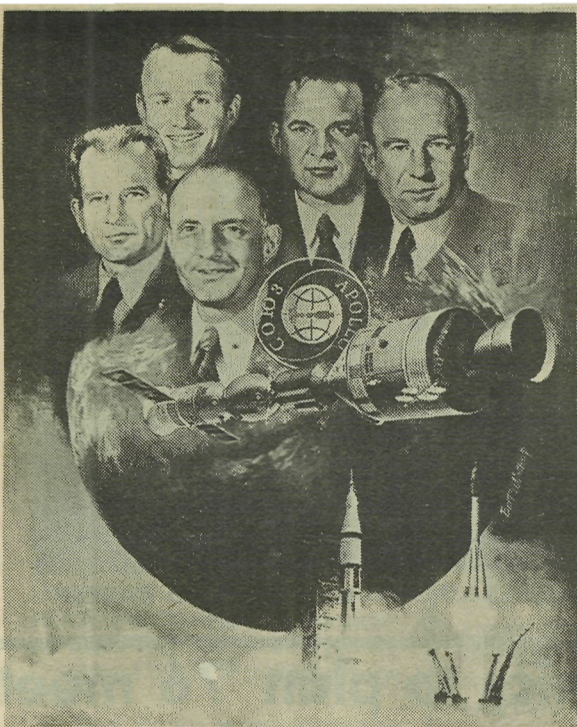


# Pope hails 'embrace in sky'



CASTELGANDOLFO, Italy — (NC) — Pope Paul VI hailed the "embrace in the sky" of the Apollo-Soyuz astronauts as a symbol of friendly cooperation and as a portent of scientific triumphs to come.

Speaking to several thousand tourists and Holy Year pilgrims from his summer palace here July 20, the Pope exclaimed: "We are almost spell-bound by this unprecedented celestial meeting and we shout our cheers to the heroic men who accomplished such a fantastic feat."

ON JULY 17 three U.S. and two Soviet astronauts carried out a hookup in space between their two spaceships, the U.S. Apollo and the Soviet Soyuz.

Calling the venture an "em-

brace in the sky," the Pope said that the flight represented a "finish line" for the extensive pre-liftoff experiments.

"Man has conquered," the Pope asserted. "And we cannot hold back the prediction of other marvelous developments in the dominion of nature and beyond the terrestrial sphere. Man will conquer."

THE ASTRONAUTS' embrace in the sky, the Pope said, symbolized "human friendship, a commitment to concrete cooperation, a competition for progress, and a common triumph beyond the earth's land and sea, over the threat for so much human strife."

The Pope said that science and technology are "fundamentally a dialogue with the Prime Being."

He said that even if all of nature's secrets were uncovered, man's amazement would be even greater as he contemplated what the Creator has done.

"Everything is creation," the Pope said. "That means that all supposes and calls for a transcendent and immanent principle. All things are the revelation of a thought, of a creating Word present and active."

Quoting St. John's Gospel, "In the beginning was the Word and the Word was with God and the Word was God," the Pope exclaimed: "What a cosmology! What a philosophy! We are thus carried back — and this time with a feeling of triumph — to the Gospel . . . from natural to supernatural revelation."

## The VOICE

VOL. XVII NO. 20

25c

JULY 25, 1975

## She was told to clean fingernails of dying by Mother Teresa

By GLENDA WALKINSHAW  
Voice Features Editor

Row upon row of men and women, shriveled, with sunken eyes, knowing their days were nearing their end, blinked at the woman. She reached down, took each by the hand and gently cleaned their fingernails.

As dawn gave way to daylight and then dusk, she began to feel better. Her own life was not so bad after all, she realized, after being so near these dying "poorest of the poor."

Kay Bracken, who was then United States consul general in the very large, very poor city of Calcutta, recalled from her Dania home those days in 1957 when she first began her friendship with a remarkable woman — Mother Teresa.

"ONE DAY I just wasn't feeling satisfied with my life, so I went to talk to her," Mrs. Bracken explained.

She had seen the little nun with her band of sari-wrapped Sisters, but had never talked to her. Now was the time.

"She told me to take two weeks off from work and report to her at 5:30 the next morning. When I got there, she told me to clean the fingernails of the dying.

"SHE DIDN'T explain why I had to do this, what it was supposed to do for me — but it worked!" she said.

It not only gave her a new

outlook on her own life, but it formed the basis of a personal friendship and dedication to the efforts of Mother Teresa's Missionaries of Charity. She receives at least two personal letters a year from the busy nun, and the money she sends the Sisters every Easter to buy ice cream is the only donated money they spend on themselves.

"Mother Teresa always says she doesn't know anything about politics — but she really does," Mrs. Bracken said as she petted her poodle, Hector.

"IN HER clinics, she has days when the Hindus come, and days when the Moslems come. In India the situation is very touchy in dealing with various groups, but Mother Teresa always manages."

People of all faiths come to the Albanian nun with the lined face and intense eyes, Mrs. Bracken commented, recalling how in the early days the Hindus would go to a nearby temple for a ritual goat sacrifice and then bring food to Mother Teresa. And how Bengalis would deliver coal and leave broken umbrellas behind, which the Sisters would repair for those in need.

Then there was the Methodist woman from South Carolina who was one of Mother Teresa's hardest workers. When Mrs. Bracken asked her why, the woman replied:



REMINISCING about her acquaintance with Mother Teresa, Kay Bracken thumbs through a book about the Calcutta nun.

"WE JUST can't let Mother Teresa get disappointed in God!"

God hasn't disappointed her yet — in fact, He brings things her way when situations look gloomy, never letting her fall.

Like the time one of her homes for the poor in Calcutta was about to be closed because there was no money.

The next day, Mother Teresa was awarded a Philippine prize of \$10,000 — just the amount needed to keep the home open.

ANOTHER TIME, the mule used by the Sisters to pull their cart to hotels for leftover food, died, Mrs. Bracken recalled. The next day, in their garden, they found a horse. When the owner finally spotted his "stray," he had a hard time convincing the Sisters that the horse was his.

"No, God gave it to us," the Sisters insisted," laughed Mrs. Bracken. "But God must have been looking out for them, because the man ended up buying them a new mule."

Mother Teresa knows God will look out for her, sometimes seemingly to the point of

impracticality, according to Mrs. Bracken. "She says, 'God will take care of my budget;' and 'organization stands in the way of Jesus.' She doesn't bother with these details, so other people have to take care of them for her. But God always provides her with the people to do the job."

A SPECIAL time for Mrs. Bracken came last year, when Mother Teresa made a visit to South Florida — where she captured the hearts of many people.

The parishioner of Resurrection Church recalled how she had brought Hector — whom she affectionately calls her "puppy" — along in the car when she went up to see Mother Teresa where she was staying.

"She could never understand how I enjoyed some of the things I thought were fun, like playing golf. But she sat there in the car and talked to Hector for 15 minutes, as though he were a person!

"That just shows her compassion and understanding toward all of God's creatures."

PEOPLE ARE always surprised when they see Mother

Teresa's bright eyes light up and the deeply creased face crease deeper in a laugh, Mrs. Bracken said.

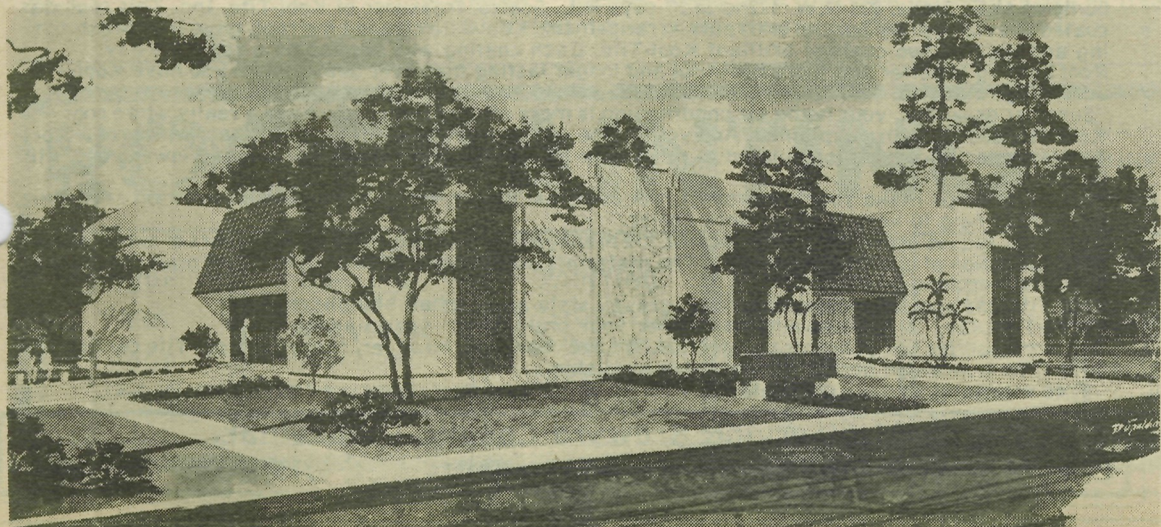
"People are surprised that she laughs, as if being spiritual prevents a person from laughing," she said, laughing herself.

Although some people would find working with the "poorest of the poor" depressing, Mother Teresa "sees Christ in God's poor and that's where she gets her satisfaction.

"And she instills the same sort of absolute faith in her Sisters."

Calling the little nun a woman with "personality power," Mrs. Bracken decided that the best way to describe Mother Teresa is with an ancient Greek word — charisma. Not charisma as most people understand it, but in the true meaning as Mrs. Bracken, who has studied Greek understands it — "imparting grace."

For only a woman who imparts grace could convince someone to clean the fingernails of the dying — and then become her lasting friend.



Groundbreaking ceremonies were conducted last Sunday for the new Church of St. Boniface in Pembroke Pines. The architect's conception of the new parish center is shown at left. See story and other pictures on Page 2.

ESPAÑOL  
18, 19, 20

THE VOICE

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





ST. BONIFACE pastor, Father Michael Eivers, turns a shovel full of earth for the new parish center following blessing of the site by Father Frederick Brice of St. Maurice Church.



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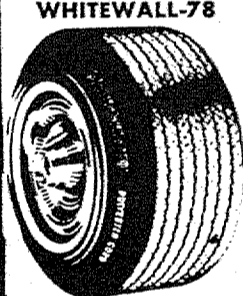
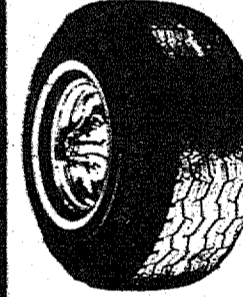
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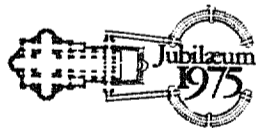
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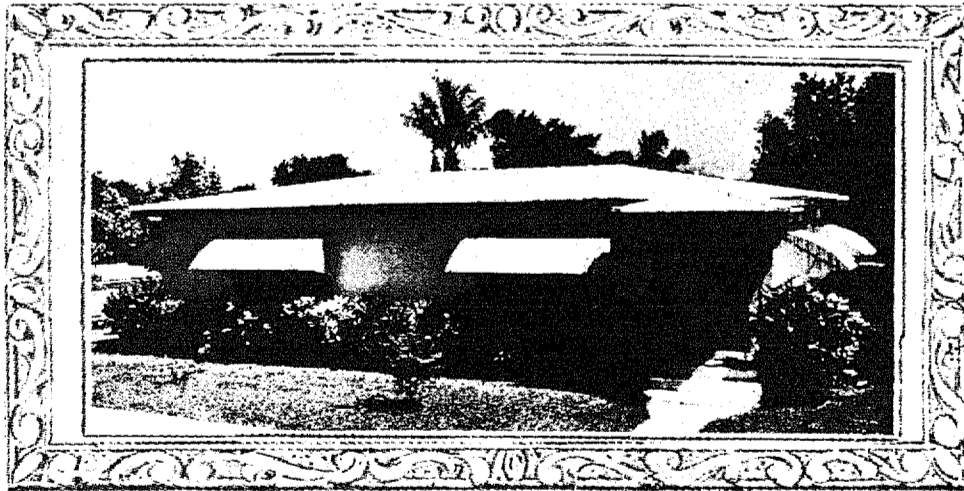
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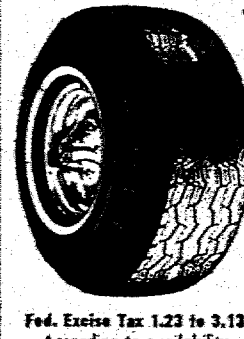
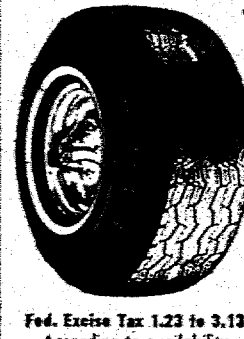
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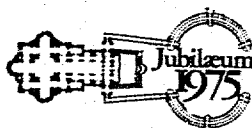
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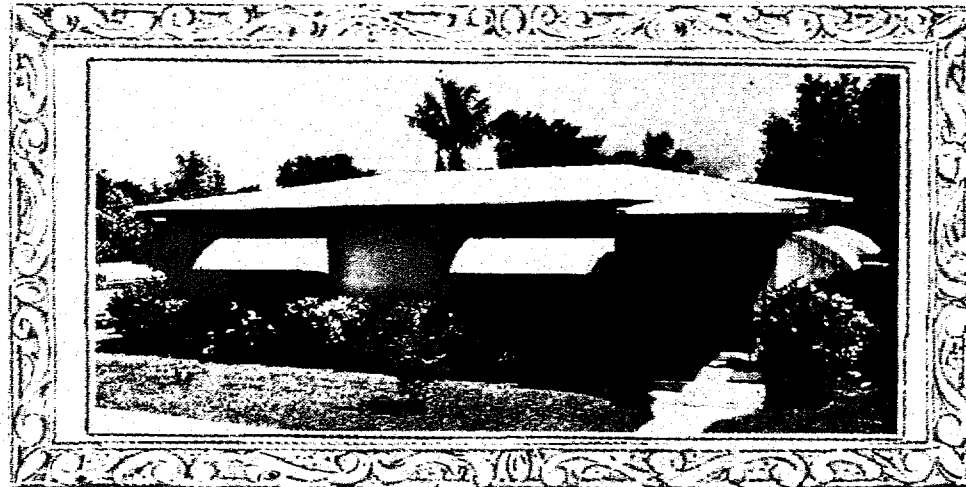
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# Editorials

## Justice can be bad for your breathing

Being a priest in Latin America, following the Church teachings on justice, can be hazardous to your health.

Being thrown down a well and blown up is bad for one's continued breathing and getting about and that's what happened to two priests in Honduras.

What the two "troublesome" priests were doing last month was going on a hunger march across country with several campesinos (peasant farmers) to dramatize the need for land reform in a country where most of the land and wealth is owned by a small percentage of elite while the vast majority have nothing.

When Father Michael Cypher of Wisconsin and Father Ivan Betancourt of Colombia, three lay leaders and nine peasants reached Olancho Province, troops and landholders halted them by force. The marchers disappeared.

Now the bodies have been found in the dynamited well of landholder Mel Zelaya, who along with two officers involved have been arrested by the government of Col. Juan Melgar, head of the junta which recently grabbed power. Whether justice will be done in this case, unlike many violent incidents against farmworkers in the past which went unpunished, remains to be seen.

But the even broader question of social reform for which the priests gave their lives has not been answered by the junta. Punishing the physical violence of a landowner still does not correct the violence of poverty which eats just as

surely at the body and soul of the shirtless ones in many Latin American countries where "El Patron" has a generous abundance of gracious living from terrace to veranda, built from the labors of the peasants.

The Church has never said that all successful people are evil. The Church has never said that every person should have exactly the same number of sheep, dollars or offspring. God did not decree that every flower would receive the same number of rain drops.

But the Church has always said, and Popes John and Paul have repeatedly confirmed, that every human being has the right to earn a decent and dignified living. If one, through extra effort or ability can earn a little more, or even a lot more, that is well and good.

But most wealthy Latin landowners have their wealth through inheritance, dating back to a time when the Conquistadores walked onto the scene and simply declared the land to be theirs. "We own it because we say we do." And even this would not be so bad if the owners would invite the landless ones to work the soil and keep a large and equitable share of the fruits, the Patron regarding himself more as a caretaker of the land than some recipient of divine favoritism destined to live way above the common classes.

When one man tills the soil all day and his children languish in a dirtfloor shack, while the man who "owns" the land puts his horses up in equivalent housing — this, we say with reasonable confidence, is not the way God intended it.

Only three days after the priests' bodies

were found the landowners Federation there displayed their remorse with a statement that priests were using the "sacred sanctuary of the Church" to create agitation. They were exciting the faithful to be "disrespectful."

El Patron is accustomed to respect and submission from his workers.

