

Pope praises principles of Helsinki Declaration

VATICAN CITY — (NC) — The representatives of 35 nations which participated in the recent Helsinki summit conference aimed to prevent a repeat of mass human destruction and to preserve basic Christian values, according to Pope Paul VI.

In a letter in which he appointed Archbishop Agostino Casaroli to be Holy See representative at the conference, Pope Paul wrote: "Taught by the tragic experience of two horrible wars which burned in Europe within the space of 30 years, consuming as in a brazier so many millions of victims, these representatives want to establish an understanding which rests on the clear and firm principles of international law."

"THEY WANT to shelter Europe and the world from the menace of new experiences of destruction and death, infinitely more terrifying."

The French-language letter to Archbishop Casaroli, secretary of the Vatican's Council for the Public Affairs of the Church, was released Aug. 1, the day that the Hel-

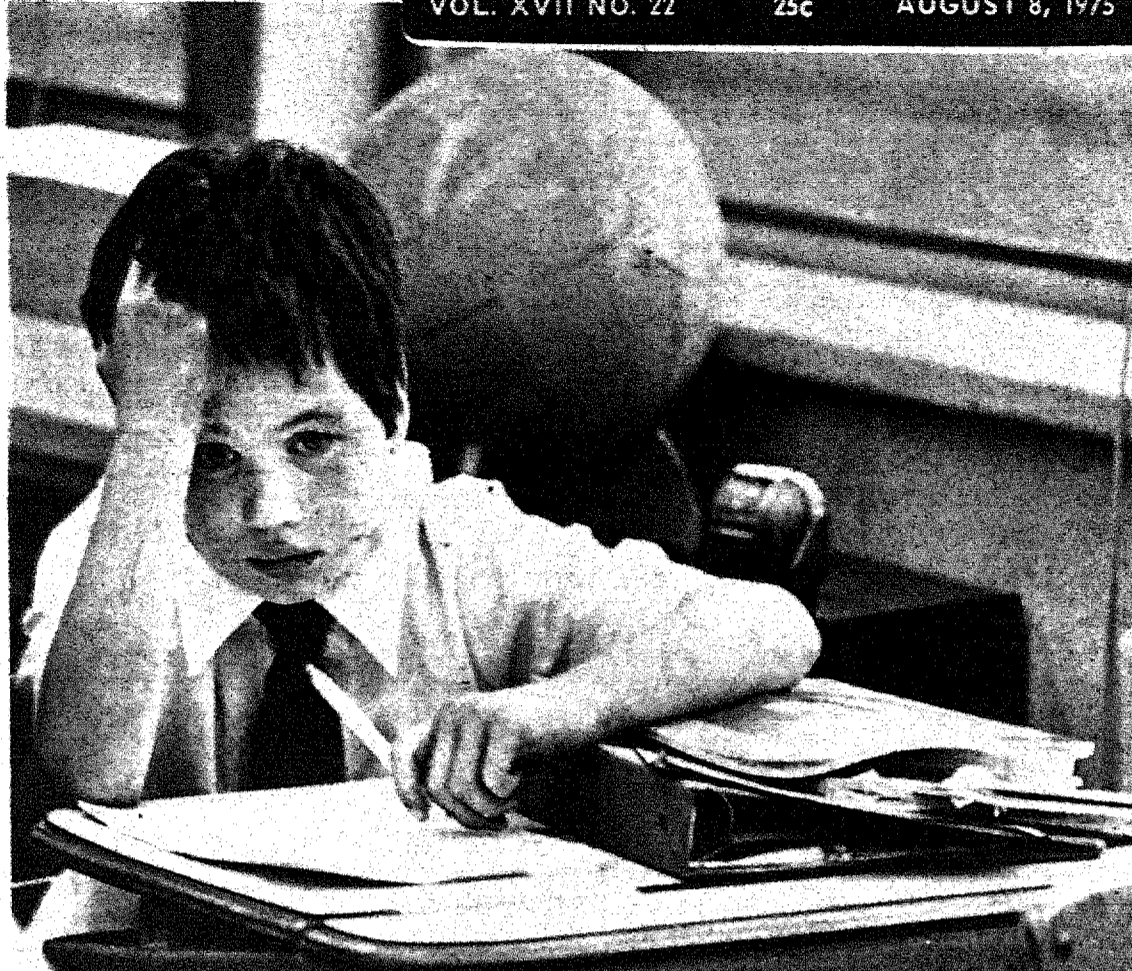
sinki document was signed by representatives of 35 nations, including the United States and Canada.

