month you can get in on Bible study and workshops held from 7 to 10 p.m. at St. Helen Parish in Fort Lauderdale. Call Tony or Barbara Cordileone at 974-4144 for more info, or contact Youth Activities at 757-6241 in Miami, 525-5157 in Fort Lauderdale.

• Ideas, opinions, problems concerning CYO — if you need to express them, there's now a CYO Hotline, initiated by Archdiocesan president Mark Troppe. Every Wednesday afternoon from 2:30 to 4:15 Mark is at the DYA Office to be available to speak to any CYO representative. The Dade and Broward phones are listed above; in Palm Beach, dial 833-1951.

• At their 15th annual state convention, the Columbian Squires of Florida elected new officers for 1975-76 and witnessed the presentation of some awards. Michael J. Yoham is State Chief Squire for 1975-76; Michael Valind, Deputy State Chief Squire; Casey Brady, State Notary Squire. The new State Bursar Squire is Dan Cotter, and State Marshall Squire is Juan Carlos Alvarez.

Awards presented at the convention went to William P. Hagarty, State Squire of the Year; Leonard G. Boymer, State Counsellor of the Year; and Our Lady of Good Counsel Circle 1223, best scrapbook, and Circle of the Year.

• We'd like to recognize a couple of outstanding young men from the Archdiocese who have achieved scholastic honors: Columbus H.S. Grad David G. Evans, now a sophomore at Heidelberg College in Tiffin, Ohio, has been named to the Dean's List for the spring semester. He maintained a 4.0 average! And Michael Micak of Annunciation Parish in West Hollywood has graduated Cum Laude from the University of Florida. He's also received a grant to Stony Brook in New York, where he will work towards a Masters degree in Sociology. Michael, too, has managed to maintain a 4.0 average, and is a member of Alpha Kappa Delta, the national Sociology Honor Society.

## Straight talk Why go to Confession?

"Straight Talk" questions during July are being answered by Father Richard Sudlik, O.M.I. Address questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138. Dear Father,

I have some good non-Catholic friends. When they do something wrong they merely tell God that they are sorry. I truly believe that God forgives them. I just wonder why Catholics have to go to confession to a priest.

A.M.S.

Dear A.M.S.  
To begin, you are right in believing that God forgives your friends. I am sure they are doing what they think is right and good, and the God we believe in, a merciful God, will not let them down. Since their churches do not have the Sacrament of Penance or Reconciliation, I am sure God forgives them through their personal prayer.

I detect in your question, however, a feeling you probably have toward confession. It seems as if you look upon it as something that

God wants us to do for Him. This may be your problem. Every sacrament given to us by Christ is a gift. It is the Lord's way of touching us. The Sacrament of Penance is not something that we do for God, but that God does for us.

Maybe a comparison would help. We believe that we can meet Jesus in many ways — through prayer and the people we know. Yet there is so much beauty in meeting him in Holy Communion, where he comes to us in a very physical way. Penance is the same. We can seek the Lord's forgiveness in prayer by ourselves, but there is something very special about hearing Christ speak to us through the priest.

The Sacrament of Penance may be the most difficult to appreciate because it takes so much of ourselves; we have to do so much. But it is very important that we don't think too much about what we do. We have to remem-

ber first of all what the Lord does — He calls us back and loves us again.

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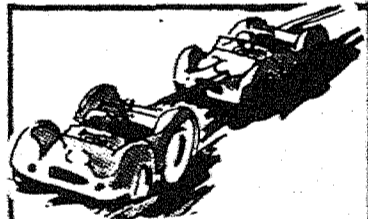
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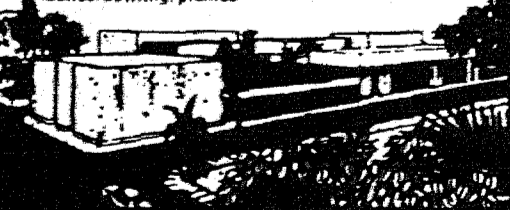
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## It's a Date

### Broward County

**CATHOLIC WIDOWS and WIDOWERS CLUB** meets at 8 p.m., Monday, July 7 at St. Coleman parish, 2250 SE 12 St., Pompano Beach. Plans will be discussed for the group to attend a performance of "Hello Dolly" on Saturday, July 19 at the Broadway Theater. For reservations call 772-3079 or 565-3149.

Members of **ST. MAURICE Men's Club** meet Monday, July 7 at 8 p.m. Film on highlights of Miami Dolphin games will be shown.

### Dade County

**THIRD ORDER OF CARMELITES** meets at 2:30 p.m., Saturday, July 6 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

Meeting of the **MEMORARE SOCIETY** for Catholic Widows and Widowers begins at 8 p.m., Friday, July 11 in St. Louis Family Center, 7270 SW 120 St.

Plans for a dinner-dance have been announced by the **CATHOLIC ALUMNI CLUB** for Friday, July 18 at 7:30 p.m. in Miami Lakes Inn and Country Club. The social club welcomes members who are graduates of colleges and universities and who are between the ages of 21 and 35. Those interested in attending may contact Joan Hendren at 444-2928.

Independence Day Square dance will be sponsored by **ST. JAMES Men's Club** on Saturday, July 5 in the parish hall at 9 p.m.

Mrs. Dorothy Cullen is the new

### Marriage event

**OPA LOCKA** — An information night on Marriage Encounters will be conducted at 8 p.m., Wednesday, July 9 in Our Lady of Perpetual Help parish hall, 13250 NW 28 Ave.

Father William Gaffney will be the speaker.

### French gala

South Florida Catholics of French or French-Canadian descent have been invited to participate in a local observance of Bastille Day at 7:30 p.m., Sunday, July 13, at the Dupont Plaza Hotel.