But then this all has a familiar echo. The same statements, the same scenarios can be found in every movement to bring justice to the oppressed.

When priests and nuns in this country marched so blacks could ride in the front of buses, go to an equal school or get an equal job, this was called "agitation" too. The priests were supposed to stick to the rectory and preach love in the white suburb.

And then you will recall the mass burial of "agitators" at the base of a reservoir in Mississippi, to more than rival that of the Honduran incident. And so it goes through all movements of social change where those who have more than their share want the Church to side with "stability" and "order," which translated, means "keep things like they are."

The point is not complicated.

Variations of wealth among men are to be expected.

But no man's name is written on the land. It was here long before us and we just use it while passing through.

No man has the right to live in splendor while standing on the sweating backs of other men.

The Voice  
of the  
Holy Father



'Need is to build, not demolish...  
love must be our first action'

### Hits false liberty

Pope Paul, in an impassioned appeal to Catholics to rekindle love for God's Church, called for a halt to "the disobedience called liberty."

He declared: "Our first love must be that which Christ had for the Church itself, giving His life for her."

THE POPE, speaking at his regular weekly evening audience, July 16, exclaimed: "Enough of these disintegrating interpretations of pluralism. Enough of these self-inflicted ruptures of Catholics from their indispensable cohesiveness. Enough of the disobedience called liberty."

"There is need today more than ever to build, not demolish the one and Catholic Church. Love resuscitated and reinvigorated within the holy Church of God must be our first post-jubilee action."

(THE CURRENT Holy Year is a year of jubilee.)

Pope Paul said that when Christ declared His intention to build His Church, He meant "the entire human family assembled within the unity that He made the basis of this mysterious, immense, stupendous edifice which is His Church."

### At summer home

Pope Paul flew by helicopter from the Vatican July 17 to the papal summer residence at Castelgandolfo and a two-month stay at that hilltown southeast of Rome.

Vatican officials said the Pope might use



POPE PAUL wears muffers to deaden the sound of his helicopter taking off from Vatican City Thursday for a working vacation at his summer home, Castelgandolfo. The man at left is unidentified.

He left in the early evening. SHORTLY AFTER arriving at Castelgandolfo, Pope Paul spoke to crowds gathered in front of the papal villa.

"We are in residence here, but our heart is there where they are celebrating, this multitude of pilgrims who come to Rome to pray at the Tombs of the Apostles, to solemnize and give spiritual significance to this event, the Holy Year," he told the crowds from the central balcony of his villa.

He asked his listeners to join him in celebrating this Holy Year and assured them: "We will hold you present in our prayers, in our thoughts."

### Invites Pope

Cardinal John Krol of Philadelphia has extended an official invitation to Pope Paul VI to attend next year's 41st International Eucharistic Congress in Philadelphia.

"I did not expect an immediate yes or no answer," Cardinal Krol told NC News after meeting with Pope Paul July 16.

"BUT THE Pope had previously given indications of a positive disposition toward visit."

The Cardinal said that whether or not the Pope would accept depended upon "The amount of work facing him next summer, the condition of his health, and the condition of the Church."

He added that the Pope assured him of his spiritual participation in the congress "no matter what."

THE CARDINAL concluded: "All I can say at this time is that the Pope did not exclude the possibility of a visit to the congress."

Philadelphia's International Eucharistic Congress is being held Aug. 1-8, 1976.

The official invitation to the Pope was contained in a letter which Cardinal Krol handed to the Pope following the weekly general audience in St. Peter's Square July 16. The letter was signed by Cardinal Krol as president of the executive committee of the eucharistic congress, and by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops.

Cardinal Krol was in Rome leading a Philadelphia archdiocesan Holy Year pilgrimage. The Philadelphia group also scheduled a visit to the Holy land.

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the same Italian Air Force helicopter "Tango One" or its twin "Tango Two" to commute weekly to and from the Vatican for his regular Wednesday evening general audiences in the open air at St. Peter's Square.

VATICAN SPOKESMAN Federico Alessandrini confirmed that the Pope will be returning each Wednesday for the general audience, but did not confirm that the Pope will use the helicopter. For months, speculation has been rife that the Pope would return to Rome for the audiences in order not to disappoint pilgrims coming to Rome for the 1975 Holy Year.

The officials said the Pope had taken a helicopter this time to avoid traffic on the heavily congested Via Appia that leads out of Rome to Castelgandolfo. His flight to the lakeside town in the Alban Hills 15 miles from Rome took 15 minutes.



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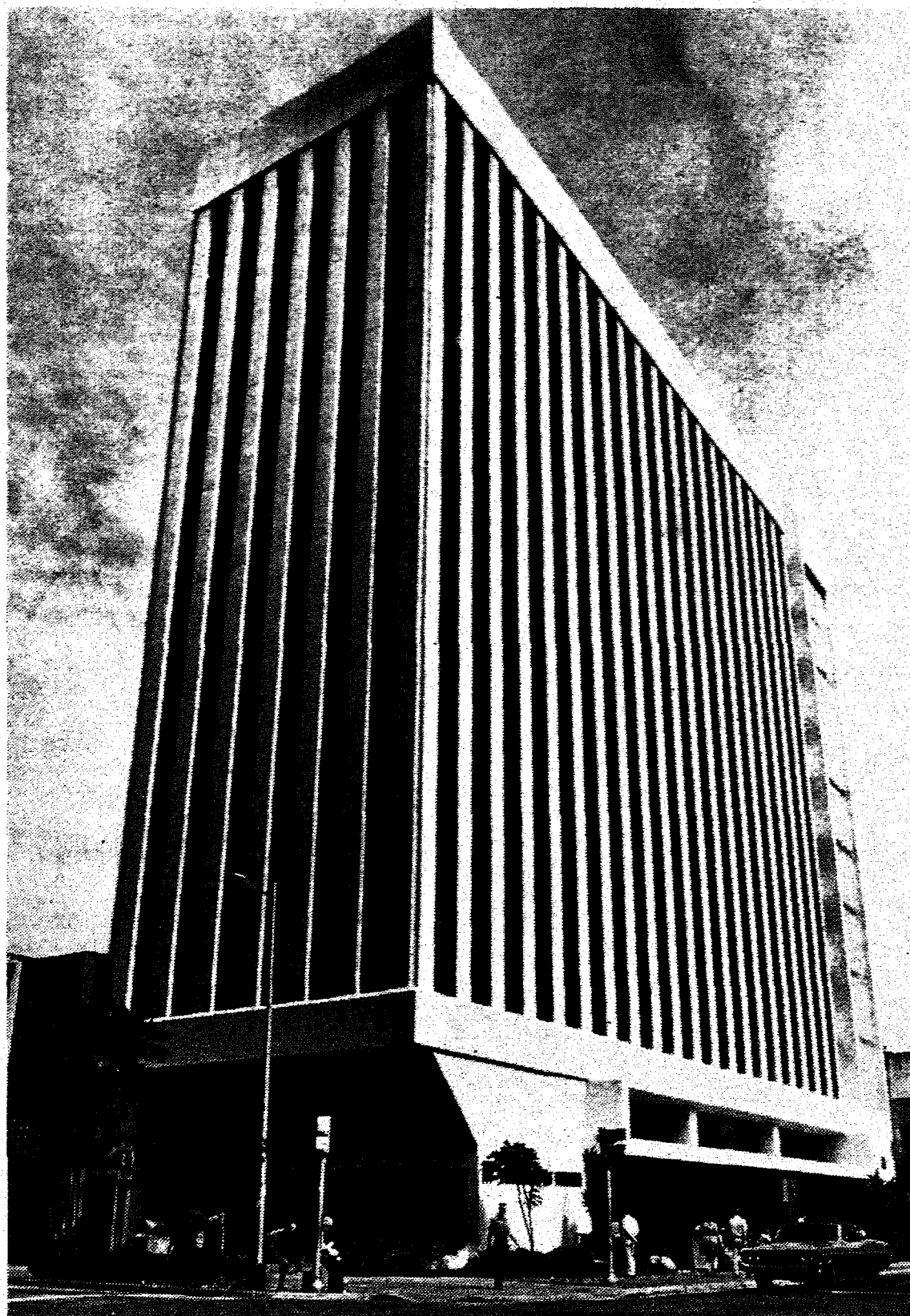
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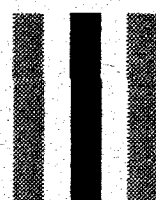
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# Bishop Pironio is sowing hope in 'a world that's growing tired'



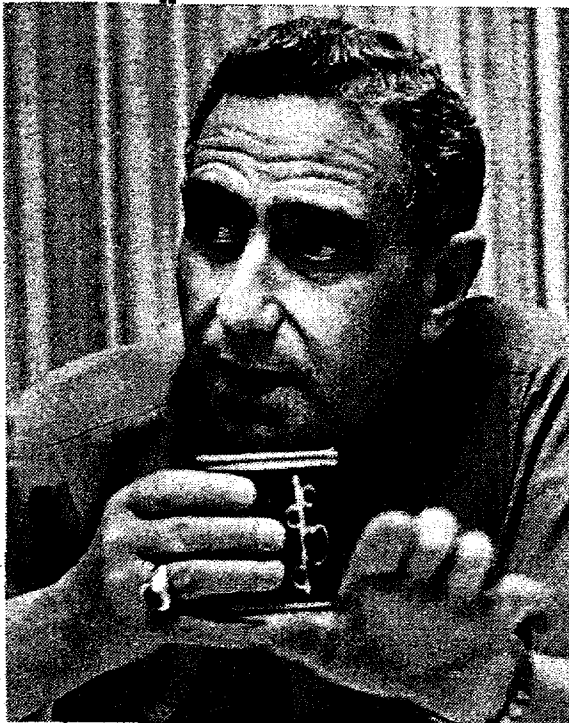
"... I'm just an ordinary man..."



"... I don't have the vocation of a fireman..."



"... even my Italian came out all right..."



"... total man must be liberated..."

By ARACELI CANTERO  
Voice Staff Writer  
"Ciao Pironio" he hears the children say as he walks the streets of Mar del Plata, Argentina.

The children's voices bring warmth and joy to this gentle, expressive man, who himself was one of 22 children.

He is a bishop in a diocese by the sea. Many regard him a modern day prophet.

"I'm just an ordinary man," he emphasizes...

"I'm like any other baptized Christian. I just try to discover the signs of the times in our world."

UNDER the humble man's appearance lies the very much debated figure of the Bishop, but Eduardo Pironio knows well that the task of the prophets was never an easy one.

"The prophets of the Bible always tried to escape their mission, and most ended up in death," he said running his hand over his face, as if to lessen some kind of worry.

And indeed he could have many... for although his only dream was that of becoming "a simple country priest," now, besides being the Bishop of Mar del Plata, he is president of CELAM, the Council of Latin American Bishops.

"The world is not really perfect, but things would be different if every Christian would set out to do something," he told The Voice during his recent stay in Miami as a guest of Archbishop Coleman F. Carroll and a participant in the Inter American Bishops meeting, held here.

HOPE is Bishop Pironio's favorite topic and he admits "it's something I've been talking about for almost 30 years."

"Once I felt I but needed to give some optimism to a world that seemed to be getting tired."

"Now I see in hope many other perspectives," he said.

"A man of real hope is not one who comfortably watches from the shore while the coming ship struggles in the storm. On the contrary hope leads to action, and commitment and creativity — there is something I've got to do so the world may change for the better," he explained.

"And I say this because we very easily adopt a critical attitude, of people and institutions but what are we doing to make the Church or the world we all dream of?"

Bishop Pironio's somber expression comes alive when he speaks about the Church.

"I LOVE HER as she is," he says, "not a theoretically perfect institution, but as a body made up of real people with their imperfections and failures."

"It would be very easy to believe in the Church of the intellectual Nicodemus... but no, Jesus wanted the Church of Peter the fisherman, of Peter who often did not understand the difficult things Paul was talking about... this is the Church I love."

"And I really feel I carry within me — as a bishop — the apostolic seed," he said. Changing the tone of voice and looking into the distance as if to gain some historical perspective, he continues, "many times I wonder

from which of the apostles I received my mandate... James... Bartholomew... or perhaps John...?"

Bishop Pironio has travelled all over the world and Latin America. As former secretary general and now president of CELAM, he identifies with St. Paul who "always carried with him the solicitudes of all the churches."

"DO NOT expect your bishop to be tied down to the diocese," he told his people upon his arrival at Mar del Plata. He firmly believes the bishop is above all an instrument of the universal Church.

"I don't have the vocation of a fireman... to be putting out fires," he says laughingly, "and I don't think the bishop is to be a problem solver."

He believes the bishop should be a man of prayer who listens to all and enlightens, and he admits he always asks God to give him wisdom to see, gentleness to understand, and firmness to lead.

A man of overpowering humanity, Bishop Pironio likes to reach all in his community, and he makes frequent use of the mass media.

"It's amazing how many people stop me in the street. They have only seen me on TV, but they recognize me."

**I love the Church as she is... with her imperfections and failures**

ALTHOUGH he was born in the interior, the Bishop loves the sea. He likes to stroll by the shore, sometimes alone, often with one of his priests.

"The sea can be a real scapegoat," he says. I can always tell my companion, see how small your problem, compared to this greatness?"

He lives in an old house, some 200 feet from the ocean. For a while it had been a Boy Scout headquarters. Now, he explains, there are leaks practically everywhere in the roof.

"It's terribly hot and humid, but I love to hear the roaring surf at night."

He believes every diocese has a particular personality, given by its geographical location.

"Mine is by the ocean, and like it, I want my Church to be, deep — in its spirit of prayer; rough and strong — in its capacity of service, and without horizons — in its hope and concern for the problems of the whole world."

DURING his almost eight years with CELAM, Bishop Pironio's trips to Rome have been frequent — as have his contacts with the Holy Father.

"I feel the Pope as my rock and my security, and there are times when I really feel the need to see 'Peter.'"

"But he isn't just a rock on which I strengthen my faith. I also feel a tremendous affection for this Pope... I see him suffer so

much, that even temperamentally, I particularly identify with him."

Last year, at the request of Pope Paul, Bishop Pironio preached the annual Spiritual Exercises to the Pontiff and the Roman Curia.

"It was as if God had placed the whole Church in my hands," he said, commenting, "it was a real challenge and a deep joy. I felt the Holy Spirit working through me."

After planning everything in Spanish, he found out only the day before, that he was expected to preach in Italian. "Even my Italian came out all right," he chuckled.

BORN in Argentina 54 years ago, Bishop Pironio was ordained to the priesthood at age 22, and in 1968, already a bishop, — he participated in the historical Second General Conference of Latin American Bishops, held at Medellin, Colombia.

Bishop Pironio had been chosen by Rome to present the "Theological Interpretations of the Signs of the Times in Latin America."

"It was during my reflection on the topic I discovered that one of the primary concerns on our continent, was the cry for liberation," he said, admitting he has not stopped since, thinking and speaking about the biblical perspective of liberation.

He believes true liberation is the core of salvation history, and demands the creation — in Christ — of the "new man."

"It's the total man that must be liberated... from sin, and from the servitudes derived from it — selfishness, injustice, ignorance, hunger..."

Bishop Pironio firmly believes there is a cry for liberation coming from his continent, yet he shows concern about the interpretation that his thinking and that of the Medellin Statements are receiving outside of Latin America.

HE RECOGNIZES in many of his continent's poor, a certain fatalist resignation, which has nothing to do with the Gospel.

"We really have the duty of awakening these people so they become aware of their human dignity," he says with sorrow, as he expresses his concern about the method to be used. And he dares to ask himself "to what extent, may I as a Christian, awake somebody, if I know that the only channels he is going to find, are those of violence?"

That is why the concerned Bishop firmly believes the task of creating awareness — conscientization — must be done by deeply evangelical people, "fully committed to the Gospel and to the liberating power of the beatitudes."

TODAY, it is not uncommon to hear about a liberation that will only take place through a changing of the existing structures... but to Bishop Pironio, a change in the heart of man is still more important.

"Even new structures will soon become uselessly obsolete if man himself has not undergone a real conversion."

That is why he sees his prophetic mission, as well as that of the Church, as one of constantly calling man to a change of heart.