The Pope told the Archbishop, who is often called the Vatican's foreign minister, that Europe shares a common heritage "based essentially on the Christian message."

THE HERITAGE, he said, "includes the values of equality and human fraternity, of dignity of thought dedicated to the search for truth, of individual and social justice, of law conceived as a criterion for behavior in relations between citizens, institutions and states."

The government representatives at Helsinki hope that cooperation in building peace "will serve to multiply and intensify the exchange of values which form the spiritual force of Europe," Pope Paul wrote.

The Pope reminded the archbishop that millions of people around the globe were anxiously watching the outcome of the conference, hoping to be reassured that their fundamental rights would be guaranteed.



SUMMER MEMORIES will be hard to erase for youngsters who will soon be returning to schools reopen later this month and early in September. See articles and pictures, P. 16.

How S. Florida Seminoles fought battle for survival

By
GLENDA WALKINSHAW
Voice Features Editor

(This is the first in a series of articles on the Seminole Indians of South Florida — their history, culture and the problems they face).

Looking back at the Tampa coast as the boat pulled away, the stoically calm men, the proud women and the children clinging to their mothers' skirts must have felt that their lives were over.

The year was 1858. The people leaving Florida

forever were the last group of Seminole Indians, under Chief Billy Bowlegs, to be sent to what is now Oklahoma for resettlement. Almost 4,000 of their fellow Seminoles had already gone West, sent under provisions of a treaty which was already being disputed by Indian leaders.

BUT for another group of Seminoles, numbering no more than 200, a new era was just beginning. Although

there was relative peace for a while, the hardships they were to endure would be as severe, or more so, than of those who had left. For these were the few who had escaped capture or refused to give themselves up, who retreated into the swamps of central and south Florida to live in almost total isolation until well into the Twentieth Century.

Continued on page 6

2,000 Alhambrans to convene here

About 2,000 members of the International Order of the Alhambra from the U.S., Canada and Mexico, are expected to attend the 36th Biennial Convention on Miami Beach this month, according to Joseph Klucar, deputy regional director for Florida.

The Alhambra is a fraternal organization of Catholic men dedicated to assisting retarded children.

The original purposes of the Order, founded in 1904, were primarily social but grew into a program of memorializing and marking places of important Catholic history. And since 1959 the Alhambra's "caravans" have raised an estimated \$5 million to provide trained teachers, scholarship

grants and health facilities for retarded children.

The convention, Aug. 16 to 20 at the Americana Hotel, will include the election of officers and planning budget and allocations of the Education Funds raised this year.

The organization, noted for its light hearted style and fun, will kick off the convention with a 1 mile parade down two lanes of Bal Harbour Monday, Aug. 18th, at 1:45 p.m., featuring bands, bright costumes, noise making gadgets and various odd conveyances.