The dinner-dance is sponsored by the Alliance Francais whose goal is to promote French culture and language. Prospective members will be welcomed. For additional information call Mrs. Danielle Ferre at 264-9367 or Mrs. Yvonne Jeck at 232-2977.

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president of **LITTLE FLOWER Women's Club**, Coral Gables. Other officers are Mrs. Lucy Petritz, vice president; Mrs. Clarie Cox, recording secretary; Mrs. Dorothy Bagrationoff, corresponding secretary; Mrs. Gina Murray, treasurer; and Mrs. Stephanie Hansen, historian.

Annual rummage sale under the auspices of **ST. BRENDAN Woman's Club** begins Saturday, July 12 and continues through Sunday, July 20 in the parish hall at 8725 SW 32 St. Sales begin at 10 a.m. each day.

**DAUGHTERS OF ISABELLA**, Circle No. 884, Coral Gables, have elected Mrs. Charles William as regent. Other officers named are Miss Margaret Braun, vice regent; Mrs. Louis Dorsch, financial secretary; Miss Virginia DiCristafaro, treasurer; Mrs. Anthony Snetro, recording secretary; Mrs. Robert Furey, chancellor; Mrs. Ralph Focaracci, custodian; Mrs. Joseph Becerra, minot; Mrs. John Muncey and Mrs. Pasquale Ciancio, guides; Mrs. Mae Gallagher and Mrs. Peter Cane, guards; Mrs. Michael Scavo, organist; Mrs. Wendell Gordon, Mrs. Fred Due and Mrs. Fred Black, trustees.

### Palm Beach County

Summer meeting for separated or divorced men and women begins at 2 p.m., Sunday, July 13 at the **CENACLE RETREAT HOUSE**, 1400 S. Dixie Hwy., Lantana, and continues until 6 p.m. A picnic on the lake will conclude the program. Those planning to participate to bring a box lunch and wear casual clothes. For additional information call 972-4901 or Sister Laura at 562-2534.

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**40 YEARS** of service at St. Francis Hospital, Miami Beach, earned an award for Joseph Rumore, St. John the Apostle parish, Hialeah. He is shown with Sister Margaret McManus, hospital administrator, right; and Sister Maria Rita, during the Employee Awards banquet.

### Sr. Louis Edwin heads new facility

**TAMPA** — Sister Louis Edwin S.S.J., former administrator of Miami's Mercy Hospital has been appointed administrator of the Cor Jesu Home Care Resident Center here.

Sister, who served for six years as superior general of the

Sisters of St. Joseph of St. Augustine, was also a member of the board of trustees at Mercy Hospital as well as administrative assistant, chairman of the Patient Care and Hospital Services Committee; and a member of the Long Range Planning and Development Committee at the hospital.

### July 4 Masses

Masses in Gesu and St. Martha Churches will mark the observance of Independence Day today (Friday).  
Msgr. Bryan O. Walsh, pastor, St. Martha parish, will offer Mass at 10 a.m. at the church at 11450 Biscayne Blvd.

Concelebrated Mass of Thanksgiving will be celebrated at noon in Gesu Church.

### St. Maurice pops

**FORT LAUDERDALE** — A "Fireworks Extravaganza" is scheduled for 8:30 p.m. on Saturday, July 5 at St. Maurice parish, 2851 Stirling Rd.

The "old-fashioned" fireworks display will follow 7 p.m. Mass in the parish church, marking the end of a week-long celebration of the fifth anniversary of the parish as well as Independence Day.

Youth of the parish will perform in a Fife and Drum Brigade and plans will be announced for the annual Country Fair to be held in the Fall.

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## They're going to ring bells at Minor Sem on Monday

"The Ringers — on the Green," nationally known handbell choir from the Presbyterian Church, Morristown, N.J. will perform in concert at 7:30 p.m., Monday, July 7, at St. Raphael Chapel on the campus of St. John Vianney Minor Seminary, 2900 SW 87 Ave.

The free of charge program is under the sponsorship of the Archdiocese of Miami Liturgical Music Dept. and is a part of the choir's 1975 tour of the east coast.

Featured in the group organized four years ago are sixteen boys and girls ranging in age from 15 to 18 who have been heard extensively in the New York - New Jersey metropolitan area and in 1973

made a tour of California, Arizona, New Mexico, Illinois and Ohio.

During 1974 they participated in a Thanksgiving news special on ABC and they have recently gained distinction by breaking the world's record for continuous handbell ringing in the Guinness Book of Records. This was one of the many fund-raising activities of the group which raises all of their own traveling expenses.

Repertoire of the choir which uses a set of 61 bronze bells in addition to a duplicate set of 25 bells for double choir pieces, is varied and includes pieces in many different styles and periods in a program designed to appeal to all ages.



AFTER THEIR ordination to the priesthood, the three new Jesuits Carlos E. de la Cruz, (left) Narciso Sanchez Medio and Alberto Morales, concelebrate the Liturgy with Bishop Roque Adames of Santiago de los Caballeros, (center). The ordination took place last Saturday at the Gesu Parish.

## Support for UN urged

WASHINGTON — (NC) — Despite its limitations, the United Nations still fulfills an important peace-keeping function in the world and it deserves the support of the Church and the United States government, said Bishop James S. Rausch, general secretary of the United States Catholic Conference.

The support of the Catholic Church for the "vision and work of the United Nations has been constant and consistent," Bishop Rausch observed, in a statement issued to mark the 30th anniversary of the signing of the UN charter. Pope Pius XII, Pope John XXIII, and Pope Paul VI "have tried to use their moral and spiritual influence to foster the work of the United Nations," he said, and this heritage of support was most recently shown by the U.S. Catholic bishops in their statement on the 25th anniversary of the United Nations Declaration of Human Rights.