AMUSEMENTS  
MOVIES-TV-RADIO

Film Ratings:  
National Catholic Office  
for Motion Pictures

- Abby (B)
- Animals Are Beautiful People (A-1)
- Aloha, Bobby and Kose (A-3)
- And Now My Love (A-3)
- Andy Warhol's Dracula (C)
- Apple Dumpling Gang (A-1)
- At Long Last Love (A-3)
- Alice Doesn't Live Here Anymore (A-4)
- Arthur Rubinstein—Love of Life (A-1)
- Brannigan (A-3)
- Black Godfather (C)
- Brannigan (A-3)
- Black Godfather (C)
- Breakout (A-3)
- Black Eye (A-4)
- Birds Do It, Bees Do It (A-3)
- Black Thursday (A-2)
- Brother of the Wind (A-1)
- Boss Nigger (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and I (A-1)
- Brief Vacation (A-3)
- Bug (B)
- Captain Kronos: Vampire Hunter (A-3)
- Children of Rage (A-3)
- Confessions of a Window Cleaner (C)
- Cornbread, Earl and Me (A-3)
- Creeping Flesh (A-3)
- Calon My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Crazy World of Julius Roeder (A-3)
- Capone (B)
- Day of the Locust (A-4)
- Dog Pound Shuffle (A-2)
- Driver's Seat (A-4)
- Daisy Miller (A-2)
- Don't Cry with Your Mouth Full (A-4)
- Death Race 2000 (C)
- Digby, The Biggest Dog in the World (A-1)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Enfants Terribles, Les (A-4)
- Escape to Witch Mountain (A-1)
- Early Spring (A-2)
- Earthquake (A-3)
- Emmanuelle (C)
- Eiger Sanction (C)
- 11 Harrowhouse (A-2)
- French Connection II (A-4)
- Flesh Gordon (C)
- Four Musketeers (A-3)
- Freebie and the Bean (B)
- Front Page (A-3)
- Funny Lady (A-3)
- Fortune, The (A-3)
- Fear Eats the Soul — Ali (A-4)
- Godfather, Part II (A-3)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Galileo (A-3)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Calf (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Great Waldo Pepper (A-3)
- Hearts and Minds (A-4)
- Hell (B)
- Hennessy (A-3)
- Herbie Rides Again (A-1)
- Happy Hooker (B)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrad Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- House of Whipcord (C)
- Hollywood Horror House (B)
- In Celebration (A-3)
- In the Name of the Father (A-3)
- Island at the Top of the World (A-1)
- Invitation (A-3)
- It Lives by Night (A-3)
- Jacques Brel is Alive and Well and Living in Paris (A-3)
- Jacqueline Susann's Once is Not Enough (B)
- Jaws (A-3)
- Janis (A-3)
- Kazablan (A-3)
- King, Queen, Knave (B)
- King in New York (A-1)
- Klansman, The (C)
- Ladies and Gentlemen, the Rolling Stones (A-3)
- Lancelot of the Lake (A-3)
- Land that Time Forgot (A-2)
- Last Days of Man on Earth (A-3)
- Le Violons du Bal (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Little Top (A-4)
- Live a Little, Steal a Lot (B)
- Love at the Top (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Love and Death (A-3)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Lepke (B)
- Man with the Golden Gun (A-3)
- Mr. Ricco (A-3)
- McCulloch, The (A-3)
- Midnight Man (B)
- Monty Python and the Holy Grail (A-3)
- Mame (A-2)
- Maids, The (A-4)
- Mandingo (C)
- Middle of the World (B)
- Malizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nothing By Chance (A-1)
- Nada Gang (A-4)
- Nashville (A-4)
- Nickel Ride (A-3)
- Night Moves (C)
- Open Season (B)
- Other Side of the Mountain (A-2)
- One of Our Dinosaurs is Missing (A-1)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odessa File (A-3)
- Posse (B)
- Pale Flower (A-3)
- Parallax View (A-3)
- Passenger, The (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Photographer (C)
- Prisoner of Second Avenue (A-3)
- Rafferty and the Gold Dust Twins (B)
- Reincarnation of Peter Proud (C)
- Report to the Commissioner (A-3)
- Rancho Deluxe (C)
- Reed: Insurgent Mexico (A-2)
- Rosebud (A-3)
- Return of the Pink Panther (A-2)
- Rosebud (A-3)
- Rupture, La (A-3)
- Stavisky (A-3)
- Stoolie, The (A-3)
- Seizure (A-3)
- Sheila Levine is Dead and Living in New York (A-3)
- Sleeper (A-3)
- Shampoo (C)
- Stepford Wives (A-3)
- Sirefirefighter, The (C)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Kombach (A-3)
- Sugarland Express (A-3)
- Secret (A-3)
- Story of a Teenager (A-3)
- Super Stogies Versus the Wonder Women (A-3)
- Spectre of Edgar Allen Poe (A-2)
- Stardust (A-3)
- Strongest Man in the World (A-1)
- Story of a Love Affair (A-3)
- Sharks' Treasure (A-3)
- Summertime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Steppenwolf (A-4)
- Sheba, Baby (A-3)
- Texas Chainsaw Massacre (C)
- That'll Be the Day (A-3)
- Three Stooges Follies (A-1)
- Towering Inferno (A-3)
- Trial of Billy Jack (A-4)
- Ten Little Indians (A-2)
- Tommy (A-4)
- Tattooed Swordsman (A-3)
- Touch and Go (A-3)
- This Time I'll Make You Rich (A-3)
- Terrorists (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- TNT Jackson (B)
- Unholy Rollers (C)
- Uzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched (A-3)
- Wind and the Lion (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminster Fuller (A-1)
- Wodow Couderc (A-4)
- WW and the Dixie Dancekings (A-3)
- Yazuka, The (A-3)
- Young Frankenstein (A-4)
- Zandy's Bride (A-3)
- Zaloch's Conspiracy (A-3)
- Zardoz (A-3)

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

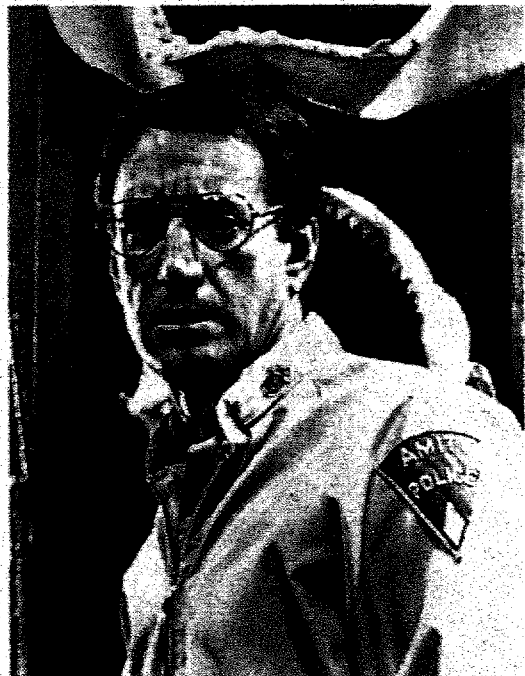
Sure of himself and film,  
'Jaws' star has strength

By MICHAEL GALLAGHER

"When you ran into all those difficulties during the filming of Jaws, did you start to have any doubts about the whole thing?"

"Not at all," answered Roy Scheider emphatically. "I knew that the film couldn't miss."

The man seated across from me in the coffee shop of the Sheraton, just a little south of Central Park, did not seem one whom doubts of any sort would long immobilize. He was dressed quite simply in plain trousers and a striped dress shirt open at the neck, with rolled-up sleeves, eschewing both Malibu chic and the carefully cultivated air of near-destitution still being affected by many artistes. Though he was close to forty, he had the lean look of a middleweight boxer in prime condition, an impression that the battered bridge of his nose made stronger. With that face and manner, I reflected he was not likely ever to star in one of Antonioni's high-fashion celebrations of futility and he had, in fact, just expressed himself in strong



'JAWS' STAR Roy Scheider looks worried as a New England police chief who reluctantly hunts a killer shark which is terrorizing the area.

movies

terms on Antonioni's latest, the extravagantly praised *The Passenger*: "Everything in life depends upon how you see it, according to Antonioni. Well, I disagree. You know what life is? This is life." He snatched a book of matches from the table, held it up, and then dropped it on the floor. "The force of gravity. It doesn't matter what I think about it, it's there. No ambiguity."

IN LESS pretentious films, however, Roy Scheider's forceful, no-nonsense screen presence had served him quite well. He had gotten an Academy Award nomination for *The French Connection*, one of his first movies, despite his having nothing much to do but react to Gene Hackman's flamboyant Popeye Doyle. And now he had brought this same presence to bear upon the role of Martin Brody—the police chief and reluctant shark hunter of *Jaws*, and, together with it, a natural warmth and quiet dignity which gives this well-crafted but slick adventure movie an air of credibility that it might otherwise lack.

"Isn't it something—the way it's taken off," he said, eyeing my copy of *Variety* on the table, which had an ad on the front page announcing that *Jaws* had made more than seven million dollars in its first three days. "You know, for the first time in my life, I can just sort of sit back and think, I don't have to worry about getting right back to work. It's not a bad feeling at all."

I ASKED him about the filming of the scene in which the audience get its first good look at the shark, when it suddenly heaves itself up out of the water while Brody is busy throwing bait overboard.

"Yeah, that was a tough one," Scheider answered. "It was the first time we used the shark, and it just wouldn't work right. We had to do it again and again to get it to appear over my shoulder like that. And then when I stagger back to Shaw in the cabin with that stupefied look on my face, I hadn't really seen it yet."

I told him I liked his line about needing a bigger boat.

"YEAH?" he said with a laugh. "Well, you know, that's the first time I gave it, when it was filmed."

Scheider's favorite scene in *Jaws* was the melancholy dinner scene the evening of the day that Brody had been bitterly accused of negligence by the mother of the boy killed by the shark: "I'm sitting

there with my hands together, fingertips pressed against my chin, unable to touch the food, and the little boy who plays my son starts imitating me. He did that on his own once, and Steve used it from then on. And then Dreyfuss comes in with the wine, and we start to drink. It was his idea to start in on the food I couldn't eat. It was a quiet, sit-down scene in a movie otherwise filled with action."


BUT IF Scheider and his colleagues were given a large measure of creative freedom in *Jaws*, movie making being the kind of enterprise it is, there were strict limits and hence some incidental frustrations.

"By the way," he said with a grin, the deprecations of film editors forgotten, "I enjoyed the reviews very much." I had sent him the recent numbers of the *Catholic Film Newsletter*. "How dare you guys be such fair and perceptive critics. You're supposed to be the villains."

I explained that we often had a bad press, what with the Spanish Inquisition and all that. It was almost 6:30 by now, and I knew he had to go. I wanted to ask one last question. Earlier he had mentioned that, as the father of an 11-year-old daughter, he had to be concerned about what direction the world was going to take. I asked him how he felt he could affect things for the better though his work.

He paused for just a moment before answering: "Well, I feel that one of the most important things we do for young people is to share our experiences with them. That's what they really want from us—if we don't turn them away from us first, of course. And what we convey has to be true and right. An actor's job is to interpret these relations of experience. And so, you see, I feel that if I do well what I'm supposed to be doing, I'm working to make the world better."

His tone of voice indicated that this was something that he had thought about a great deal. I went away with the impression that the strength and poise evident in Roy Scheider's screen roles, virtues just as evident in our conversation in the coffee shop, came from a source deep within him.



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# BACHARACH salutes BEETHOVEN



Peter Ustinov (left) Portrays Ludwig Van Beethoven as the Famous German Composer is Saluted by Burt Bacharach.

Actor Peter Ustinov and singers Stevie Wonder, Bette Midler and Gilbert O'Sullivan will join Burt Bacharach in a musical-variety tribute to Ludwig Van Beethoven on "Burt Bacharach — Opus No. 3" Wednesday, July 30 at 10:00 p.m. on Channel 4.

Ustinov will portray the German composer in the special, and Stevie Wonder, Bette Midler and Gilbert O'Sullivan will salute him musically. Bacharach will use the occasion to entertain as a classical pianist when he plays Beethoven's immortal "Moonlight Sonata."

Stevie Wonder will play and sing some of his finest number, including "Alfie" and "Superstition." Bette Midler, who combines the bounce of Betty Boop and the brashness of Mae West, will sing "Superstar" and will also be joined by a team of dancers for her rafter-raising rendition of "Boogie Woogie Bugle Boy." The dancers will pay tribute to Beethoven, too, with a totally modern routine in an ornate, Beethoven-like study.

The young English singer, Gilbert O'Sullivan, will sing "Out of the Question" and his hit, "Alone Again, Naturally." Bacharach will join him for a duet of "Do You Know the Way to San Jose?"

"Burt Bacharach — Opus No. 3" was produced in London by the Emmy Award-winning team of Gary Smith and Dwight Hemion.

## Mystery and thriller films abound

**SUNDAY, JULY 27**  
8:30 p.m. (ABC) — **THE SECRET LIFE OF AN AMERICAN WIFE** (1968) — Anne Jackson plays a bored, intelligent Long Island housewife (with an appropriately potato-brained husband) who decides to spice up her days via an affair with a dashing movie star. In questionable taste, at best; at worst, it is generally offensive to the casual TV viewer. (B)

**TUESDAY, JULY 29**  
8:30 p.m. (ABC) — **ISN'T IT SHOCKING?** — This TV feature seems to sport a cast made up en-

### Jeanne Wolf with Pindling

Lynden O. Pindling is the first Black leader of his predominantly Black country, the Bahamas. **JEANNE WOLF WITH LYNDEN O. PINDLING**, July 27 at 10:30 p.m. on Channel 2, is a glimpse of this island nation and its dynamic leader.

As head of the PLP (Progressive Liberal Party), Mr. Pindling has taken over the government from a succession of all-white regimes headed by an elite group of businessmen popularly referred to as the "Bay Street Boys." His country is expanding in population and economy and Mr. Pindling has to deal with the problems that accompany that growth.

On a pre-interview film tour of the city, Jeanne visits the playground of the Bahamian tourist — the Cable Beach Hotels, the gambling casino on Paradise Island, picturesque Bay Street with its straw and import shops, the downtown banking district and the poor section known as "over the hill".

tirely of "Guest Stars" — Alan Alda, Louise Lasser, Edmond O'Brien, Lloyd Nolan, Will Geer and Ruth Gordon. Who is the real star remains a mystery, which is also a description of the plot. Appears that the senior citizens in a picturesque little New England town all take to dying under strange circumstances, and it is up to newcomer Alda to figure out who or what has been killing them. Yesiree, things get mighty devilish in Mount Angel.

**8:30 p.m. (NBC) — THE IMPOSTER** — Made-for-television suspense-action picture. An ex-Army spy agrees to stand in for a wealthy businessman targeted for death by assassination way down South. Gives the South and the action genre a bad name. Paul Hecht, Nancy Kelly, Edward Asner, John Vernon star.

**WEDNESDAY, JULY 30**  
8:30 p.m. (ABC) — **DEATH SENTENCE** — Cloris Leachman stars in a made-for-TV suspense that is far-fetched, to say the least. Whilst serving as a juror during the trial of a man accused of murdering his wife, Miss Leachman determines that the man on trial is not the real killer — but that her own husband is! Laurence Luckinbill co-stars as the homicidal hubby.

**8:00 p.m. (NBC) — DOUBLE FEATURE** — Yawn. Here come the repeats of the pilots. **DELANCY STREET: THE CRISIS WITHIN** stars Walter

McGinn in a drama describing the harsh world of drug rehabilitation. The only relief here is in the fact that the story is set in San Francisco, one of the U.S.'s most beautiful locales. That's cheating. **LAST HOURS BEFORE MORNING**, which starts at 9:30 p.m., is a lurid detective melodrama starring Ed Lauter, a house dick working on a perplexing jewelry heist.

**THURSDAY, JULY 31**  
9:00 p.m. (ABC) — **SMILE JENNY, YOU'RE DEAD** — Made-for-TV thriller stars David Janssen as a private eye searching for the would-be killer of a cover girl model (Andrea Marcovicci). The plot has more red

herrings than a fish market during a power blackout, but the jazzy acting by Janssen and the others makes this a better-than-routine diversion. Keep your eye on the demented photog (Zalman King) who keeps snapping the girl's pix.

**9:00 p.m. (NBC) — FLIGHT FROM ASHIYA** (1964) — Richard Widmark and Yul Brynner star in an action-adventure film about derring-do in the U.S. Air Rescue Service, with a large helping of romance thrown in (via flashback) to add interest. Brynner, Widmark and George Chakiris are on their way from a base in Japan to rescue crewmen from a typhoon-stricken vessel in the stormy seas. As they head out, each

tells his own story through flashback. The personal notes distract somewhat from the overall adventure, suggesting that action and romance don't always mix smoothly. (A-III)

**9:00 p.m. (CBS) — THE FBI STORY** — This repeat was the first installment of a multi-part TV movie series tracing some of the fictionalized highlights of FBI history. Tonight's episode, which we have not previewed, deals with the search-and-destroy mission aimed at Alvin Karpis. "Public Enemy Number One" during the early 1930's. A note of interest is that the late and longtime head of the FBI, J. Edgar Hoover, actually participated in Karpis' capture.