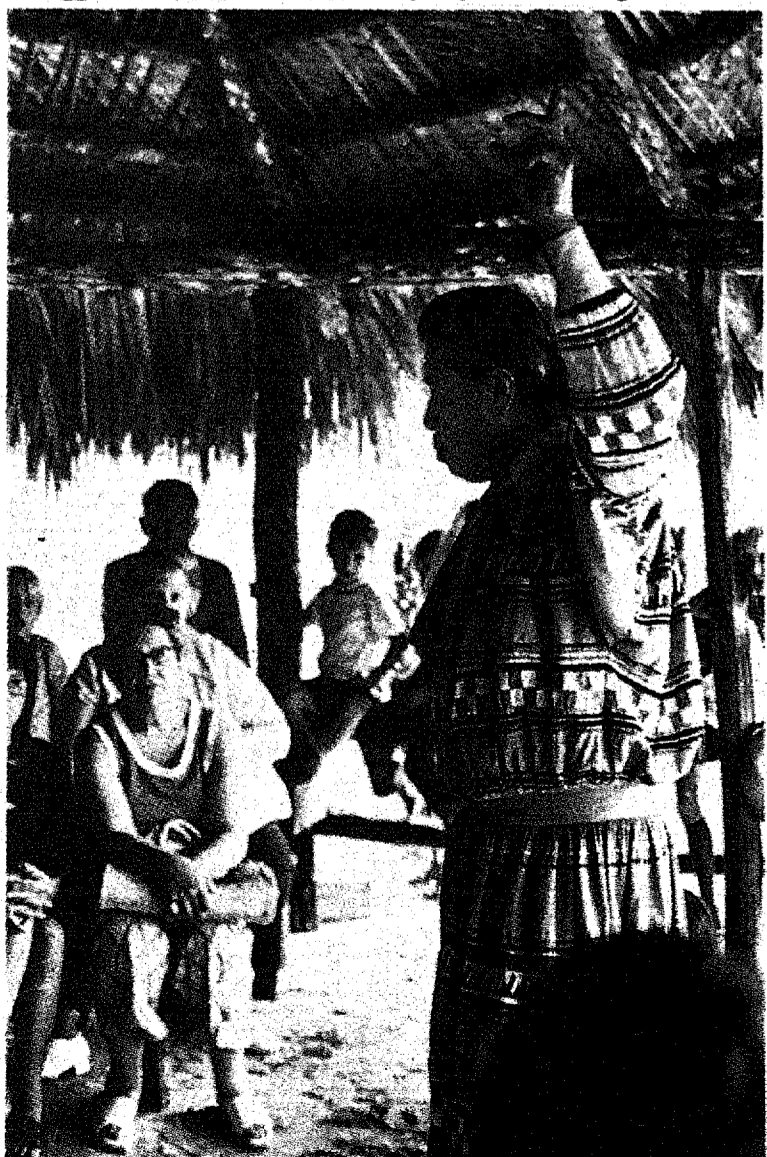
Archbishop Coleman F. Carroll is a member of the local Hafsun 176 and Msgr. Francis Fazzalano, pastor of St. Lawrence Church, is chaplain.



Photo courtesy Historical Association

Yesterday...

This Seminole woman clutches her young son (above) as she cooks a meal along the Tamiami Trail in 1928. Although she uses cast iron frying pans and cans of ingredients that will go into the dinner, the influence of the white man at that time was very small and remained so until recent years. A Seminole guide (right) at the Dania Reservation relates the history of his people to tourists at the tribe's village.



...and Today

Holyday Aug. 15

Next Friday, Aug. 15, is the feast of the Assumption and a holiday of obligation.

The faithful are urged to consult their respective parish bulletins for times of Masses in their churches.

ESPAÑOL
18, 19, 20

THE **VOICE**

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

Vatican must be 'active' in peace push—delegate

VATICAN CITY — (NC) — Peace in the world today is so threatened that the Vatican must take a more active part in international efforts to preserve it, the chief of the Vatican's delegation told the Helsinki summit meeting Aug. 1.

Speaking in French, Archbishop Agostino Casaroli, secretary of the Catican's Council for the Public Affairs of the Church, told the delegates convened to sign the final declaration of intention that the Vatican does not fear to assume her responsibility in world peace.

FACED WITH the threats of nuclear annihilation "and the danger of seeing responsible persons give way to discouragement, worse still to the temptation to

seek ways of crushing the adversary before being crushed by him, the Holy See does not deem it sufficient today to limit itself to enunciating principles, encouraging and blessing efforts by responsible persons." Archbishop Casaroli said.

"It does not hesitate to participate directly — always within the ways and means of its possibilities, its own nature and the nature of its mission — in the efforts of statesmen toward peace. And it does not fear to assume its own part of the concrete responsibility."