"IT IS clear that in making these gestures the leaders of the Church were seeking not only to express their personal views, but to build in the Catholic community the kind of support and

public opinion which this incipient international organization needs if it is to fulfill its role in the world," Bishop Rausch said. "In spite of its limits, however, the United Nations . . . deserves the cooperation and support of all those who hope for peace on earth and are committed to the development of peoples everywhere," he said.

The United Nations Charter was signed June 26, 1945 in San Francisco as an expression of the common will of 51 nations "to save succeeding generations from the scourge of war," the bishop said.

In his statement, Bishop Rausch warned, however, that if U.S. public opinion and U.S. government policy continues to question the value of the UN, then the "Bbuilding of a secure peace in the world" could be jeopardized.

"THE REASONS for this are multiple and varied; the issues at stake are complex and open to debate and disagreement among people of good will," he said. "But the loss for both the United States and the United Nations from a sustained estrangement or even casual disregard should be clearly recognized."

The ability to build an ade-

quate UN or retard its development, he continued, clearly rests with the United States. He called upon this country to reaffirm the strong commitment it made to the UN 30 years ago.

Citing the forthcoming special session of the UN General Assembly, Bishop Rausch observed that the U.S. response to the discussion there about a new international economic order will be "substantially and symbolically very important."

"The issues at stake vitally affect the basic human welfare of most of the world's population. A just and generous response from the nations which set their prestige and power behind the UN three decades ago would be a fitting anniversary gift. The specific issues are complex, but the basic question is clear and urgent: in an interdependent world we must learn to build together because none of us in the long run can survive separately," Bishop Rausch said.

"The task of the age," he remarked, "is to move from material interdependence to moral interdependence; to move from being joined to one another in fact to pursuing our responsibilities for one another politically, economically, and culturally."

## Church in Russia discussed at Vatican

Continued from page 1

put up by a Catholic traditionalist group in Italy, objected to any accord with the Soviet statesman.

The meetings with the Soviet and Bulgarian officials came as reports reached here of attacks against religion in Soviet newspapers. The attacks were believed to be setting the stage for February's scheduled Soviet Communist party congress.

IT IS ALSO known that a wave of atheist anti-religious campaigns is rising against Catholicism in Lithuania, against Christianity in Armenia and against Islam in central Asian area.

The newspaper Komunist, an organ of the Armenian Communist party, has

severely attacked the survival of Christianity. It particularly deplored that members of the Communist party "did not hesitate to baptize their children."

The reports also stated that police had raided a Baptist meeting at Erevan, Armenia, in which several university students were involved.

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### Bulgarian meets Pope

Pope Paul VI received Todor Zhivkov, president of the Bulgarian Peoples Republic, in private audience June 27, marking a breakthrough in Vatican-Bulgarian relations. This was the first time since the communist takeover of Bulgaria in 1944 that an official of the communist regime there had been received by a Pope. No communique was issued after the audience but Vatican spokesman Federico Alessandrini said that Zhivkov's speech to the Pope was characterized by "cordiality and courtesy."

acterized by "cordiality and courtesy."

### Report 'misleading'

An accusation that coverage of social concerns in Catholic newspapers is inadequate was called "unjustified and misleading" by the executive director of the Catholic Press Association (CPA). The criticism of Catholic papers was in study by the National Catholic Conference for Interracial Justice (NCCIJ), a lay human relations organization.

## 1974-75 School Calendar Archdiocese Schools in Collier County

|                |                              |
|----------------|------------------------------|
| Aug. 18        | Teachers Report              |
| Aug. 19-21     | Teacher Workdays             |
| Aug. 22        | Teacher Professional Day     |
| Aug. 25        | Classes begin                |
| Sept. 1        | Labor Day Holiday            |
| Oct. 17        | Teacher Prof. Day-No Classes |
| Oct. 29        | End First Quarter            |
| Nov. 11        | Veterans Day Holiday         |
| Nov. 27-28     | Thanksgiving Holidays        |
| Dec. 22-Jan. 2 | Christmas Holidays           |
| Jan. 5         | Classes Resume               |
| Jan. 19        | Teacher Workday-No Classes   |
| Jan. 20        | Teacher Prof. Day-No Classes |
| Jan. 21        | End Second Quarter           |
| March 5        | Teacher Workday-No Classes   |
| April 1        | End Third Quarter            |
| April 16-23    | Easter Holidays              |
| April 26       | Resume Classes               |
| May 31         | Memorial Day Holiday         |
| June 4         | School Ends                  |
| June 9         | Last Teacher Day             |

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# Alegría Cristiana

Ofrecemos a nuestros lectores algunos comentarios sobre la reciente Exhortación Apostólica de Pablo VI sobre la alegría cristiana.

Este documento, "Gaudete in Domino" con fecha del 16 de mayo, es el segundo del Santo Padre durante este Año Santo. En él, todos quedamos invitados a alegrarnos "en la esperanza sobrenatural, en la espera del bien final, pero también en la alegría de esta vida por sus dones immanentes, conscientes también de que Dios nos ama con un amor incommensurable."

¿Quién predica hoy la alegría? La Exhortación de Pablo VI se abre con una afirmación que es sencillamente fundamental: "la sociedad tecnológica ha logrado multiplicar las ocasiones de placer, pero encuentra muy difícil engendrar la alegría". Esta invita-

ción a distinguir entre alegría y placer es iluminadora.

La enorme organización de la civilización actual se orienta a procurar una cantidad cada vez mayor de placeres de los sentidos; pero no engendra la alegría, que tiene su sede en el espíritu. Sólo esta fuente más íntima y secreta puede dar esa profunda paz que significa estabilidad, alegría, satisfacción.