### RELIGIOUS PROGRAMS

**SUNDAY**  
7 a.m. — **THE CHRISTOPHERS** — Ch. 11 WINK.  
9 a.m. — **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Resurrection of Joe Hammond."  
10:30 a.m. — **THE TV MASS** — Ch. 10 WPLG — Preempted.  
2 p.m. — **INSIGHT** — (Film) WINK Ch. 11.  
4:30 p.m. — **THE TV MASS** — (Spanish) — Ch. 23 WLTW.  
5:30 a.m. — **SACRED HEART** — WGBS, 760 k.c., Miami.  
7 a.m. — **CROSSROADS** — WJNO, 1230 k.c., W. Palm Beach.  
8:30 p.m. — **MARIAN HOUR** — WSB, 740 k.c., Boca Raton.  
8:35 p.m. — **GUIDELINES** — WIOD, 610 k.c., Miami.

### Skipper Chuck 'Golf Open' set

If you are between the ages of six and 18 and know how to play a "mean" game of golf, you won't want to miss the opportunity to compete in "Skipper Chuck's 9th Annual Jr. Golf Open" at the Fontainebleau Country Club in Miami Tuesday, Aug. 19 starting at 7:30 a.m.

To enter the tournament which will be hosted by WTVJ's Chuck Zink, young golf enthusiasts should call the Muscular Dystrophy Association of America, Inc. at 592-8434. There is a \$5.00 entry fee and

the deadline for entering is August 8. All proceeds from the tournament will go to the fight against the disease of muscular dystrophy.

Boys and girls competing will be broken up into different flights according to their age and sex. First, second and third prize trophies will be given out in each flight, along with surprise gifts to all entries.

Last year, over 200 youngsters demonstrated their golf prowess in "Skipper Chuck's 8th Annual Jr. Golf Open."

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"The Church and The World Today"

10:30 A.M. — Ch. 10  
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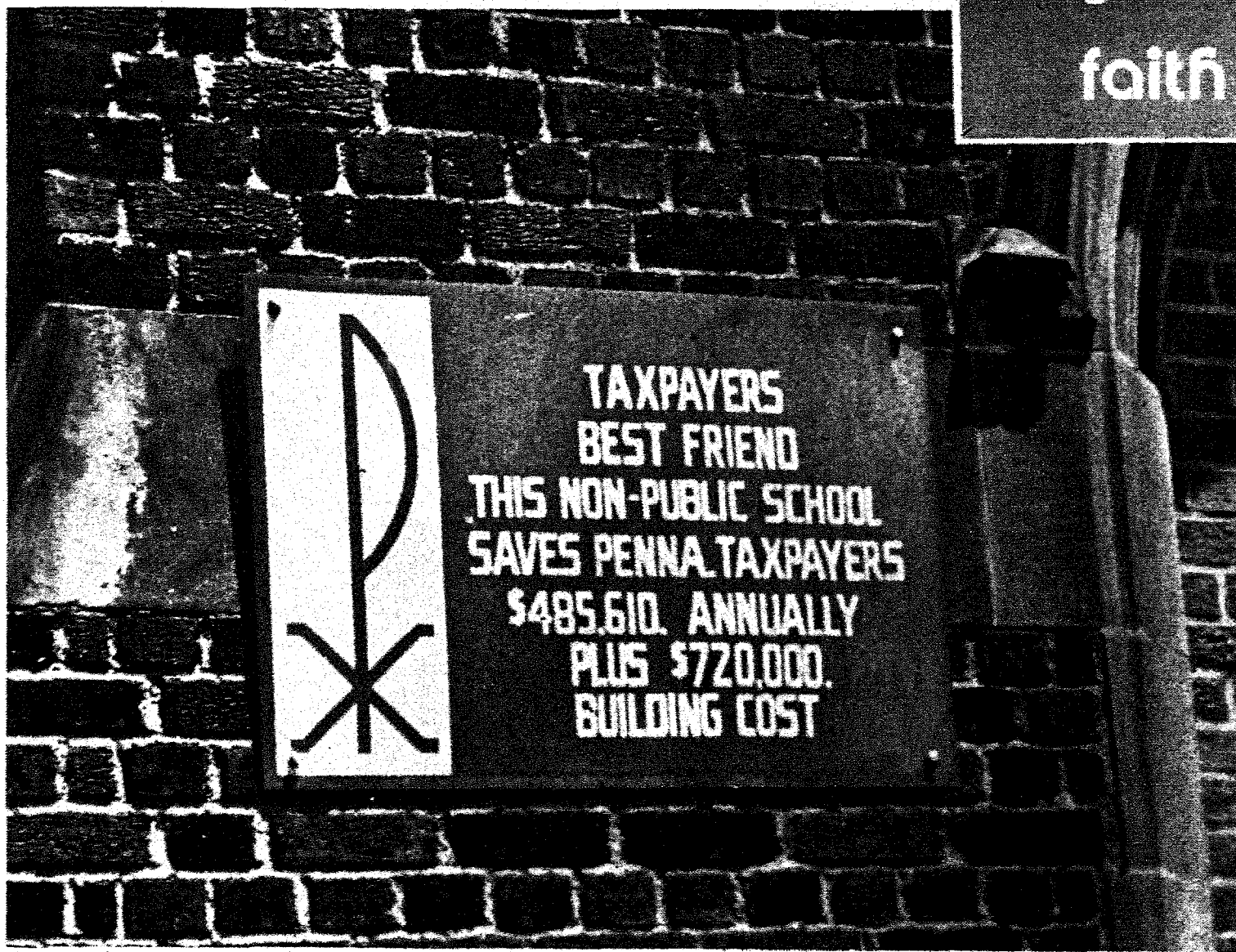
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# CATHOLIC SCHOOLS

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A sign at St. Lawrence School in Pittsburgh tells a story of financial commitment on the part of Catholic parents.

## A Pretty Good Buy

By FR. JOHN F. MEYERS

By Sept. 3, despite inflation, recession, unemployment, every parent in the United States will be happy, the children will be back in school.

Four million of these children will be in Catholic schools — despite rising tuition costs. Recently I was having lunch with a distinguished layman whose four children are in various levels of Catholic schools. After taking his order, Bill, the waiter, hesitated, then in his delightful Irish brogue asked him: "How much tuition do you pay for your daughter in Catholic high school?"

"Nine hundred dollars. It cost me over a thousand for all of them," my friend replied.

"Gee, that isn't much, is it?" was the waiter's response, "considering all they get for that . . ."

I WAS SURPRISED. I thought a thousand dollars was a lot of money. But then I remember when I thought 50 years of age was old, too.

Times have changed. Tuition is higher. But so is the price of bread, eggs, milk, and shoes and ships and ceiling wax. People's incomes have risen correspondingly. Only perhaps the size of the parish collection hasn't changed much.

Bill was probably not one of the people asked in Fr. Andrew Greeley's latest research survey "American Catholics — Ten Years Later," but he would be one of the 83 per cent who reject the idea that the Catholic school system is no longer needed in modern life, and probably would also be among the 81 per cent who said they would contribute more to solve the financial problems that threaten the closing of a parish school.

DESPITE the debate that has appeared in the pages of Catholic journals and newspapers

(usually among celibate religious), a great many American Catholics remain committed to their Catholic schools.

Not without reason. While it is difficult to measure the effects of Catholic schools — or of any school for that matter — parents see and live with the results. As the bishops of the United States in their pastoral on Catholic Education, "To Teach as Jesus Did," state: "Of the educational programs available to the Catholic community, Catholic schools afford the fullest and best opportunity to realize the threefold purpose of Christian education among children and young people. Schools naturally enjoy educational advantages which other programs either cannot offer or can offer only with great difficulty."

The threefold purpose of Christian education was described earlier in the pastoral as "an integrated ministry embracing three interlocking dimensions: the message revealed by God with the Church proclaims; fellowship in the life of the Holy Spirit; service to the Christian community and the entire human community."

These dimensions of course are interwoven, and cannot be isolated, the one from the other. Each is an aspect of Christian growth and each one fuses with and reinforces the other. The end result is Catholic education in its full dimension, than which no more lofty nor perfect has yet been conceived.

I SUSPECT the argument will continue to rage in the journals whether Catholic schools, which were necessary in the immigrant days, are still necessary today. For parents, it seems to be merely academic. They answer yes. They see a nation which has had a disastrous involvement in the Far East, with hundreds of thousands of

refugees in this country to remind us of it. They are fearful of a precarious involvement in the Middle East.

They've witnessed a President forced to resign from the highest office in the land and his chief advisors convicted in court. They see race and sex prejudice still abound. In large cities they are afraid to walk the streets at night and sleep behind doors with three locks on them. Fetuses fear they may never see the light of day.

In public schools they see the cost of violence and vandalism now equal the cost of textbooks. Annually, there are reported 100 killings and 70,000 serious assaults on teachers. Not long ago a 16-year-old boy was killed for not paying a five-cent debt at cards. Hiring additional policemen, building larger piles of atomic weapons is not going to help much, or at all. We might take our clue from what Msgr. George Johnson wrote years ago: "Better times are the results of better men."

WHAT WILL help is a value education which develops better men and better women. A monopolistic public school system which does not recognize the existence of God, and which, rather than encourage students to study and discuss the ultimate issues of life and reality, actually forbids them, does not meet the need.

Perhaps the Bicentennial we are about to celebrate will serve to remind all people (including the Supreme Court Justices) that America was founded as a religious nation. As a religious nation, we deserve a religious educational system.

Deserve it? Bill would say: "Absolutely need it. And each child has a right to it."

**"Times have changed. Tuition is higher, but so is the price of bread, eggs, milk and shoes and ships and ceiling wax... Despite debate... the overwhelming majority of American Catholics remain committed to their Catholic schools."**



know your faith

"While it is difficult to measure the effects of Catholic schools — or of any school for that matter — parents see and live with the results."



A Sister in New York works with an Oriental child in a Catholic school.

## What is future of CCD?

By REV. THOMAS E. KRAMER

To ask the question "What is the future of CCD?" is to risk a blank stare, a shrug of the shoulders or a response something like "What is the past of CCD?" from many Catholics.

Those who are familiar with the Confraternity of Christian Doctrine of 20 and 30 years ago do wonder about its present status and its future, but there are many who are not in any way familiar with the CCD.

In its glory days of the 1940s, 1950s and early 1960s, the CCD was organized in a parish to provide catechetical instruction to all persons in the parish except those youngsters enrolled in Catholic schools. In plain fact this very often meant providing religion classes for public school children, but in many parishes it meant a program for parents of pre-schoolers, a program of adult discussion clubs, visitors to new parishioners and a variety of other programs.

A BRIEF column is no place to discuss all the reasons for the decline of many of these programs and for the very notion of CCD itself. In looking back one can see positive and negative factors and can count wise decisions and poor ones. The fact is that the Church in this country has moved to an idea of total religious education in the parish that encourages parish boards of education and parish council committees on education to take the responsibility for the total religious education program in the parish.

What the CCD Board in its full functioning was supposed to do, namely, provide catechetical instruction for all members of a parish, has now become the responsibility of the Board of Education or the Committee for Education. But it is not yet evident that this change has effected any improvement in parish religious education.

MORE PARISHES have paid professional coordinators of religious education today, and this is a step forward. But in many cases it seems that the feeling of responsibility on the part of parishioners to get involved, to work for the

programs and participate in them has not grown accordingly. In fact it seems at times to have declined. This is not due to a simple change in parish organization so much as it is due to a change in our society, in the way people live, work, play and pray. And the answer to the problems is not a return to the past but a creative response to the new situation.

Some of the hopeful signs which are not often labelled CCD but would have easily fallen within the scope of the old CCD, easily come to mind:

The programs to assist parents in preparing their children for their first reception of the Eucharist and their first sacramental celebration of Penance.

FAMILY TYPE programs that bring families together for religious education in specific themes on peer levels and in family groupings, usually culminating in a Eucharistic liturgy for all the participants.

Programs of preparation for parents and godparents prior to the Baptism of a new member of the family.

Also included could be a wide variety of adult education programs, from the older style discussion clubs on sacred Scripture, family life, ethical questions or any other subject, to retreat type programs, lecture series and other efforts at adult education.

In all of these it is important that they be seen as a function of the parish community. They must all be efforts provided by the parish community to enhance the faith of its members. We have not mentioned the programs more directly concerned with service or community formation that have been coming into existence in response to the Bishops' pastoral, "To Teach As Jesus Did," but they also are a sign of hope.

In a living parish community, and there are many in the dioceses of the United States, we can find a wide variety of programs that cause us to conclude that CCD is alive and well in many places but living under a different name.

## PARENTS

By STEVE J. ANDERSON

Whether it be a parish or a CCD class for public school children, the parish community is obliged more than a classroom and a teacher for the students.

A religious education program begins with their parents.

Parents are the first teachers of their children and their teachers provide the foundation upon which Christian formation will rest.

THE QUESTION IS; What is the responsibility of the parents in trying to insure that the parents fulfill their role as first teachers?

Today many Catholic adults are not "First Communion" faithful. They

"Some of the reasons (include): . . . for religious education groupings."

physically, intellectually and emotionally often have matured very little.

These parents would laugh at the idea of wearing their First Communion clothes. . . . the idea is ridiculous. They have outgrown those clothes. And they have outgrown their First Communion.

Many are aware of their own need for adult education classes, prayer groups, and are going across the country are aware that adult Catholics are aware of their need for spiritual growth and are trying to do something about it.

Parishes must recognize the need for adults related to their religious education for children, and take positive steps to provide opportunities for the spiritual growth of the parishioners.

THE FIRST step is to use the parents as a teaching tool. It is the responsibility of the parish to be reaching the highest percentage of parents.

First, we must take stock of what we have for adult education.

"To Teach As Jesus Did," are many instruments of adult education. The Church itself sponsors many programs. Their full potential must be recognized and used effectively. One of the most powerful instruments at the disposal of the Church is that homilies can be effective. Adult education lends urgency to our preaching and to our grade preaching skills and to



# PARENTS ARE THE KEY

By STEVE J. ANDREGG

Whether it be a parochial school religion class or a CCD class for public school students, the parish community is obliged to furnish much more than a classroom and a qualified teacher for the students.

A religious education program for children begins with their parents.

Parents are the first teachers of religion to their children and their teaching and example provide the foundation upon which any future Christian formation will rest.

**THE QUESTION IS:** What is the parish doing to insure that the parents are prepared to fulfill their role as first teachers of religion.

Today many Catholic adults operate with a "First Communion" faith. They have matured

homiletic process" (Par. 45).

**WHERE THE** highest percentage of parishioners is reached with the Word of God is at the Sunday Mass. Of course it is essential that the homilies must be effective. Length is unimportant. It's quality that counts. Properly used to develop some point of the readings or another text from the Mass of the day, homilies will provide a means of real spiritual renewal for a parish. They can also stimulate many parishioners to involve themselves in discussion clubs, adult education courses or lectures that would broaden their spiritual insights and deepen their faith.

"To Teach As Jesus Did" goes on to say, "The Catholic press and other communications media should be utilized creatively for con-

"Some of the hopeful signs which are not often labelled CCD (include): . . . Family type programs that bring families together for religious education in specific themes on peer levels and in family groupings."

physically, intellectually and emotionally, but often have matured very little spiritually.

These parents would laugh at the idea of wearing their First Communion suits or dresses . . . the idea is ridiculous. They have long since outgrown those clothes. And they have also outgrown their First Communion faith.

Many are aware of their need. Burgeoning adult education classes, prayer groups multiplying across the country are only two indicators that adult Catholics are aware of their need for spiritual growth and are trying to do something about it.

Parishes must recognize this need as directly related to their religious education program for children, and take positive steps to provide opportunities for the spiritual growth of parishioners.

**THE FIRST** step is to use the Sunday homily as a teaching tool. It is the surest method of reaching the highest percentage of parishioners.

First, we must take stock of the tools we have for adult education.

"To Teach As Jesus Did," suggests, "There are many instruments of adult education, and the Church itself sponsors many such activities and programs. Their full potential in this area should be recognized and used effectively. The liturgy is one of the most powerful educational instruments at the disposal of the Church. The fact that homilies can be effective tools of adult education lends urgency to current efforts to upgrade preaching skills and to improve the entire

tinuing education" (Par. 45). The Know Your Faith series carried by more than 90 diocesan newspapers is an excellent tool of the Catholic press today. These articles which cover a wide area of subjects from Sacraments to Scripture, could well be referred to in homilies and used by discussion groups or individuals as a means of updating themselves.

**SOME PARISHES** have libraries or tape ministries. A parish library should be kept current and have a reasonable budget for the purchase of resource books, spiritual reading and religious fiction. Religious book publication is once again on the increase.

Tape libraries consist of cassettes purchased or recorded by parishioners of talks on everything from understanding the Bible to understanding your teenager.

If CCD classes are held on Sunday morning for children, adult education classes could be held for parents at the same time and in prayer groups, Cursillos, Marriage Encounter and any other program that will help them to develop a more dynamic Christian life.