Archbishop Casaroli spoke of the welcome given this first direct participation by the Vatican in such an international conference since the Congress of Vienna in

1815. The states represented at the conference, he said, "seem to have seen and greeted the participation of the Holy See — much more than the presence of a nation, small and almost symbolic as is Vatican City — as of a 'different,' non-political nature, not the less European because it is more than European, which could bring a breath of 'spirituality' to their labors."

ARCHBISHOP CASAROLI continued: "The Holy See . . . has not ceased and will not cease to raise its voice, respectfully, amiably but clearly, to recall and warn that a 'peace' without justice is not even able to guarantee a minimum-level security for peace."

Red attack avoids Vatican radio

VATICAN CITY — (NC) — Vatican Radio has apparently largely escaped an "unprecedented offensive" by Soviet radio stations against Radio Liberty and Radio Free Europe.

The "unprecedented offensive" against the two stations, which are funded by the United States to beam programs and news behind the Iron Curtain, was reported recently in the international weekly edition of the Christian Science Monitor.

THE MONITOR reported that Soviet officials have accused the two U.S. — funded stations of broadcasting propaganda inimical to detente, and that Soviet radio stations and other media are attacking the two stations.

An informed Vatican source told NC News Aug. 4 that he knew of no similar step-up of attacks on Vatican Radio by Soviets. "For the last four or five years, Vatican Radio has experienced little trouble in broadcasting to Eastern Europe and the Soviet Union," the Vatican official said.

He attributed this to the fact that Vatican Radio "is not interested in political systems but in the possibility for those living in certain political systems to hear the radio's message, which is always pastoral."

THE VATICAN official also attributed the station's lack of serious problems in broadcasting behind the iron curtain partly to the Vatican's efforts in recent years to improve relations with communist governments.

"I don't anticipate trouble as long as Vatican Radio stays within the area of pastoral concerns," the source added.

"Maybe in the past there may have been instances where individual broadcasters in excessive zeal would have entered into the political area," he added. "But

that did not reflect the Vatican's attitude."

Vatican Radio, which broadcasts in 33 languages, does not know how many listeners it has behind the Iron Curtain. But Vatican Radio officials estimate that the listenership is very large.

A MAIL survey was made in one area behind the iron curtain during a thaw in the political cli-

mate four years ago. Informed sources say that the survey showed that "an extremely high percentage of the population" listened to the Vatican broadcasts.

The source added that the results of the survey were especially significant.

Vatican Radio is operated by Jesuit Fathers.

OFFICIAL Archdiocese of Miami Appointment

The Chancery announces that upon nomination by the Very Reverend Harry A. Cassel, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pennsylvania, Archbishop Carroll has made the following appointment, effective as of July 22, 1975:
THE REVEREND EDWARD J. MCCARTHY,
O.S.A. - to Pastor, Resurrection Church, Dania.

The presence of the Vatican among nations seeking to guarantee common security and mutual cooperation, he said, "has as a special meaning and goal the defense of the reasons for justice, not to compromise those for peace but, more precisely, to make this peace more authentic, more complete, more stable."

On his return from Helsinki Aug. 2, Archbishop Casaroli defended the conference against "pessimistic opinions."

He told newsmen at Rome's Fiumicino Airport:

"My judgment regarding efforts of the conference for peace is undoubtedly positive. I don't believe that pessimistic opinions have foundation inasmuch as they saw and perhaps still see in a conference of this sort a peril to peace, through the creation of an unjustified sense of security."

DENYING THAT the conference was merely "empty words," the archbishop added: -

"Certainly peace is a very complex thing and it is useless to

create the illusion of having finally found a sure instrument for guaranteeing it. But at Helsinki, the representatives of all participating countries have taken on a commitment so solemn that one has to think that they will try to hold themselves to it."

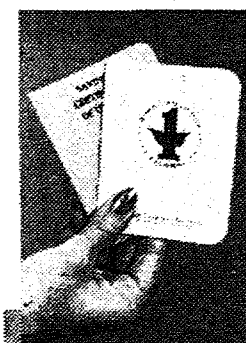
Archbishop Casaroli said that President Ford's speech was "truly interesting, well thought out, and concrete." He judged the speech of Soviet Communist party secretary Leonid Brezhnev to be "reassuring."