La civilización, siguiendo su trayectoria equivocada, acumula nuevos placeres, pero engendra ulteriores cansancios, desilusiones y ese sentido del vacío que la cultura moderna ha definido como soledad, incomunicabilidad, estado de ansiedad. "Porque la alegría tiene otro origen", dice el documento papal, "es espiritual". "El dinero, el confort, la higiene, la seguridad material no faltan con frecuencia; sin embargo, el tedio, la aflicción, la tristeza forman parte, por desgracia, de la vida de



muchos."

No que haya que prescindir de esos bienes, de esas comodidades y de esos medios materiales que hacen menos fatigosa e improductiva la vida. Más aún, el documento papal dice que no existirá la alegría si no es cooperando juntos a mejorar la condición de todos y, sobre todo, de aquellos individuos y pueblos que sufren la carencia o el despojo de bienes materiales esenciales.

Pero esos bienes no bastan si no están integrados por un presupuesto moral y encauzados a un fin por la visión religiosa del hombre consciente de su ser, que orienta la existencia hacia una finalidad trascendente. Sólo el amor hacia nosotros mismos y hacia el prójimo constituye la condición de todo esto.

Pero la alegría de que habla Pablo VI esta caracterizada por un adjetivo: se llama alegría cristiana. El adjetivo es el que explica el sentido y la razón misma de la alegría. La alegría cristiana se basa sobre todo en la con-

ciencia que el hombre tiene de su auténtico ser y en la certeza de ser la creatura de un Dios que nos ama "con un amor "incommensurable" y que ha sido rescatada por la sangre de su Hijo, por lo que se ha podido decir que "en el rostro del cristiano se lee la alegría de haber sido salvado." Es la conciencia de no estar solos, sino de poseer el secreto del bien que ansiamos viviendo la "alegría en el Espíritu Santo". Viene a la memoria la frase de San Agustín: "Nos hiciste, Señor, para tí, y nuestro corazón está inquieto hasta que repose en tí."

Existe una paradoja en el cristianismo el cual, mientras nos exhorta a vivir para la vida que trasciende el tiempo, en realidad nos enseña comportamientos para poseer en plenitud y alegría esta vida. El cristianismo exige ciertamente desprendimientos, despegos, renunciaciones; pero en esta ascesis de amor abre fuentes de alegría y en una muerte aparente revela la plenitud de

la vida, porque nos libera y nos salva.

Mientras la felicidad entendida materialistamente se presenta como posesión avara de bienes materiales, el Evangelio revela que en el desprendimiento de estos bienes y en su uso razonable se encuentra la felicidad terrena.

La vida cristiana es esencialmente alegría, una alegría "que supera todo sentido", capaz de permanecer viva en la prueba, de mitigar el sufrimiento, de sublimar el dolor y de iluminar la muerte.

Muerte y resurrección son un binomio inseparable después de que Cristo triunfó en el calvario sobre la muerte. Los santos, "los religiosos, las almas buenas, las madres cristianas, los humildes actores de la virtud, los mansos, los puros, los caritativos respiran alegría. El mundo se queda estupefacto ante la serenidad de los religiosos y religiosas de clausura.

(L'Osservatore Romano - VI-75)



## ORACION DE LOS FIELES

14 domingo del año  
6 de julio, 1975

**CELEBRANTE:** Dios nuestro Padre manifiesta su misericordia y su amor hacia nosotros a través de su Hijo Jesucristo. Presentémosle hoy nuestras necesidades con la confianza y el amor de hijos.

**LECTOR:** Nuestra respuesta de hoy será: Padre bueno, escucha nuestra oración.

1. Para que el Señor Jesús conceda paz y consuelo a nuestro Santo Padre, a los obispos, sacerdotes y a todos cuantos reciben con amor el mensaje del evangelio.

2. Para que los gobernantes de las naciones reconozcan en Jesucristo al liberador que proclama la paz entre los pueblos.

3. Para que todos sepamos vivir en la verdadera libertad de hijos de Dios, superando toda malicia y egoísmo y viviendo atentos a la acción del Espíritu en nosotros.

4. Por todos los oprimidos o encarcelados, por cuantos trabajan en pro de la justicia y la paz, para que Dios les conceda el consuelo prometido a los mansos y humildes de corazón.

5. Por los enfermos y los moribundos... por los que murieron fieles al evangelio, para que el Señor les reciba en su gloria.

**CELEBRANTE:** Padre bondadoso, escucha nuestras humildes oraciones, y haznos siempre agradecidos a tu ternura hacia nosotros. Te lo pedimos por nuestro hermano e Hijo tuyo Jesucristo Señor nuestro.

Amén.

# Iglesia y comunión

Por MONS. EDUARDO PIRONIO

Cada vez descubrimos mejor a la Iglesia como "comunión". Cada vez experimentamos más las ansias de los hombres hacia la unidad. Y, sin embargo, cada vez se hace más difícil la unión entre nosotros. Nos esforzamos por lograr la unidad entre cristianos, y los católicos nos despedazamos dentro. Buscamos la unión con el mundo, y las tensiones crecen entre los diversos sectores de la única Iglesia. Cada vez se hace más difícil la autoridad y la obediencia. Cada vez se hace más honda la separación de los carismas. Antes la Iglesia era solo la Jerarquía. Ahora la Iglesia son solo los laicos (o, mejor aún, somos "nosotros" o soy "yo").

El Espíritu Santo deberá crear, entre nosotros, la comunión profunda de la única Iglesia que peregrina con carismas y funciones distintas. Con mentalidades y temperamentos diversos (unos demasiado audaces, otros demasiado tímidos, unos demasiado lentos, otros demasiado impacientes). Pero todos igualmente fieles al mismo Evangelio (sin parcializarlo o desfigurarlo, con su fundamental exigencia de cruz y renunciamento, de compromiso y servicio). Todos igualmente dóciles al mismo Espíritu que reparte sus dones "como El quiere", como dice San Pablo en su primera carta a los Corintios.