Religious education in the parochial school and the CCD needs the full support of the parish community, financially to provide books, visual aids and qualified teachers; and spiritually to provide parents with the opportunities they need to deepen their own faith commitment and enrich their Christian family life to provide the proper spiritual soil for the seeds of faith to grow and bear fruit.



In a Maryland family education program, parents and children symbolize their unity by joining links in a paper chain.

## Religion and the high school student

By  
REV. JOSEPH M. CHAMPLIN

Msgr. Coseo and his two associates, Fathers Jerry Servzge and Michael Toth several times each week drive from Notre Dame rectory in Malone, an Upstate New York city near the St. Lawrence River and the Canadian border, to the area's centralized religious education center a few blocks away.

The building itself is a rather large modular house connected to the local high school by a narrow, curving sidewalk. In the upstairs or main portion of the structure lives the region's CCD coordinator and his wife; downstairs, there are three or four carpeted classrooms, each suitable for about 30 students, and a small office space.

**THE PUPPETS** are released for a period every sixth day (they follow those complicated contemporary schedules), walk the short distance to the center and receive religious instruction for approximately 40-45 minutes. Over 400 students participate in this program, coming from the religion class at

times when they otherwise have study hall.

Eight parishes in the Malone district share the expenses (building cost — \$33,000; annual budget — \$15,000) and the teaching responsibilities (priests, Sisters, lay persons).

In Fulton we hope to launch a similar program this fall. Holy Family has purchased a small National home across the railroad tracks from our local high school. With the help of paid professional workers plus volunteer helpers we have converted this into a two-classroom Christian Instruction Center.

**THE RENOVATORS** took great care that the rooms be comfortable, sound proof, appropriately decorated and well suited for audio-visual presentations. We anticipate cost of the property's purchase and renovation will total approximately \$25,000.

Under the present arrangement, the 200-300 participating students will be scheduled by the computer into one of eight available periods. Our three local parishes supply the teachers.

In a unique approach, five

Protestant clergymen have planned a team-taught course for students of their congregations and also intend to use our building at free hours for their instructions. The magic computer will likewise work out that scheduling arrangement.

During a period when many Catholic schools have closed down or may be forced to cease operations primarily because of the financial crunch, this type of staggered period, convenient location, released-time religious instruction effort becomes an important alternative.

Critics who maintain they have never seen viable or effective CCD programs, especially on the junior and senior high school level, sometimes summarily dismiss this even as a possibility and occasionally employ their assertion as a defense for additional funding of Catholic schools.

**I AM SURE** no person actively involved in the very best of high school CCD situations will maintain these are ideal, totally adequate or can accomplish what may be achiev-

ed in the Catholic school environment.

Nevertheless, they form an alternative and, in many circumstances, the only option available. Moreover, with sufficient funding, cooperative Church-school relationships and dedicated local personnel, the programs can produce encouraging results.

The 28 seniors I taught this year were as fine a class as any instructor in religion could desire. They listened, they discussed, they asked hard questions, they gave honest anonymous opinions on delicate issues, and some didn't hesitate to say the class would have been more valuable for ninth and tenth graders (the ultimate blow to one's teaching ego).

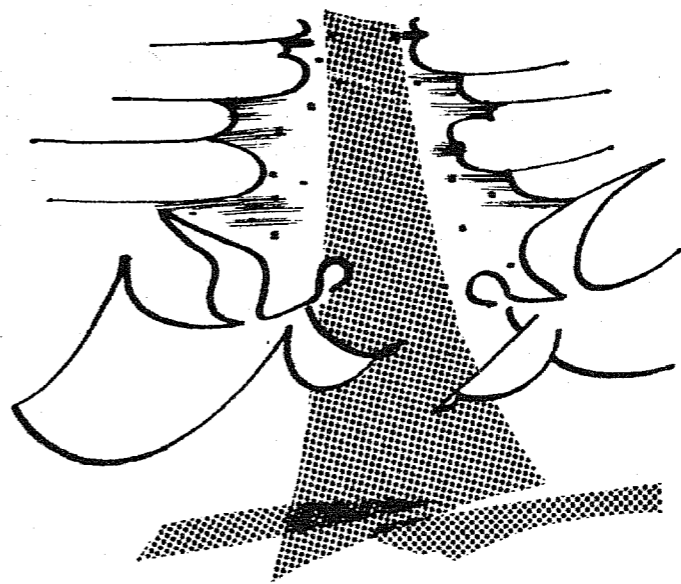
I don't have their evaluations of the course at this writing. Still, based on previous years and the present students, the responses probably will run in the majority quite positive. More importantly, for 25-30 weeks they heard the Word of God, came to know their priests and Sisters much better and had a weekly contact with the Church they would not have experienced without this program.





By Father  
Eugene H. Maly

# REFLECTIONS on the Sunday Gospel



**GOSPEL** (Seventeenth Sunday of the Year; July 27, 1975).  
1 Kings 3:5-7-12; Romans 8:28-30; Matthew 13:44-52.

Among the Jews of Jesus' time the concept of the Kingdom of Heaven, or the Kingdom of God, was a common one.

It denoted God's kingly rule over all creation, even though that rule was recognized at the present only by Israel. There was the strong hope, however, that God would one day reveal Himself in history and that His rule would be acknowledged by all nations.

Matthew takes over this concept of the Kingdom and makes it a dominant theme of his Gospel. But there is a noted difference. For Matthew, as for the other evangelists, God has now revealed Himself in Jesus of Nazareth, in His person and in His message. Matthew, for example, tells us that the child is to be called Emmanuel, "a name which means 'God is with us'" (1:23). God has appeared in history.

BUT MATTHEW was also

aware that there was to be a future dimension to the Kingdom. At the coming of the Son of Man at the end of Time, all the nations would be gathered together and separated into two groups. Judgment would be pronounced and some would be eternally punished and others would "inherit the Kingdom."

A tension has thus been introduced into history between the present manifestation of the Kingdom and its final glorious completion. It is the Church that mediates between its present and future reality. While not completely identified with the Kingdom, it does bear witness to its initial manifestation. Thus Peter, the rock on whom the Church is built, is given the keys of the Kingdom (16:19).

For Matthew the parables especially illustrate the nature of God's Kingdom. In them Jesus has revealed something of the mysterious character of the Kingdom, its dynamic aspect, and the destiny of those who belong to it.

In them also we find the constant tension between the present manifestation of the Kingdom and its future fulfillment.

IN THE GOSPEL reading for this Sunday we have examples of such parables. Three of them are presented to us, the twin parables of the treasure and the pearl, and that of the net cast into the lake. In the two parables of the treasure and the pearl we learn of the King-

dom as something of great value for which men give up everything they have to possess it. The Kingdom here is obviously a present reality which can be grasped by those who really strive for it.

What was the meaning of these parables for Matthew's day? It would be the same as it is for the Church of our own day. Matthew's Church was undergoing a crisis, both from within and from with-

out. Within there was dissension, moral laxity and erroneous teachings. Without there was persecution. The crisis could be overcome only by the total commitment of Christians to the ideals of the Kingdom.

The third parable, that of the net, reveals both a present and a future dimension of the Kingdom. Cast into the lake, the net comes up with "all sorts of things." After it was hauled to shore, a separation was made between that which was worthwhile and that which was useless. The former was retained, the latter thrown away.

THE PRESENT dimension of the Kingdom is had in the fact that in the Church there are both good and bad, saints and sinners. There are "all sorts of things" in it. By Matthew's day the universal mission of the Church was well established, attested to by the great variety of its members.

But the future dimension is had in the act of separation. Jesus adds that such a separation of the wicked from the just will take place at the end of the world. Then will God's kingly rule be fully revealed.

Thus, the Kingdom of God is closely associated, though not identified, with the Church. It is a present reality that can be sought for and found. Its ideals can be achieved. But what is revealed now in tension and mystery will be disclosed in all its glory at the end of time.

## Prayer of the Faithful

17TH SUNDAY OF THE YEAR  
July 27, 1975

**CELEBRANT:** Solomon prayed not for riches or power but for wisdom. His prayer was answered and he received the gift of wisdom. God is the sole source of authentic wisdom. The kingdom of God is a "pearl of great price", the attainment of which is worth every effort. This is true wisdom. Let us pray to God for His gifts and let us try to make Kingdom a present reality.

**LECTOR:** The response today will be: Lord, may we find peace in You.

**COMMENTATOR:** For the whole Church, that it may be successful in promoting and in realizing God's kingdom of peace. let us pray:

**PEOPLE:** Lord, may we find peace in You.

**COMMENTATOR:** For world and national leaders that they may guide us with wise and understanding decisions, let us pray:

**PEOPLE:** Lord, may we find peace in You.

**COMMENTATOR:** For the world which is full of God's gifts, that everybody may have the material gifts necessary for life, that

the poor may be able to live in conditions becoming their human dignity, that each of us may be less selfish in our pursuit of wealth, let us pray:

**PEOPLE:** Lord, may we find peace in You.

**COMMENTATOR:** For the suffering, that the kindness of the Lord may comfort them through our compassionate words and actions, let us pray:

**PEOPLE:** Lord, may we find peace in You.

**COMMENTATOR:** For all who have passed through death, that they may share a life of peace in the fullness of the kingdom, let us pray:

**PEOPLE:** Lord, may we find peace in You.

**CELEBRANT:** Almighty father, you who are the author of all good things, we thank you for your gifts. Help us to pray with a humility like that of Solomon that we may use your gifts so as to thank you forever and especially that we may attend to the needs of your people. We make our prayers through Christ Our Lord.

**PEOPLE:** Amen.

## Mass timetable

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

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

**BELLE GLADE:** St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

**BOCA RATON:** St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 5:30 p.m. Ascension 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

**BOYNTON BEACH:** St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.

St. Thomas More (St. Vincent De Paul Seminary), 8, 9:30, 11 a.m., 12:15 p.m. Saturday 5 p.m.

**CLEWISTON:** St. Margaret, 8 & 12 (Spanish), Saturday 7 p.m.

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

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

St. Augustine, 7:30, 9, 10:30 a.m., 12, 5, 6 p.m., Saturday 5:30 p.m.

St. Raymond, 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

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

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

**DAVIE:** St. David, 8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2295 SW 66 Ter. Ft. Laud.

**DEERFIELD BEACH:** St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 & 7 p.m.

**DELRAY BEACH:** St. Vincent, 8, 9:30, 11 a.m., 12, 15, 5:30, Saturday 5, 6:15.

Queen of Peace, 8, 11 a.m. Saturday, 8 p.m.

**FORT LAUDERDALE:** St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

St. Bernard - 7:30 a.m., 9, 10:30, 12 noon, 6 p.m. Saturdays, 5 p.m., 6:30 p.m.

Blessed Sacrament, 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

St. Clement, 7:30, 9, 10:30, 12 & 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven, 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

St. George, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.

St. Helen, 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m.

St. Jerome, 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m.

St. John Baptist, 7:30, 9, 10:30 noon, Saturday, 5 p.m.

St. Maurice, 8:30, 10, 11:30 a.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 6 p.m., Sat., 7 p.m.

**FORT LAUDERDALE BEACH:** St. Pius X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach), 8, 9:30, 11 a.m., Saturday, 5:30 p.m.

**HALLANDALE:** St. Matthew, 8:45, 10, 11:15 a.m., 6 p.m., Saturday, 5, 7 p.m.

St. Charles Borromeo, 9, 10:30, 12 noon, Sat., 6 p.m.

**HIALEAH:** Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School) 7:30, 9, 10:30 a.m., 12 noon, (Spanish), Sat. 6 p.m. (English).

St. Cecilia, 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle, 6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

**HIGHLAND BEACH:** St. Lucy, 8:30, 9:45, 11 a.m., Saturday, 5 p.m.

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

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

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

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

St. Bernadette, 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface, 7 p.m., Saturday (7651 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School)

**HOMESTEAD:** Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

**IMMOKALEE:** Lady of Guadalupe, 9, 10, 11 a.m. (Spanish).

**INDIANTOWN:** Holy Cross, 9 a.m. Saturday 6 p.m.

**JENSEN BEACH:** St. Martin 11:30 a.m., Sat. 5:30 p.m. (Jensen Beach Community Church)

**JUNO BEACH:** St. Paul of the Cross, 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.

**JUPITER:** St. Jude, 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

**KEY BISCAYNE:** St. Agnes, 8:30, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

**LABELLE:** Queen of Heaven, 9 a.m.

**LAKE WORTH:** St. Luke, 7, 8, 9:15, 10:30

a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart, 7, 9, 10:30 a.m., 12 noon, 7 p.m., Sat. 6 p.m.

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

Holy Apostles (Byzantine) Cenacle Retreat House, 12 noon.

**LIGHTHOUSE POINT:** St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

**MARCO:** 8, 9:30, 11 a.m., Sat. 5:30

**MARGATE:** St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.

**MIAMI:** St. Agatha, 8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish)

Miami Coral Park High.

St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.

Corpus Christi, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Gesu, 6, 7, 8:30, 10 (Latin) 11:30, 1 & 5 p.m. (Spanish), Saturday, 5 p.m.

Holy Redeemer, 7, 10 a.m.

Melkite Mission, 2626 SW Third Ave., 10:30 a.m.

Our Lady of Divine Providence (9130 Fontainebleau Blvd.) Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine, 8, 9, 10:30 a.m., 12 noon, Sat. 6 p.m.

St. Francis Xavier, 7 and 10 a.m., Sat. 6 p.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m., (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

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

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

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

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

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

St. Mary Cathedral, 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael, 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).

Sts. Peter and Paul, 7:30, 9:30, 11:30, 5:30

p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English), 6 p.m. (Spanish).

St. Robert Bellarmine, 3405 NW 27th Ave., 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m., 6:30 (Spanish).

St. Thomas the Apostle, 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish) 7 p.m. Sat. 6:30, 8 p.m. (Spanish).

**MIAMI BEACH:** St. Francis de Sale, 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish).

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 7 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen, 8:30, 10, 11:15 a.m., 12:20, and 6 p.m., Saturday, 6 p.m.

St. Patrick, 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

**MIAMI LAKES:** Our Lady of the Lakes, 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

**MIAMI SHORES:** St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

**MIAMI SPRINGS:** Blessed Trinity, 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

**MIRAMAR:** St. Bartholomew, 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

**MOOREHAVEN:** St. Joseph, 10 a.m.

**NAPLES:** St. Ann, 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. Peter, 9:30 a.m. (E. Naples Mid. School) 11 a.m. (Golden Gate Elem. School) Sat. 5 p.m. (Golden Gate Rec. Hall) 6:15 p.m. (Lely Presby. Church).

St. William, (Seagate School) 8, 9:30, 11 a.m. Sat. 5:30 p.m.

**NARANJA:** St. Ann, 11 a.m., 1 p.m., 7 p.m. (Spanish); 10 a.m. (English), Sat. 7 p.m. (Spanish).

**NORTH MIAMI:** Holy Family, 7:30, 9, 10:30, 12 noon, 6:30 p.m., Saturday, 6:30 p.m.

St. James, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) and 5:30 p.m., 7 p.m. (Spanish) Saturday 5:30 p.m.

Visitation, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

**NORTH MIAMI BEACH:** St. Lawrence, 9, 11, 12:30, 6:30 a.m., Saturday 5:30 p.m.

St. Basil (Byzantine) 9 a.m. Sat. 6 p.m.

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

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

St. Philip (Bunche Park) 7, 9:30 a.m.

St. Monica, 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

**PALM BEACH:** St. Edward, 7, 9, 10:30, 12, 5:30, Saturday, 5:30.

**PALM BEACH GARDENS:** St. Ignatius, 8, 9, 11:45 a.m., Saturday 5:30 p.m.

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

Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 and Saturday 6 p.m.

**PLANTATION:** St. Gregory, 8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

**POMPANO BEACH:** Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m. Saturday 5:30 p.m.

St. Coleman, 6:30, 8, 9:30, 11 a.m., and 12:30 & 6 p.m. Sat. 6 p.m.

St. Elizabeth, 7:30, 9:30, 11 a.m., and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.

St. Gabriel, 8, 9:30, 11 a.m. and 12:30 p.m. Saturday, 5:30 p.m.

St. Henry, 8, 9:30, 11 a.m., Sat. 5 p.m.

**RIVIERA BEACH:** St. Francis of Assisi, 8, 9:15, 10:30 a



# Nonpartisan Latin Church called key to liberation

"Justice and liberation will not be achieved in Latin America, unless the Church fulfills its proper mission there . . .

"A mission that is violent, yes, but violent in the sense modeled by the Gospels.

"A mission that cannot be identified with that of any particular ideology or political party."

This is what Father Pierre Bigo, S.J., told an audience of some 100 people gathered at Florida International University last week.

THEY HEARD the noted theologian and economist discuss "Revolutions in the Third World; Economy and Theology."

Father Bigo, is head of the Social Action Department of the Pastoral Institute of CELAM (the Council of Latin American Bishops). He has spent more than 10 years working in that continent and described the mission of the Church there as one of absolute importance "transforming the heart of man, of society, and the conditions where the Latin American experience takes place."