En ese mismo texto del Capítulo XI, Pablo señala varios aspectos de la Iglesia comunión: "Porque a la manera que el cuerpo es uno aunque tiene muchos miembros así también Cristo."

Pablo indica que existe una diversidad... hay diversidad de carismas, pero un mismo Espíritu. Diversidad de ministerios, pero un mismo Señor. Diversidad de operaciones, pero el mismo Dios que obra todas las cosas en todos."

O sea, desde la comunión Trinitaria, que implica distinción y unidad. Pablo habla de la Iglesia, distinta, diversa, pluriforme, pero al mismo tiempo una.

Pero además de la diversidad y de la armonía, Pablo señala la corresponsabilidad o participación: "No puede el ojo decir a la mano, no te necesito. Ni la cabeza a los pies, no os necesito."

Es interesante como San Pablo, sabiendo

que la cabeza del cuerpo es Cristo, dice que la cabeza no puede decir a los pies, no os necesito. Y es que Pablo quiere evitar la marginación de ciertos miembros.

En lo concreto nos pasa muchas veces a nosotros que decimos, "puesto que no soy ojo, que se las arregle el ojo". Es una fácil tendencia la de que, bajo pretexto de no haber recibido los talentos necesarios, eludimos una responsabilidad en la Iglesia, y descargamos nuestra propia responsabilidad en aquellos que son "ojo" o "mano".

Pero tampoco el que es cabeza en la Iglesia puede decirle a otro "tu, total eres pié, no te necesito."

Ni se puede marginar a un miembro en la Iglesia, ni se puede auto-marginar uno a si mismo — equivaldría al ejemplo que Jesús nos pone en el evangelio, del joven que habiendo recibido solo un talento lo entierra, esperando que otros con muchos talentos hagan el trabajo.

En el evangelio de San Juan, Cristo habla de la comunión como obra del Espíritu, "Yo rogaré al Padre y os dará otro Paráclito... y aquel día comprenderéis que yo estoy en mí Padre, vosotros en mí y Yo en vosotros." Esa es la Iglesia, Cristo en el Padre, nosotros en Cristo y Cristo en nosotros.

Y es la Iglesia concreta, porque Jesús estaba hablando a Pedro, Santiago, Felipe, Bartolomé... hombres concretos. No hablaba con personajes teóricos que vendrían después, personajes formidables, perfectos, santísimos... sino a estos hombres concretos. Y la Iglesia es comunión con esta gente concreta.

El Espíritu hace la comunión sacramental en nosotros, y no se trata de una comunión superficial, simplemente afectiva, sino de una comunión que arranca del sacramento. "Que todos sean uno como Tu Padre en mí y Yo en Ti..."

Si nosotros expresamos una Iglesia en comunión, el mundo creará que el que la hizo, está en comunión con otro, y el mundo creará que Tu me has enviado y que yo les he amado..."

Y esto ha de ser en la Iglesia concreta, con su estructura determinada que se manifiesta a través de instituciones determinadas y que vive en un país o diócesis determinada...

# Verano en el Centro Hispano



Caminando por la playa, simplemente conversando con los amigos en el lobby del hotel o también visitando las tiendas de Miami Beach... así han pasado varios días de vacaciones más de 120 ancianos de Miami.

El programa que hizo esto posible fue iniciativa de Neri Reyes, Administradora del Hotel Savoy en Miami Beach, quien visitó los distintos comedores de ancianos de la ciudad con la propuesta de estancia en el hotel con pago de precios módicos de verano asequibles a los ancianos.

"La respuesta fue muy buena," dijo Neri, "y el Centro de Actividades de la Pequeña Habana, bajo la Dirección de Rafael Villaverde se comprometió a proporcionar las comidas."

"Más de 40 ancianos del Centro Católico ya han participado en el programa" afirmó la hermana Victoria Soler, SSS. Ella permanece en el hotel con los ancianos, y les acompaña en sus paseos por la playa y en las actividades de todo tipo. No faltan programas de tipo religioso, como veladas bíblicas, o rosarios...

Todos están bien contentos y esperan que el programa pueda continuarse permanentemente, y uno de ellos afirmaba antes de marcharse "Era el sueño de mi vida... aquí todos somos amigos, lo pasamos bien y esto es como una gran familia."



## COMENTARIOS EVANGELICOS

### ¿Qué es la fe?

Por el PADRE FELIPE ESTEVEZ

En otra ocasión dijo Jesús estas palabras: Yo te doy gracias Padre, Señor del cielo y de la tierra, porque lo que escondiste a los sabios y a los prudentes, lo descubriste a estos pequeños. Gracias, Padre, pues así te agradó que sucediera. Todas las cosas me han sido entregadas por el Padre, y nadie conoce plenamente al Hijo sino el Padre. Y nadie conoce plenamente al Padre sino al Hijo y aquél a quien el Hijo se lo revele. Venir a mi cuantos andáis fatigados y abrumados, yo os aliviare. Tomad y cargad mi yugo, hacéos discípulos míos, pues yo soy manso y humilde de corazón, y hallaréis reposo para vuestras almas. Pues mi yugo es suave y mi carga ligera."

(Mt. 11; 25-30)

La fe no se puede probar científicamente. La fe es un don que Dios da gratis. Y la da no sólo al que está instruido... o al que sabe mucho. Sino que la da a quien tiene el corazón dispuesto.