"There are many efforts being made on the part of bishops, priests and laity, in carrying out that mission," he said. "One that respects yet cuts off from the autonomy of temporal and political affairs, but preaches a faith that does not ignore its political and social dimension."

BEFORE discussing whether the Church has a political role, the French Jesuit analyzed Jesus' own position amid the political situation of his time. The political temptation, he said, was a constant in Christ's life.

"Because Jesus did not become a politician," Bigo ex-

plained, "He has had more influence in the whole realm of politics, than many a political leader insisting on the fact that there is only one God and that He is neither in richness nor in power."

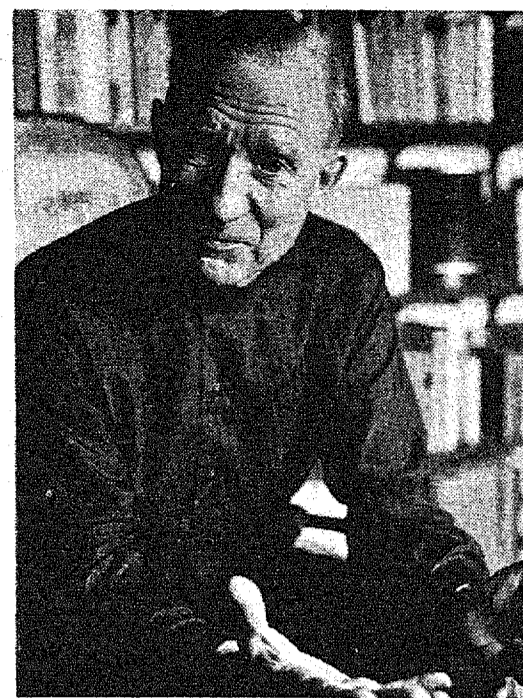
According to the French Theologian and economist, the Church in Latin America — like Jesus in his time — has to constantly fight against the temptation of the high priest, those on the side of the power structure, and also against the temptation of the Pharisees, "who wanted some sort of political operation against the establishment."

"The Church, like Jesus, tries to carry out her mission, getting into the social and political dimension of things, with the intent of transforming them . . . but not through party means," Bigo said, and he added, "More and more in Latin America, the Church, as a body, wants to fulfill its social role, by attacking richness and power . . . when these become God-like," he said, explaining how bishops priests and laity who so behave, constantly receive the attacks from both those who want a totally spiritual Church and those who want to make of it a political

party. "WE CANNOT forget that politics and ideologies are things partial, yet faith is an absolute," Bigo said.

"Whenever a Christian — or the Church — identifies his faith with a particular ideology . . . he is absolutizing what in itself is partial."

"We cannot dissociate the temporal from the spiritual in the Church, but we must introduce a plurality of functions," Bigo said, adding. "The mission of the Church is not the mission of a political party."



"THE CHURCH in Latin America wants to fulfill its social role, by attacking richness and power; when these become god-like . . ." says Father Pierre Bigo, S.J., theologian and economist. He spoke about Revolutions in the Third World and the role of the Church in Latin America to some 100 persons gathered at FIU last week.



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# youth



## Photomeditation

Text and photo by Carl J. Pfeifer, S.J.

A rubbish can . . . scarred . . . dented . . . apparently kicked or pushed around . . . set apart from the building . . . not exactly attractive . . . The words painted so large and bold . . . seem to scream out . . . LOVE ME . . . The "ME" stands out brightest of all . . . in the sense of "even me" . . . The message reads . . . "Please . . . love me . . . if you can!"

The painted rubbish can is symbolic of so many who long to be loved . . . but feel unlovable . . . A gnawing sense of being unworthy of anyone's real care . . . gives rise to a yearning for love . . . while constantly frustrating or denying the approach of love.

The longing for love . . . mingled with a deep feeling of being unlovable . . . is one of the most common psychological agonies of our time . . . On a yet deeper level of experience . . . the painfully felt need to be loved . . . is at the heart of the mystery of life.

## Sports, dancing, beach — summer's in full swing

• Ever heard of a mixed volleyball? Well, the St. Timothy parish CYO mixed volleyball team won the Archdiocesan championship again this year, defending the crown against Holy Rosary, 21-14. Held at St. Rose of Lima parish, the tourney saw 35 teams compet-

• Remember — the Search Reunion is Aug. 3 at the Broward Recreation Area! That sounds rather obscure, but the people involved know what it means, and anyone else can call DYA.

• Wanna help 50 Sunland Training Center children see the

## YOUR CORNER

ing in the annual event. Third place went to St. Rose CYO, and fourth to Nativity parish.

• Speaking of Nativity parish, they are inviting everyone to step back in time (in their bobby sox, of course) and attend a sock hop Sunday, July 27 in their parish hall. It's the kickoff (get it?) for their membership drive, and anyone in grades 9-12 who's interested in learning about CYO at the parish is encouraged to come. It's from 8-11 p.m., and it will include a short meeting explaining all about CYO. And the best part — it's free!

• Hopefully everyone won't be too exhausted to dance, because that same day is the "Big Three" softball tourney sponsored by the Youth Activities Office, at St. Timothy field. Teams compete in boys' and girls' divisions in winning three games. Defending champs are St. Tim girls and St. Catherine of Siena boys.

wonderful world of Disney? The annual trip to Disney World sponsored by the DYA is coming up August 10, and CYO members will be taking these youngsters with them. Last year, 500 CYO'ers and 40 orphans went, and everyone loved it. To sponsor a child, call your CYO, or the DYA at 757-6241.

• So what else do you do in summer but go to the beach? St. James parish is sponsoring trips to the beach every day, July 28-August 29, Monday through Friday, for students at all grammar and high schools. Bus leaves St. James school yard at 11:30 a.m. and leaves the beach for home at 4 p.m. Bring transportation money, food and a baseball glove. You need to fill out a registration slip, which you can get from St. James rectory.

## Straight talk

### Why can't I be a priest?

Answering you questions during July is Father Richard Sudlik, O.M.I. Address all questions to him c/o Straight Talk, The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father,  
I am a 13 year old girl. I have given a lot of thought to what I want to be later on. I really would like to be a priest, but the Church says women can't be priests. Is there any chance for me to be a priest?

Disappointed  
Dear Disappointed,  
There have been many things written and said recently concerning the ordination of women to the priesthood. With the coming of the Women's Liberation Movement, many women are becoming conscious of the things they can do which were once reserved for men only. It is not surprising that women today ask why only men have the right to be priests.

The Catholic Church, however, continues to teach, as she always has, that the call to share in Christ's priesthood is given only to men. The Church does not say that men have a right that women do not have. No one has a right to be called a priest. No one has a right

to participate in the mystery of redemption in this way. The Church merely states that God has revealed in history that this is the way He wishes to operate.

The Church has given much study and prayer to this problem so that she can see the indications of what God wishes. A priest today shares in the priesthood of Christ, the Eternal High Priest. The priest today shares in the priesthood of the God-Man, Jesus. It would seem fitting that the priest of today would also be a man. Jesus did not choose women when he personally called men to the priesthood. Some people say that when Jesus lived this would have been unacceptable, but Jesus did many things

that were "unacceptable" and revolutionary.

These are just some of the reasons that the Church teaches only men can share in the priesthood of Jesus. I personally think that the most important reason is that it is the Church that teaches this. The Church is not simply a collection of people but a community guided by the Holy Spirit on the way to truth. When the Church teaches in such an important matter I don't think we can look upon it as just another opinion. We have Christ's promise that He will be with His Church to guide it, and the Lord doesn't break His promises.

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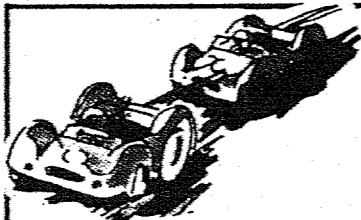
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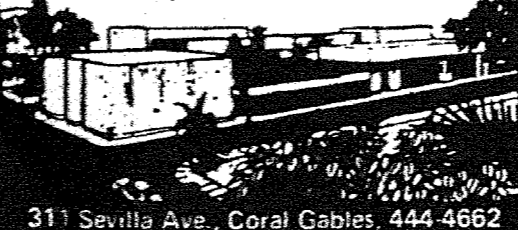
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# It's a Date

## Dade County

"Safety — How to Protect Yourself" will be the topic of a Coral Gables Police Officer during a meeting of Fifty Plus Club of LITTLE FLOWER parish, Coral Gables, Sunday, July 27, at 2:30 p.m. in the school cafeteria. Refreshments and games will follow.

Couples celebrating wedding anniversaries this month will be honored in ST. JAMES CHURCH during 10:30 a.m. Mass, Sunday, July 27. Scrolls will be presented and a social hour will follow in the parish hall where refreshments will be provided.

MIAMI BEACH K.C. COUNCIL meets at 8 p.m., Monday, July 28 in St. Patrick parish hall to discuss plans for the coming year, and for the national convention Aug. 15-Aug. 21 at Miami Beach. New officers are Frank Pellicoro, grand knight; John Copuzelo, deputy grand knight; James J. Phipps, chancellor; John Turner, recorder; John Ingraham, warden; Hank Mohr, financial secretary; John Dunnivant, treasurer; James Mangan, advocate; Tom Mankin and John Ferrara, guards; Frank Peterson, lecturer; and Carmine Bravo, Lawrence Kaine, and Frank Peterson, trustees. Father Desider Hoffmann is Council chaplain.

St. Vincent de Paul Society's truck will be in the parking lot of HOLY FAMILY CHURCH, N. Miami after the 6:30 p.m. Mass Saturday and all the Sunday Masses on July 27 to receive contributions of clothing or other items.

## Broward County

Mrs. Frances Neckles has been elected first president of the newly organized Ladies Club in OUR LADY QUEEN OF HEAVEN parish, Fort Lauderdale. Other officers are Mrs. Johanna Benemio, vice president; Mrs. Gerri Taylor, secretary; and Mrs. Sharon Zich, treasurer.

## Palm Beach County

A six-day guided Scripture Retreat for Sisters opens Friday, Aug. 8 at the CENACLE RETREAT HOUSE, Lantana. Father Robert U. Perry, O.P. of Chicago will be the director and participants are expected to arrive before 6:30 p.m. supper. Reservations may be made by calling 582-2534 or writing Sister Helen Tie-

mann, R.C. at 1400 S. Dixie Hwy., Lantana.

A benefit ball game will be sponsored by LOURDES RESIDENCE, Flagler and Fern, West Palm Beach, on Tuesday, Aug. 5 when the West Palm Beach Expos meet the St. Pete Cardinals at the municipal stadium. Jim Gallagher, Ch. 12 sportscaster, will throw the first ball. Tickets are available at Lourdes. Proceeds benefit the building fund.

Prospective members are invited to a meeting of the Women's Auxiliary of the palm Beach CATHOLIC SERVICE BUREAU at 7:30 p.m., Tuesday, Aug. 5 at the First Federal Savings Bldg., 2701 Okeechobee Blvd., West Palm Beach. For further information call Cathy Strange at 683-8713.

Donations are being sought for a rummage sale at the NEWMAN CENTER of Palm Beach Jr. College, 4201 S. Congress Ave., Lake Worth. Those having saleable merchandise should contact Father Leslie Cann at 968-5326 or 588-2545.

## Collier County

RIGHT TO LIFE workshop will be held Wednesday, July 30 at the home of Paula Morrell, 554 Riviera Dr. Naples. A general meeting of the Right to Life Council is scheduled for Aug. 11 at 7:30 p.m. at Coast Federal Savings & Loan Assn.

## Monroe County

ST. MARY THRIFT SHOP, 1019 Duval St., Key West, is open weekdays from 11 a.m. to 4 p.m. Those having saleable items should call 294-3613 between noon and 4 p.m. for pickup.

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## 1975-76 School Calendar Archdiocese Schools in Monroe County

Aug. 18.....	Teachers Report
Aug. 19.....	Teacher Workday
Aug. 20.....	Teacher Professional Day
Aug. 21-22.....	Teacher Workdays
Aug. 25.....	Classes Begin
Sept. 1.....	Labor Day Holiday
Oct. 27.....	Teacher Workday-No Classes
Oct. 29.....	End First Quarter
Nov. 10.....	Teacher Professional Day-No Classes
Nov. 11.....	Veterans Day Holiday
Nov. 27-28.....	Thanksgiving Holiday
Dec. 22-Jan. 2.....	Christmas Holidays
Jan. 5.....	Resume Classes
Jan. 21.....	End Second Quarter
Feb. 16.....	Teacher Professional Day-No Classes
Feb. 17.....	Teacher Workday-No Classes
March 26.....	Teacher Workday-No Classes
April 1.....	End Third Quarter
April 12-16.....	Easter holidays
April 19.....	Resume Classes
May 17.....	Teacher Workday-No Classes
May 31.....	Memorial Day Holiday
June 8.....	Classes End
June 11.....	Last Teacher Day

## Latin section formed on crime unit

Formation of a new Latin division of the Crime Commission of Greater Miami was announced this week by William P. Simmons, Jr., Commission president.

Major purpose of the Latin arm of the crime fighting organization will be to establish a preventive crime program and to assist residents of the Latin community in reducing crime. Manolo Reyes, contributing editor to The Voice Spanish Section will serve as chairman of the division and Pablo Tachmes, M.D., as co-chairman. Lawrence (Tex) Brewer, a Crime Commission director and retired oil executive who formerly spent many years in Cuba will also be active in the new division.

"Although the crime rate in the Latin areas is comparatively low," Simmons pointed out, "it is nevertheless extremely important to have the help of our large latin community to help reduce crime in Dade County. The new division will be expanded to give all interested Latins the opportunity to also participate," he added.

## Local priest collaborates in book on Church teaching

A priest of the Archdiocese of Miami is one of 17 priests and Religious, all theologians, who have collaborated to produce a comprehensive, in-depth compendium of the official teachings of the Catholic Church.

Father Donald F.X. Connolly, pastor, St. Thomas More parish, Boynton Beach, is one of the authors of "The Teachings of Christ," being published by Our Sunday Visitor, Inc. for release January, 1976, in both paperback and hardcover editions.

The new publication, which has a preface by Cardinal John Wright, answers questions raised by Vatican Council II and is expected to be useful to catechists at all levels. Included will be an appendix on Holy Scripture, on the Councils, the Fathers and a valuable cross-reference and detailed index.

Father Connolly, who is also professor of homiletics at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, is the author of several books including "Journey for Renewal," a book on the Holy Year;

"A Voice for the Heart" and "Renewing Your Faith." For several years he was on special assignment to the National Catholic Office for Radio and TV serving as theological consultant to national networks.

## Parish to meet in new location

Masses in Our Lady of Divine Providence parish in Miami's southwest section are now being celebrated at the Fontainebleau Park auditorium, 9130 Fontainebleau Blvd. in the Parwood area.

Formerly offered at Seminole Elementary School, Masses are now celebrated on Saturdays at 6 p.m. in English and at 7 p.m. in Spanish and on Sundays at 9:30 a.m. and 11 a.m. in English and at noon in Spanish.

Father Ernesto Garcia-Rubio, pastor, pointed out that 500 persons can be accommodated in the air-conditioned auditorium.

## State K of C installs new officers

ORLANDO — New state officers of the K. of C., including two from the Archdiocese of Miami, were installed during ceremonies held last Saturday in St. James Church here.

Bishop Thomas J. Grady of Orlando installed Frank J. Cilento as state deputy during a special Liturgy. Other state council officers were installed by Msgr. Harold Jordan, Jacksonville, associate state chaplain.

They are Al Shapp, Orlando, secretary; Don Raymond, Miami, treasurer; Frank Barberri, Pensacola, advocate; Robert Larson, Jacksonville, warden; Richard LaLuzerne, Largo, program chairman; Don Brady, Miami, membership.

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# Priest mixes culture, religion in class

By BOB O'STEEN  
Voice News Editor  
Religion is religion, right?  
And if you are a religious education teacher, what difference does it make if the students are Anglos, Latins, blacks? You still teach the same religion the same way, right?

Not exactly, says Father Juan Sosa, Associate Archdiocesan Director of Religious Education CCD and teacher of "Catechesis and Culture" in the Masters in Religious Education program being taught at the St. John Vianney Minor Seminary in conjunction with Barry College and the Archdiocesan CCD Office.

"The purpose of the course," said Father Sosa, "is to expose differences in culture as they affect us in religious education so we can find better ways to reach various groups of people with the Christian message."

"WE TRY to bridge the gap of prejudice by knowing other cultures," he said.

The cultures dealt with are Cuban, Mexican-American, Haitian, black American, and Caribbean — the groups most prevalent in South Florida.

The basis of the course is the fact that a person's background and culture does affect the way he understands and practices his religion, said Father Sosa, and teachers of religion should take this into account to be more effective.