El don de la fe requiere una actitud del corazón. Una actitud abierta, de pobreza, de humildad. Una actitud de quien se sabe pequeño. "... lo que escondiste a los sabios y prudentes, lo descubriste a los pequeños..." nos dice Jesús.

Es Jesús quien nos da el conocimiento del Padre. Mirándole a El, abandonaremos nuestras imágenes de Dios, quizás algo negativas. No veremos a un Dios justiciero, que castiga... sino al Dios que nos enseña Jesús: Un Dios que es Padre bueno, que perdona, que ama a todos, que se entrega para todos.

Jesucristo nos invita a ir a El para conocer al Padre. Ir a El implica seguirle y tomar su yugo — la cruz de cada día. Un yugo que en la vida del cristiano se traduce en renunciaciones y en exigencias.

Renunciaciones a lo fácil, al egoísmo, al dinero, al placer buscados por sí mismos.

Pero renunciaciones que se hacen fecundas en nuestro compromiso de seguimiento de Cristo. El mismo es quien nos alienta, cuando dialogamos con El en la oración. El es quien nos da fuerza, siendo El mismo nuestro alimento en la Eucaristía. Y El mismo es quien guía nuestro camino con la luz de su evangelio.

Teniendo a Jesús como compañero, como fuerza y como guía de nuestro peregrinar hacia el conocimiento del Padre, podemos decir que las exigencias de la vida cristiana se convierten en "yugo suave y en carga ligera."

## Mente sana en cuerpo sano

Por el DR. MANOLO REYES

Hay un viejo refrán que dice: "Mente sana en cuerpo sano." — Es comprensible que algunas veces — producto de estudios intensos — no se tiene el tiempo suficiente para hacer ejercicios. Pero en estos momentos la mayoría de los muchachos en el sur de la Florida, están en vacaciones. Y aunque hay algunos que tienen que ir al llamado "summer school" no es menor cierto que ello consume pocas horas al día, y deja muchas más libres para hacer ejercicios. Es muy importante cuidar del cuerpo fundamentalmente tratando de huir de todo peligro y haciendo ejercicios.

Primeramente, en el orden religioso Dios nos ha concedido la enorme gracia de darnos un cuerpo humano con el mandato específico que lo cuidemos. Es correcto que se estudie, que el ser humano trate de superarse con el conocimiento encerrado en los libros, pero hay que repartir el tiempo para hacer ejercicios y desarrollar el cuerpo humano.

En las clases de educación física que hay en los planteles hay que poner el mayor esfuerzo y no tratar de hacer los ejercicios con desgan y falta de atención. En definitiva, el beneficio es para los jóvenes, porque sus cuerpos se desarrollan mejor si esos ejercicios son efectuados en forma correcta y debida.

En los hogares, en los ratos libres y en los días de asueto — y en la actualidad hay bastantes por el tiempo de vacaciones — hay que dedicar un tiempo a practicar algún deporte o quizás hacer ejercicios en el momento de levantarse por las mañanas. Ello contribuirá a mantener en buenas condiciones la salud física a más de ayudar a la naturaleza en el desarrollo lógico del cuerpo de los jóvenes.

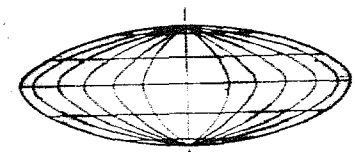
Cuando los muchachos no hacen ejercicios los cuerpos se anquilosan, los músculos tienden a no desarrollarse y la gordura excesiva que no es buena se apodera en momentos vitales de los muchachos. Y ello no es bueno para el desarrollo.

Por el contrario, el joven que hace ejercicios, fortalece sus músculos, adquiere más vitalidad y su mente estará mejor dispuesta para el estudio.

Otras ventajas que se obtienen con el buen ejercicio es que se tiene fortaleza para defenderse asimismo y defender a los demás; las enfermedades no hacen presa fácil en organismos robustos y fuertes, y sobre todo, el tiempo invertido en ejercicios aparta a la juventud del mal compañero llamado "ocio."

Recuerdas siempre que así como se cuida el

alma, también el ser humano tiene el Mandato Divino de cuidar su cuerpo, con la misma diligencia. Por eso: "Mente sana en cuerpo sano."



## NUESTRO MUNDO

### ADVIERTE EL PAPA CONTRA FALSA IGUALDAD DE SEXOS

El Papa Paulo VI saludó la Conferencia Mundial del Año Internacional de la Mujer como otro paso en la búsqueda de un mundo más justo, pero advirtió en un mensaje a las delegadas en la Ciudad de México, sede de la reunión, contra "una falsa igualdad de los sexos." El Papa apoyó todos los esfuerzos para levantar a la mujer "de una posición de inferioridad" y evocó los esfuerzos de la Iglesia — como los misioneros — por llevar educación dignificante a la mujer, sobre todo la mujer del campo.

### PERSIGUEN A LA IGLESIA EN GUINEA

Se informó en Roma que el gobierno de Guinea Ecuatorial cerró los tres seminarios católicos del país: Niefang en Bata con 30 alumnos, Banapo con 48 en Malabo y Nkuefulan con 32, también en Bata, estos dos últimos seminarios menores. Los seminaristas más avanzados marcharon al seminario de Nkol-Bisson en la nación vecina de Camerun.

### PEREGRINO A ROMA

ROMA — (NC) — El comité para las fiestas de la canonización de la Madre Elizabeth Seton en setiembre dice que ha tramitado ya casi 5,000 solicitudes de peregrinos, que para entonces bien pueden llegar a 7,000, muestra del entusiasmo entre los norteamericanos por la primera santa surgida de su propia historia. Fue fundadora en Estados Unidos de las Hermanas de la Caridad.