"For instance," said Father Sosa, who is bilingual in English and Spanish, "in the Latin culture there is a big emphasis on celebration, on externals, flowers, icons, medals, big meals, in dealing with the sacraments such as weddings, baptisms and First Communion."

If an Anglo teacher didn't realize this he might alienate a Latin student by being overly critical of externals rather than explaining a need for balance between externals and the mysteries.

"SO WE TEACH about the joy in Latin mealtime which is like the joy of Jesus inviting us to partake of the sacraments and the food of



FR. JUAN SOSA illustrates how culture affects the teaching and practice of religion in his "Culture and Catechesis" class taught at the Minor Seminary.



the Spirit."

The course features speakers from various cultural backgrounds to explain firsthand their points of view.

"We had in Mrs. Diane Smith of South Miami to explain the black experience. She spoke of the race crisis some years ago in New Orleans. She said, 'I knew I was a Catholic, but it took a long time to know I was black.'"

The black person feels oppression and fear, he said, and so he must be made to feel part of the community to be receptive of religious teaching. And the Anglo

course is religious syncretism, or the mixing of culture and religion. An example of this is Santeria, a kind of religious practice among Latins which is a mixture of Catholicism, Cuban and Afro culture. A practitioner of Santeria might use a crucifix and a Voodoo doll side by side, for instance. This, said Father Sosa, is related to cultural problems being expressed in a religious outlet.

STUDENTS in the present class include a priest, some nuns and Directors of Religious Education, all going for Masters Degrees.

Anyone interested in taking the course should contact Father Gerard LaCerra, director of the CCD, through the Chancery 757-6241, Ext. 270.

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## Bishop Gracida to celebrate Mass honoring founder of Jesuits

Auxiliary Bishop Rene H. Gracida will be the principal celebrant of a Concelebrated Mass at noon, Thursday, July 31, in Gesu Church to mark the feast of St. Ignatius Loyola, founder of the Society of Jesus.

Jesuit Father Ignatius Fabacher, pastor, and English and Spanish-speaking Jesuit priests from South Florida will join in the concelebration.

Priests of the Society of Jesus established the first Catholic church in Miami in 1896 under the leadership of the late Father Ambrose Fontan, S.J. who supervised the building of a small wooden church known as the Church of the Holy Name the following year. Years later the name of the parish was changed to Gesu.

## Picnic at monastery saw sunny skies, hungry people

NORTH PALM BEACH — The sun shone as 1,300 picnickers at Our Lady of Florida monastery here, Sunday, consumed more than 400 pounds of open pit roasted beef.

It was the second annual family picnic organized and hosted by the Passionist Fathers and Brothers of this famed Retreat center.

THE FAMILIES and many senior citizen couples, came from as far away as Melbourne and Miami. A busload of picnickers arrived from Nativity parish, Hollywood.

Last year, a storm spoiled the occasion. This year, on each day of the week preceding the event, rains had fallen during the afternoon, again threatening the picnic which was from noon until 6 p.m.

"We talked to Our Lady of Florida and asked her to put things right upstairs!" said Retreat Director, Father Killian McGowan, C.P., as he gestured

happily towards an almost cloudless summer afternoon sky.

MICKEY DELL, Bill Sherman and Bill Richardson, provided plenty of "right-on" and highly amplified music ranging from polka to hard rock.

parents must be taught to pass this on to their children, to get together and avoid passing prejudice on to their children, he said.

Father Sosa emphasized that the Christian message is not intended to wipe out cultures but to overcome the differences that keep the people apart.

"IT-ALL FITS into today's search for identity. We see the various ethnic groups taking new pride in being different. We can contribute to the American culture and still be different," said Father Sosa.

Another difference revealed in the course through lecture and guest speakers was the contrast between Haitian men and Latin men.

"In Haiti the men go to Church as a sign of pride in their culture. But Latin men often see church-going as mostly for women and children.

"Black Haitians have a cultural and national identity going back to the French colonialization, whereas the black Americans were denied theirs and are now regaining it."

"We also talk about the idea of 'compadres' in Mexican-American weddings, where not only the boy and girl become wedded but the two families become compadres with strong family ties and shared responsibilities," he said.

FATHER SOSA also pointed to the difference in the established Church and the missionary Church in Latin cultures.

"Most Latins are considered nominal Catholics but are not really practicing or 'practical' Catholics.

"But what we need to understand is that they are not indifferent to religion. Latins will respond on a person-to-person outreach where they won't on an institution to person level.

"Therefore we can be more effective if we understand this. The bishops, the priests, the laymen must reach out to the people personally, especially in the Latin community.

One of the main aspects of the

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Teólogo-Economista Francés en FIU:

# La función de la Iglesia no es la de un partido político

Por ARACELI CANTERO

"La justicia y la libertad no se alcanzarán en Latinoamérica, si la Iglesia no cumple allí con su misión propia. Misión que es violenta, sí, pero según el evangelio — sin armas. Misión que no puede identificarse con la acción de ninguna ideología ni de ningún partido político," afirmó el Padre Pierre Bigó, S.J., ante más de 100 personas reunidas en la Casa Universitaria de la Universidad Internacional de la Florida, el pasado jueves 17.

Partiendo de su experiencia de más de 10 años de trabajo en Chile y Latinoamérica, el conocido teólogo y economista francés, desarrolló el tema, "Revoluciones en el Tercer Mundo: Economía y Teología," y dialogó con los participantes sobre las actitudes de la Iglesia ante la realidad latinoamericana.

"Existen aún en la Iglesia muchos ambientes muy poco evolucionados y que no están conformes con el evangelio," comentó el conferenciante, "pero si se reprocha a la Iglesia lo que se reprochó a Jesús, — de no tomar partido en una empresa política, — hay que reconocer que el reproche no es válido."

Según explicó Bigó, al analizar cómo se situó Jesús frente a la política de su tiempo, la tentación política fué para Cristo tentación permanente.

"Y porque Jesús no fué político," dijo Bigó, "porque tuvo otra visión que le comprometió hasta la muerte, ha tenido en el mundo de la política, un papel más importante que cualquier otro hombre. Ha sembrado fermentos de transformación en la sociedad, predicando que hay un sólo Dios, que no son dioses ni la riqueza ni el poder," afirmó el jesuita francés.

Al explicar como existen también hoy, tentaciones antagónicas que quieren vincular la misión de la Iglesia a una

empresa política, Bigó pasó a describirlas como, la tentación de "los sumos sacerdotes," de los que como en tiempo de Jesús, se colocan comodamente junto al poder establecido, y la tentación de los "fariseos" que constantemente quieren tramar una operación política de oposición.

"Ante ésta doble tentación, y siguiendo los pasos de Jesús, la Iglesia trata de cumplir con una misión que no ignora en absoluto la dimensión política, económica o social de las cosas, sino que se mete dentro del mundo de lo político, lo económico y lo social, para transformarlo sin recurrir a medios partidistas."

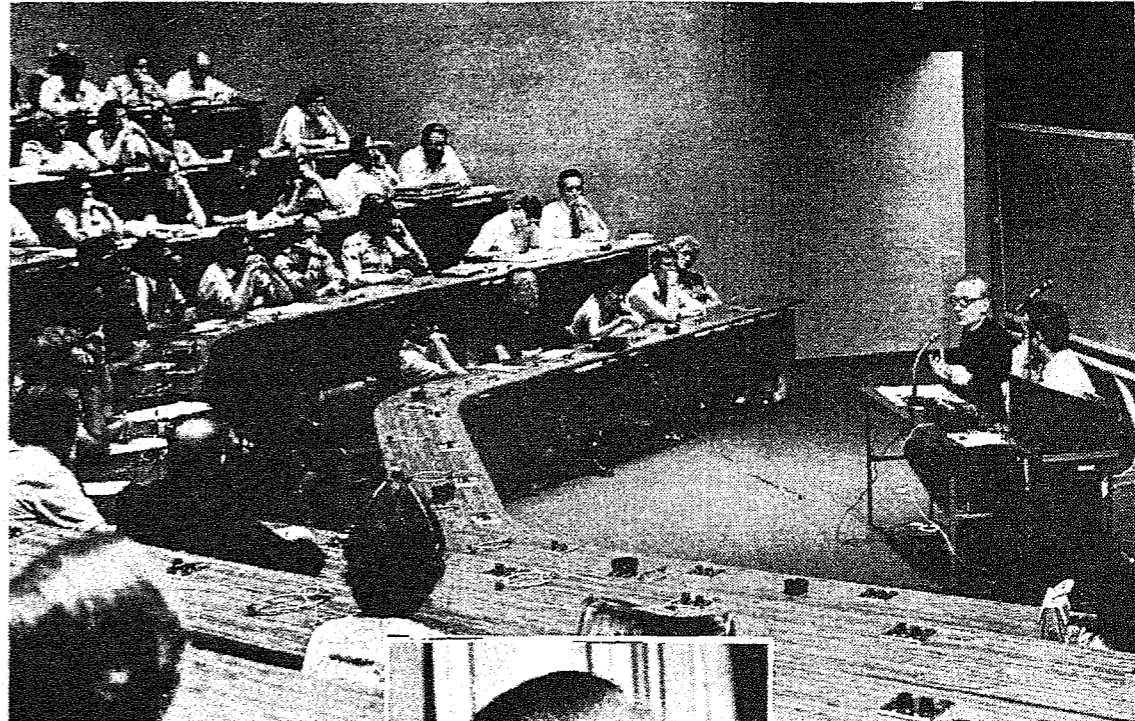
"Aquellos que se lanzan por ésta línea, encuentran los ataques conjuntos de ambas partes; tanto de los que en la Iglesia quieren lo puro espiritual, como de los que buscan lo puro político."

Bigó, que actualmente dirige la Sección de Acción Social del Instituto Pastoral del CELAM, y el Instituto Latinoamericano de Doctrina Social de Santiago de Chile, había expuesto anteriormente su visión de la experiencia chilena de los últimos años, con la que dijo haber confirmado su creencia de que "todo el porvenir de la democracia en Latinoamérica, radica en la habilidad de mantener el equilibrio entre las fuerzas sociales, las fuerzas que cuentan con la iniciativa y la libertad — capitalismo, y las que cuenta con el poder de reivindicación — el proletariado.

Sin embargo, el jesuita francés reconoció no haber dado con el modo de llegar a tal equilibrio. Si rechazó el modelo liberal de total libertad de precios y mercado aplicado en Chile.

"Chile nos dice lo que no hay que hacer," afirmó.

El conferenciante describió la misión propia de la Iglesia



El Padre Pierre Bigó, S.J. habla en Florida International University sobre "Revoluciones en el Tercer Mundo: Economía y Teología."

profundo que es el corazón del hombre, y apoyo a los muchos obispos y cristianos que hoy buscan realizar esta misión de la Iglesia dejando la autonomía de lo temporal y lo político... pero al mismo tiempo enfocando la fe con toda su dimensión social e incluso política.

"Cada vez más en Latinoamérica," afirmó el Padre, "la Iglesia quiere cumplir con ésta dimensión social de su fe, denunciando la riqueza y el poder, cuando éstos se hacen dioses," dijo al señalar también los peligros de otras idolatrías, especialmente las de las ideologías totalizantes.

"Si en el tiempo de Jesús, el emperador Tiberio se proclamaba 'hijo adorable de Dios adorable,' hoy día los poderes absolutos, todas las formas de dictadura, cualquiera su inspiración, pretenden hacerse dioses. Ante la pregunta de la



audiencia de si un cristiano puede ser marxista, Bigó explicó como el cristianismo y el marxismo no pueden colocarse al mismo nivel.

"Toda ideología es parcial... mientras la fe es un absoluto. A partir del momento en que un cristiano identifica una ideología con su fe, está absolutizando lo parcial."

Es por eso que según Bigó, la Iglesia debe guardarse de la tentación de identificarse con una política determinada.

"Cada vez que los sacerdotes se meten en política, hacen muy mala política," afirmó Bigó sonriendo, "porque tenemos unos criterios que no son criterios políticos."

El laico tiene un sentido, incluso, de lo parcial de su acción política, que el sacerdote no va a tener fácilmente," y añadió, "Somos los hombres de lo absoluto y absolutizamos todo lo que tocamos."

Habla el Padre Juan Sosa

## Importante atender a las diferencias culturales al enseñar religión

(ver fotos pag. 16)

La religión, al fin y al cabo, es religión.

Y si usted es catequista o profesor de religión, qué importa que los estudiantes sean anglos o latinos o negros. Usted está enseñando la misma religión para todos ¿no es verdad?

No exactamente, dice el Padre Juan Sosa, profesor de "Catequesis y Cultura" en el curso de Educación Religiosa a nivel de 'Master Degree' que está ofreciendo en el Seminario St. John Vianney en cooperación con el Barry College.

"El propósito de éste curso," dice el Padre Sosa, "es exponer las diferencias culturales y cómo esas diferencias afectan la educación religiosa, a fin de encontrar medios más eficaces para llevar el mismo mensaje cristiano a las distintas comunidades."

"Tratamos de evitar los prejuicios al conocer otras

culturas," dijo. Las culturas que se están estudiando son la cubana, la mexicano-americana, la haitiana, la negra americana y la de las islas del Caribe como Bahamas y Jamaica, ya que son los grupos más numerosos en la Arquidiócesis de Miami.

La base del curso es el hecho de que el ambiente y las tradiciones afectan la forma en que una persona comprende y practica la religión, dijo el Padre Sosa y los profesores de religión deben tener esto en cuenta para ser más efectivos en su catequesis.

"Por ejemplo, en la cultura latina, no sólo la española, sino también la italiana, se pone un énfasis marcado en la celebración, en lo externo, como las flores, las imágenes, las medallas, las fiestas, en la celebración de sacramentos como el bautismo, el matrimonio o la primera

comunión.

"Si un catequista anglo no comprende esto, puede estar alienando al alumno latino cuando critica las expresiones externas en vez de explicarle la necesidad de equilibrio entre las formas externas y el misterio de carácter espiritual, interno."

"Entonces explicamos el júbilo de la cena latina como el júbilo de Jesús invitándonos a participar en los sacramentos y el alimento del espíritu."

El curso invita a representantes de distintos grupos culturales que explican sus puntos de vista y sus tradiciones.

Presentamos, por ejemplo, a Diane Smith de South Miami para explicar la experiencia negra. Habló de la crisis racial hace algunos años en New Orleans. "Yo sabía que era católica, pero me llevó bastante tiempo convencerme de que era negra."

"Los negros sufren la opresión y el miedo, y hay que hacerles sentirse aceptados para que asimilen las enseñanzas religiosas," afirmó el padre, mientras explicaba la importancia de la enseñanza a los padres, para evitar el que éstos transmitan el prejuicio a sus hijos.

El Padre Sosa subrayó que el cristianismo no se propone eliminar las culturas, sino superar las diferencias que separan a los pueblos.

"Es parte de la actual búsqueda de identidad por parte de todos," afirmó el padre, "Todos podemos contribuir, sin miedo a mantener nuestro orgullo cultural."

Otra de las experiencias del curso ha sido el descubrir las diferencias entre los hombres cubanos y haitianos.

"Para los haitianos, el ir a la iglesia es una muestra de orgullo cultural, en cambio los latinos ven la iglesia como

cosa de niños y mujeres."

"También hemos hablado de la idea de los 'compadres' en las bodas de mexicano-americanos, cuando no sólo es la pareja, sino que ambas familias establecen lazos y responsabilidades comunes."

El Padre Sosa señaló también otras diferencias, entre la Iglesia establecida y aquella todavía misionera.

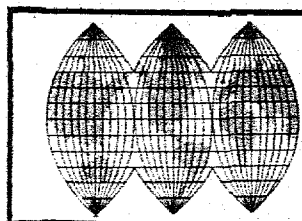
"Gran parte de los latinos se consideran católicos de nombre," afirmó, "pero hay que comprender que éstos no son indiferentes hacia la religión."

"Un latino responde ante el contacto personal y directo, pero no a un gesto que le viene de toda una institución."

"Para ser efectivos con el latino, el obispo, como el sacerdote o el seglar, debe acercarse a él personalmente"

Bajo otros aspectos, el curso también trata el del sincretismo religioso — o lo que supone la mezcla entre la cultura y la religión.





## Nuestro mundo

### Vocaciones en Filadelfia

Pese a un descenso nacional en las vocaciones religiosas, la arquidiócesis de Filadelfia recibió el año pasado 216 jóvenes en seminarios, noviciados y conventos, lo cual demuestra, dice el director de vocaciones P. James McGettigan, que "nuestra gente sigue rezando por las vocaciones, y nuestras familias siguen siendo cristianas." Un ligero cambio: antes la mayoría eran jóvenes recién graduados de secundaria, ahora hay bastantes vocaciones tardías.