### FALLECE FAMOSO PSICOLOGO DOMINICO

El sacerdote dominico P. Robert Edward Brennan sabio psicólogo de renombre internacional que últimamente meditaba de 10 a 14 horas diarias, murió en un refugio de ancianos aquí a los 77 años de edad. Entre sus obras, traducidas a cuatro idiomas incluyendo el castellano, figuran *Psicología General*, *Psicología Tomista* e *Historia de la Psicología*.

# Atacan rojos a católicos en Lisboa

# LA VOZ

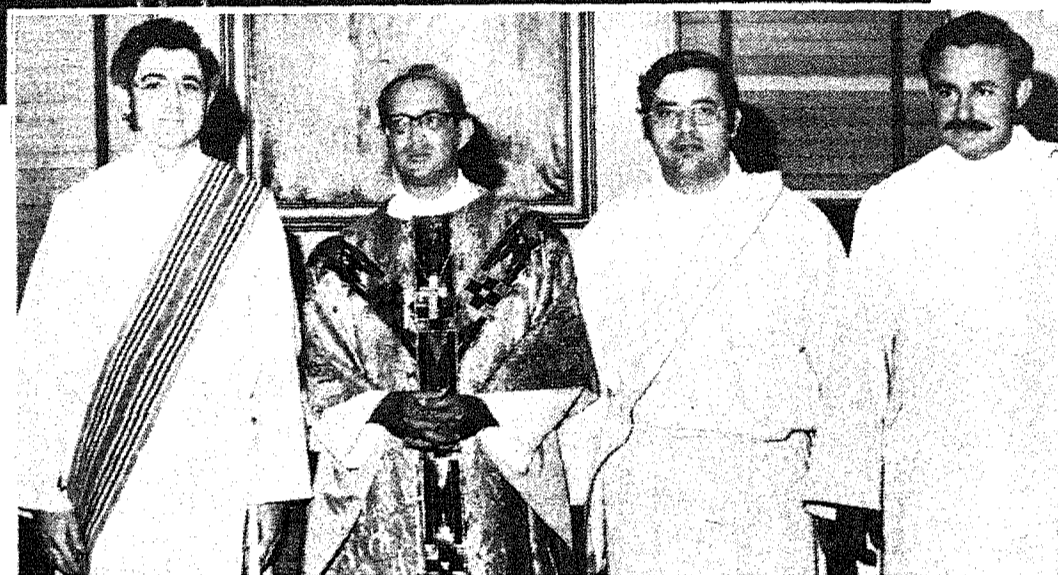
Suplemento en Español de "VOICE"

LISBOA, Portugal — (NC) — Unos 5,000 izquierdistas, la mayoría comunistas, atacaron con piedras y palos una demostración de 500 católicos que apoyaban el reclamo de los obispos para que una minoría marxista devuelva la radioemisora católica Renascença a sus dueños, y deje de transmitir programas anticatólicos. Los atacados tuvieron que refugiarse en el Patriarcado, el edificio de la curia donde además reside el cardenal Antonio Ribeiro, patriarca de Lisboa. Tras 17 horas de encierro — en que los comunistas quebraron ventanas, incendiaron el auto de un sacerdote y profirieron insultos — tropas armadas acudieron a rescatar a los católicos en camiones. Aún así éstos fueron insultados por los atacantes marxistas.



**APOYA EL PAPA A OBISPOS PORTUGUESES**  
El Papa Paulo VI apoyó a los obispos de Portugal que reclaman el retorno de la radio católica Renascença, ocupada a la fuerza por 20 trabajadores izquierdistas de los 200 que laboran en ella. "Oro para que la justicia, la fraternidad solidaria y el amor encuentran pronto una justa solución al problema," les dijo. En esos mismos días los socialistas reclamaban también la devolución de su diario República, tomado, con apoyo de un sector del ejército, por obreros marxistas.

Tres nuevos sacerdotes cubanos fueron ordenados el sábado para la Sociedad de Jesús, en ceremonia efectuada en la Iglesia Gesu y en la que ofició el Obispo Roque Adames, de Santiago de los Caballeros, República Dominicana. Son ellos los padres Carlos E. de la Cruz, Alberto Morales y Narciso Sánchez Medio, que aparecen en la foto inferior con el Obispo Adames, segundo desde la izquierda.



## BAILE DE COLORES

El tradicional baile de colores de Movimiento de Cursillos tendrá lugar el próximo sábado 12 de julio en el Club de las Américas, 8500 S.W. 8 St. El baile es a beneficio de la casa de cursillos (Emanus) y estará animado por la orquesta Cristal. Habrá música, show, regalos y sorpresas para todos. Para las reservaciones se puede llamar al 888-9824/823-0154/446-4523.

## DESEMPLEO AMENAZA ORDEN SOCIAL

Mons. George Higgins, jefe de investigaciones sociales de la U.S. Catholic Conference, dijo ante una manifestación de 60,000 trabajadores que pedían empleo en Washington, que "el desempleo creciente amenaza gravemente el orden social de la nación;" pidió a sus oyentes concentrarse en las causas, como la injusticia social, y no en los síntomas simples de la crisis económica.

## Organizan el festival de San Juan Bosco

Ya se está organizando el décimo segundo Festival de Verano de la parroquia de San Juan Bosco, con kioscos, comidas cubanas y españolas, música y entretenimientos y valiosos regalos para toda la familia.

Al anunciar esta tradicional tómbola el Padre Emilio Vallina dijo: "Los fondos que se recauden serán destinados a mantener nuestro Programa Educativo

Religioso Cívico-Patriótico, que atiende de lunes a viernes, y de 2:00 a 6:00 p.m. a todos aquellos niños y adolescentes de Kinder a Doce Grado interesados en: 1ro.) incrementar su instrucción religiosa; y 2do.) mantener los ideales patrios de la tierra que los vio nacer, así como el idioma Español patrimonio de ese bagaje cultural. Igualmente les impartimos como asignaturas obligatorias: Urbanidad, Deportes y Educación Física.

"Este pasado curso ampliamos el programa en dos aspectos: primero: recibiendo a todos los niños, todos los días. Y segundo, brindándoles a nuestros muchachos, además de las asignaturas mencionadas: una serie de materias opcionales que

brinde oportunidad al niño y al adolescente de desarrollar aquellas dotes que recibió del Creador, como son: Guitarra, Piano, Dibujo y Pintura, Trabajos Manuales, Judo, Corte y Costura, Bordado, Tejido, Mecanografía y Matemática."

## 4 de Julio

Este Cuatro de Julio cobra significación especial porque Estados Unidos se dispone a celebrar el bicentenario de su Declaración de Independencia. Ninguna institución humana es perfecta y la nación surgida al aliento de esa Declaración de Independencia tampoco lo es. Pero desde su nacimiento ha sido inspiración de los hombres que aman la libertad en todas partes del mundo.

En sus doscientos años de vida como nación líder del mundo, Estados Unidos ha sufrido crisis y conflictos internos y externos, pero siempre ha logrado emerger de pruebas difíciles.

El espíritu de empresa y expansión que siempre ha caracterizado al pueblo norteamericano le colocó desde el primer momento como nación líder en la influencia mundial y aunque desde esa cimera posición en el mundo ha cometido errores, fallas e injusticias, el mundo debe a Estados Unidos mucho en cuanto a la promoción del hombre total, no sólo en cuanto a desarrollo económico y social, sino también en el marco de valores espirituales, especialmente el amor a la libertad. El ideal que ha inspirado a esta nación ha prevalecido en la mayoría de los casos en estos doscientos años de historia. Es un pueblo amante de la libertad y la justicia, basado en el respeto a Dios y a los hombres, de acuerdo a los principios judeocristianos.

Estados Unidos ha sido siempre una nación abierta a los que llegan a ella en busca de libertad y bienestar. Con todos los prejuicios y resabios que siempre surgen en el encuentro de grupos raciales, étnicos o religiosos distintos, Estados Unidos ha sabido prevalecer como tierra de oportunidad igualitaria para todos.

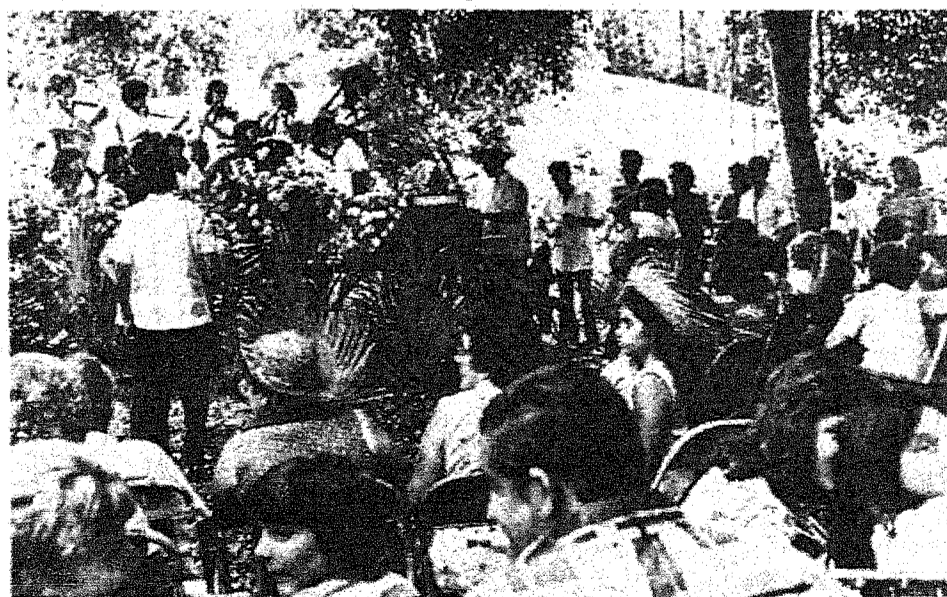
En momentos en que algunos tienden a ver más los defectos y los errores que las virtudes, es oportuno dedicar parte de este bicentenario a estudiar cómo dentro de los principios que fundaron a esta nación se puede contribuir a seguir haciendo una sociedad más justa y más humana.

Eso tratará de hacer LA VOZ durante este bicentenario, abriendo sus páginas a informaciones y opiniones que pongan de relieve los valores de Estados Unidos, especialmente desde la posición del inmigrante y el refugiado en esta tierra que quiere ser de "libertad y justicia para todos."

GPM

## COMUNISMO: DICTADURA, DICE EL VATICANO

ROMA — (NC) — El diario del Vaticano, L'Osservatore Romano, comentó al reciente aumento de votos comunistas en Italia, que la llegada de éstos al poder de una nación conduce siempre a la dictadura. Agregó que el Partido Demócrata Cristiano, que hasta ahora ha dominado la situación, no debe permitir su debilitamiento, aunque les gaste el ejercicio del poder, pues un triunfo comunista pondría en peligro la libertad y la democracia. En las elecciones de mediados de junio el Partido Comunista logró un aumento de 6 por ciento sobre los votos que tuvo en 1978. Los demócrata cristianos bajaron del 35.2 entonces al 33.5 ahora.



La Fiesta Guajira de la parroquia de San Benito, Hialeah, congregó a más de mil personas en un almuerzo campestre. El Párroco, Padre Tomas Barry organizó la fiesta para promover el espíritu de comunidad en la nueva parroquia, uniendo en ágape fraternal a hispanos y norteamericanos.