### 'No abandonen a los pobres'

Mons. Joseph L. Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos pide a los dirigentes del país que no abandonen a los pobres, "evitando que el peso de las privaciones caiga con más fuerza en los más vulnerables." Citó la suerte de los ancianos desvalidos, de los jóvenes en busca de trabajo — en particular de las minorías raciales — los obreros y empleados de bajos ingresos. El prelado abogó también por la continua asistencia en alimentos y bienes a las naciones en desarrollo, "ayuda generosa que dimos en tiempos de abundancia aquí, y que debemos mantener en tiempos de escasez." Vivimos en un mundo muy trezado por la dependencia mutua de unos a otros, "pues somos la familia de Dios," dijo.

### "Es hora de que los cristianos despierten"

En Lisboa, más de 9,000 católicos portugueses montaron una demostración en favor de la libertad de información, después de que los militares y los extremistas confiscaron el diario socialista República y la estación católica Renascença. Aprovechando el regreso de Roma de Mons. Manuel D'Almeida, obispo de Aveiro y presidente de la Conferencia de Obispos, los líderes de la demostración lo llevaron de la estación ferroviaria a la catedral para que hablara. "Yo no convoqué esta manifestación, pero sí debo decir que es hora de que los cristianos despierten de su sopor," dijo el prelado. Su visita a Roma se debió a los problemas que la Iglesia tiene con los revolucionarios que hace 15 meses derrocaron la dictadura. En julio grupos comunistas golpearon a otros manifestantes católicos que frente al arzobispado reclamaban el retorno de la radio a la Iglesia.

### "Comparte tu pan"

El noveno Congreso Eucarístico Nacional de Brasil, celebrado en Manaus del 16 al 20 de Julio tuvo por tema "Comparte tu Pan" — que además de la eucaristía es la naturaleza y sus recursos, y el hombre y sus dones espirituales, ambos bienes que el cristiano debe repartir con los más pobres. Entre éstos figuran los indios de la región amazónica cuya capital es Manaus, y los agricultores blancos más desvalidos que luchan por abrir montaña en inhóspitas regiones. El gobierno se empeña en habilitar la inmensa región por medio de la Carretera Transamazónica, de 5,400 kilómetros, y la Perimétrica Norteña, de 4,000 kilómetros. Pero el esfuerzo viene perjudicando a las tribus y a otros pobladores porque lo aprovechan algunos blancos para tomar tierras y atropellarlos, según lamentan misioneros y jefes indígenas.

### Asesinan a sacerdotes y campesinos en Honduras

El gobierno confirmó el hallazgo de los cuerpos de siete víctimas de una masacre por tropas y terratenientes a fines de junio en Juticalpa, Honduras; los ingenieros tuvieron que excavar hasta 20 pies bajo tierra para alcanzar el fondo de un pozo, dinamitado por los asesinos en un intento de ocultar la fosa común. Entre los restos identificables estaban los del sacerdote norteamericano P. Michael J. Cypher, conventual franciscano y co-párroco de Gualaco, del P. Ivan Betancourt, colombiano, su cuñada María Elena Bolívar, la trabajadora social Ruth García y el maestro José Ramírez. Nueve campesinos murieron durante ataques armados cuando organizaban su marcha para reclamar el cumplimiento eficaz de la reforma agraria. El gobierno arrestó a dos terratenientes y tres militares de Olancho, por considerarlos implicados en los crímenes.

### Directorio Catequístico

Se espera que el nuevo Directorio Catequístico Nacional (para redactar catecismos) preste un gran servicio a las parroquias y escuelas después de que su texto oficial incorpore las observaciones hechas por educadores y simples fieles, declaró un grupo reunido en Washington bajo los auspicios de la U.S. Catholic Conference. Sus patrocinadores esperan que el directorio contribuya a orientar sobre cuestiones controvertidas de teología y justicia social, y a mejorar la formación religiosa de jóvenes y adultos.

### Tres hermanos

### y tres

### aniversarios

1950 fué un año de decisiones para tres hermanos: Ramón, José Ignacio y Ofelia Rasco. Ahora los tres se reunieron en una misa de acción de gracias en el vigésimo quinto aniversario de los compromisos contraídos aquel año.

En una misma ceremonia Ramón y Emilita Rasco y José Ignacio y Estela Rasco celebraron sus bodas de plata sacerdotales, mientras la Hermana Ofelia Rasco, R.A. celebraba las bodas de plata de su vida religiosa con la Orden de Religiosas Apostolinas. Ofició la misa otro hermano, el Padre Ramón Rasco, S.J. que vino de Roma en homenaje a este aniversario y en su homilía hizo énfasis en la diferencia entre "tener" y "ser," para el logro de una vida con objetivo.

Fué una reunión familiar en la que Ramón y Emilita estuvieron acompañados por sus seis hijos, José Ignacio y Estela por sus dos hijos y Ofelia por sus hermanas en la Comunidad Apostolina de Miami.

## Amor entre hermanos

Por el  
DR. MANOLO REYES

Uno de los cariños más puros y elevados que Dios ha puesto entre los seres humanos es el de los hermanos. Por eso ese amor debe cultivarse lo mejor posible desde la más temprana edad. Para ello cada día que pasa, los hermanos entre sí, deben quererse más y respetarse aunque tengan pocos años de edad. Las cosas que bien comienzan, siempre tienden a acabar bien.

Sin embargo, el árbol que nace torcido siempre caerá del lado en que vivió inclinado. Es muy feo ver a los hermanos, peleándose entre sí, insultándose entre ellos. Todo hecho que tienda a separar... o a distanciar a los hermanos, debe evitarse.

La mejor fórmula que deben emplear los hermanos jóvenes es que el hermano menor siempre respete al mayor... y el mayor... a más de darse a respetar... debe tratar de proteger y ayudar a sus hermanos menores especialmente a las hermanas.

También una manera de evitar disgustos entre hermanos es la de aprender a ceder. A veces hay algo que el más pequeño desea y que es del mayor. El hermano mayor tiene que aprender a ceder... porque precisamente... es una de sus responsabilidades para evitar querrelas. Y lo único que se consigue con las querrelas... es disgustarse los hermanos entre sí y hacer sufrir a sus padres.

Cuando pasen los años... cuando las piernas se estiren... los corazones se ensanchen y las canas asomen en las sienes... el apoyo espiritual de un buen hermano... es inapreciable para seguir viviendo.

En la historia está escrito... desde los tiempos remotos de Cain y Abel... que cuando los hermanos no se quieren... no se llevan bien o están separados... quizás por el odio, pues entonces la ruina, la destrucción y la muerte se apoderan de sus naciones.

Hoy más que nunca, en los tiempos que nos han tocado vivir a todos... para que el futuro sea

grande, próspero y feliz... los hermanos deben quererse más que nunca, ayudarse más que nunca... y no pelear. Además, que la humanidad entera tiene un gran Padre Celestial. Y todo somos hermanos... por amor... ante Dios.

## ORACION DE LOS FIELES

Decimoséptimo Domingo del Año  
Julio 27 de 1975

**CELEBRANTE:** La verdadera sabiduría está en buscar y encontrar el Reino de los Cielos. Al igual que Salomón, pidamos a Dios el regalo de la sabiduría para poder encontrar el tesoro escondido y la perla de gran valor que es nuestra fe:

**LECTOR:** Nuestra respuesta será: "Danos tu sabiduría, Señor."

**LECTOR:** Por la Iglesia universal, por el Santo Padre, los obispos del mundo, y por el Pueblo de Dios, para que nuestros pasos se encaminen hacia el Reino de los Cielos, oremos al Señor.

**PUEBLO:** Danos tu sabiduría, Señor.

**LECTOR:** Para que los dirigentes del mundo construyan un mundo de paz, oremos al Señor.

**PUEBLO:** Danos tu sabiduría, Señor.

**LECTOR:** Por aquéllos que sufren persecución e injusticias, para que sepan mantenerse firmes en la fe, oremos al Señor.

**PUEBLO:** Danos tu sabiduría, Señor.

**LECTOR:** Por la unidad de la Iglesia, para que veamos en Cristo el camino de la hermandad, oremos al Señor.

**PUEBLO:** Danos tu sabiduría, Señor.

**LECTOR:** Por los enfermos y los ancianos, para que encuentren en la fe consuelo y fortaleza, oremos al Señor.

**PUEBLO:** Danos tu sabiduría, Señor.

**CELEBRANTE:** Padre Santo, tu eres el gran tesoro de nuestras vidas. Danos tu gracia para permanecer firmes en nuestra fe. Te lo pedimos por Cristo Nuestro Señor.

**PUEBLO:** Amen.

### 'Camping' para peregrinos en Roma

ROMA — (NC) — La Oficina Vaticana de Peregrinos inauguró en Julio un campamento capaz de alojar a 1,000 personas con espacio para tiendas de campaña o vagones (trailers), además de ofrecer cafetería, capilla y salones de recreo. Una tienda o auto pagan 35 centavos, un vagón de remolque 65 centavos por día.

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Llamar al Sr. Bustamente, 379-2061



## Obispo Gracida en Comité Nacional Hispano

El Obispo Auxiliar René H. Gracida ha sido designado miembro del Comité Ad Hoc de la Conferencia de Obispos Católicos de Estados Unidos para las Personas de Habla Hispana.

El Comité, actualmente en proceso de expansión para incluir áreas que no estaban representadas, fué organizado por el Comité Administrativo de la Conferencia de Obispos para atender las necesidades de los católicos hispanos a lo ancho de Estados Unidos. Paul Sedillo es el Director Ejecutivo del Secretariado que ejecuta las decisiones del comité con el Padre Michael



Sheean. La próxima reunión del Comité está señalada para el 21 de agosto en Washington.

### COMENTARIOS EVANGELICOS

## "El Reino de Dios"

Por el

REV. JOSE P. NICKSE

También, el Reino de los Cielos es semejante a un tesoro escondido en un campo. Si un hombre lo descubre, lo tapa y feliz de haberlo encontrado vende cuanto tiene y compra ese campo. Además el Reino de los Cielos es semejante a un comerciante que busca perlas finas. Si llega a sus manos una perla de gran valor, vende cuanto tiene y la compra.

Mt 13:44-52

En nuestras vidas agitadas hay un tesoro escondido. En lo más profundo de nuestro corazón tenemos un tesoro que enterramos en nuestras preocupaciones y egoísmo. Es el gran regalo de la fe.

Leyendo la historia de los santos podemos comprender lo que significa vender todo y comprar el tesoro. Tenemos a Francisco y Clara de Asís. Dos jóvenes de familias distinguidas y acaudaladas que dejaron todo lo que tenían para poseer el gran tesoro del compromiso cristiano. Los jóvenes Francisco y Clara dedicaron sus vidas a Dios y hoy los recordamos como San Francisco y Santa Clara.

No hay mayor alegría que encontrar el tesoro escondido, que encontrar la perla de gran valor. Entonces no hay nada en este mundo que nos pueda separar del encuentro con Dios. Sólo cuando encontramos a Dios podemos comprender al mundo que nos rodea.

Hay algo muy claro en los evangelios: no podemos estar en la cerca. O estamos con Cristo o estamos contra El. No podemos adorar a nuestro Dios y al dinero. No podemos adorar al Dios de los cristianos y a los santos africanos. No podemos adorar a Dios y vivir el cristianismo a "mi manera." La entrega al evangelio es total.

Pero esto sólo lo podemos hacer cuando comprendemos que nuestra fe es un gran tesoro, es una valiosa perla. Y ésta es la verdadera liberación. No sólo la liberación política, no sólo la liberación femenina, no sólo la liberación económica. La liberación total. La que nos hace libres en lo más profundo de nuestra vida.

Sólo cuando somos libres podemos ser felices. Tenemos que dejarlo todo para encontrar nuestro tesoro y nuestra perla. Ponemos nuestra fe, nuestra esperanza y nuestro amor en Dios.

En los últimos días hemos leído en los periódicos la tragedia del tesoro de Cayo Hueso. Quizás es un contraste actual y concreto del evangelio. Encontrar un tesoro de gran valor implica el sacrificio de la misma vida. Pero he aquí la gran diferencia. Encontrar un tesoro de éste mundo puede llevar a la misma muerte. Encontrar el tesoro de Dios nos trae la nueva vida.

La pregunta que nos hace el evangelio exige una respuesta radical. ¿Estamos dispuestos a entregarlo todo por nuestra fe? ¿Hemos encontrado la perla?

Dice el Dr. Lasaga:

# 'No hay libertad Religiosa en Cuba'

Si bien el gobierno de Cuba permite servicios religiosos dentro del templo, y el trabajo de algunas monjas y sacerdotes en instituciones de beneficencia además de tolerar los seminarios (protestantes o católicos), no hay verdadera libertad de religión en ese país, dijo a un comité del Congreso que estudia la posible reanudación de relaciones con La Habana, el médico psiquiatra y dirigente católico cubano Dr. José I. Lasaga, con citas de 25 fuentes tanto católicas como marxistas. Como hechos negativos señaló que no hay escuelas ni prensa o radio católicas, se vigila a sacerdotes y monjas demasiado activos, se excluye de altos estudios y empleos a católicos militantes, y se restringe todo intento por aumentar el número de sacerdotes, que de 723 antes de Castro han descendido a 195 ahora.

Lasaga denunció la vigilancia de los comités de barrios sobre sacerdotes, religiosas y seglares así como otras restricciones.

Entre otras cosas, declaró:

- No hay esperanza de que se abran las escuelas católicas, cerradas desde 1961, ya que "toda función de enseñanza está reservada al estado."

- Los grupos religiosos no tienen forma de dar a conocer sus ideas ya que todos los medios de difusión están controlados por el gobierno.

- Todas las organizaciones católicas, muchas de las cuales eran numerosas antes de Castro, prácticamente han desaparecido.

- Los jóvenes que profesan ser católicos son considerados "indeseables" en las universidades, excluyéndolos de los estudios superiores por considerarlos

enemigos potenciales de la revolución.

- La discriminación alcanza a otros aspectos como la oportunidad de trabajo. Los maestros que van a la Iglesia reciben advertencias sobre "la contradicción entre ser miembro activo de una iglesia y ejercer el magisterio en un país que oficialmente proclama el ateísmo."

- Ninguna persona que exprese su religiosidad puede tener una posición importante en Cuba, aunque algunos católicos y protestantes pueden tener posiciones de poca importancia.

- Todo ciudadano está forzado al adoctrinamiento comunista. El adoctrinamiento ateo comienza en la escuela elemental y sigue en la escuela superior así como en la universidad. Los niños que crecen en familias creyentes están sometidos al conflicto entre lo que

aprenden en la casa y lo que se les enseña en la escuela.

Lasaga ofreció estadísticas que indican un constante declive en el número de sacerdotes y religiosos en Cuba. Antes de Castro había un total de 723, en 1965 habían disminuido a 22 y a principios de 1975 sólo 195. La mayor razón para la falta de sacerdotes es la imposibilidad de la Iglesia de ir reponiendo a los que mueren, se retiran o se ven forzados a salir del país. El número de seminaristas que se ordena es muy pequeño y es muy difícil que se le conceda visa a un sacerdote para entrar a Cuba.

### Clases de 'High School' por TV

Han constituido un éxito dentro de la comunidad hispana del Condado Dade las clases que, de martes a viernes, se están ofreciendo por los canales 2 (a las 7 de la mañana) y 17 (a las 10:30 de la noche) para ayudar en la obtención del diploma de equivalencia de "high school."

Cada día se enseña una asignatura distinta cubriendo el currículum que va a exámen: Matemáticas, Gramática, Ciencias Sociales, Literatura y Ciencias Naturales. El profesorado respectivo es totalmente hispano: Maggie Cervantes (cubana), Emelina Aruca (cubana), Irma Aponte Castellanos (de Puerto Rico), y Dolores Rodarte y Alberto Ramirez (mexicanos).



MIEMBROS DE LA tropa de Boy Scouts 43 del Colegio de Belén disfrutaron de las vacaciones en un campamento de verano

### Las vacaciones son necesarias

### Festividad de San Ignacio

El Obispo Auxiliar René H. Gracida será el principal concelebrante en la misa que se ofrecerá el jueves, 31 de julio, a las 12 del día en la Iglesia de Gesu para conmemorar la festividad de San Ignacio de Loyola, fundador de la Compañía de Jesús.

En la concelebración participarán sacerdotes jesuitas de habla inglesa y española. Los Jesuitas de la Provincia de New Orleans establecieron la primera iglesia católica en Miami en 1896. En 1961 la Provincia de las Antillas estableció aquí el Colegio de Belén, dirigido por los mismos sacerdotes de habla hispana que regentearon durante muchos años el afamado plantel del mismo nombre en La Habana.

La diócesis de Ponce, Puerto Rico, celebra un triple aniversario: su obispo Mons. Fremiot Torres cumple 25 años de sacerdocio, la Universidad Católica de Santa María cumple 25 años, y la diócesis misma fue fundada hace 50 años.