Taking a final swipe at critics, the archbishop told newsmen that the conference did not "consecrate the existing status quo in regard to certain situations which some consider to be unjust."

Some critics said that the Helsinki conference strengthened the dominance of the Soviet Union in Eastern Europe that began after World War II.

He explained further: "I do not believe that the effort to guarantee the security and peace should imply the sacrifice of rights which can be considered just."

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DATE	DESCRIPTION	WITHDRAWALS AND OTHER DEBITS	DEPOSITS, INTEREST AND OTHER CREDITS	BALANCE
31 75	PREVIOUS BALANCE			1,000.00
31 75	DEPOSIT		152.00	1,152.00
31 75	WARRANTY	79.00		1,073.00
31 75	INTEREST		1,500.00	2,573.00
31 75	INTEREST CREDITED		14.82	2,587.82
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MAY 1975	PREVIOUS BALANCE			15,679.83
APR 1975	WITHDRAWAL	679.83		15,000.00
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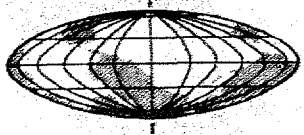
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Our World

Fetal research ok'd

A year-long ban on federally funded fetal research has been lifted by the Dept. of Health, Education and Welfare. Essentially following recommendations of a government commission that studied the issue, new HEW regulations for fetal research allow therapeutic research, designed to help the particular fetus. The regulations also would support non-therapeutic research, designed to gather information to help others, when this type of research did not place the fetus at additional risk. The HEW rulings require that all possible animal and other experimentation be done before research is performed on fetuses stipulating it can be done only in cases where it possibly will produce needed information available in no other way.

'Why no action?'

Last Thursday, congressmen were urged to act on a constitutional amendment to protect the unborn. A spokesman for an ecumenical group of some 200 persons from six Eastern states said it was seeking "to find out from Congress why they have failed to act" on the appeal by more than 25,000 last January at a March for Life rally in Washington, D.C. A constitutional amendment to reverse the effects of the U.S. Supreme Court decision on abortion was called for at the rally. The decision in 1973 struck down most state restriction on abortion.

Says 'justice done'

With the lifting of the economic and diplomatic sanctions against Cuba, "justice has been done," the head of the Cuban Bishops' Conference said in Matanzas Province this week. In a phone interview, Bishop Jose M. Dominguez of Matanzas called the OAS sanctions, lifted July 29, an "unfair prohibition" and said that their end means that the "right of Cubans to conduct trade and other forms of exchange has been justly recognized." He also expressed the Cuban bishops' gratitude to the U.S. Catholic Conference for joining the Cuban bishops in their concern over the sanctions.

Bolivia ousts three

Three Spanish women-missionaries were recently ousted from Bolivia, by the military government, on charges of aiding an illegal political group. Ignoring Church requests for a trial instead of expulsion the three were put aboard a plane for Spain. They had been arrested 10 days earlier at a parish in Oruro during a meeting of leaders of miners and farmworkers of the Bolivian Workers Federation (COB), banned in November during a government crackdown on rebellious miners.

Parish Pacesetters

St. Ignatius Loyola Parish

By GEOFFREY BIRT
PALM BEACH GARDENS — Family man Peter Skowronek, of St. Ignatius parish, Palm Beach Gardens, describe himself as an aeronautical engineer with Pratt and Whitney, Inc., by profession, and a meat cutter, by trade.

As a much involved Catholic layman, he may also be considered as an adult educator in all matters relating to the Faith, since he is especially active in the Cursillo movement.

CURSILLO is a "little course" in Christianity and here in Palm Beach County, a cursillo was recently completed at Our Lady of Florida Monastery, North Palm Beach. Skowronek and a group of other laymen are already busy planning another to be held in November. Skowronek explains:

"It occupies, usually, a weekend; there are 15 "rollos" (talks) with lots of question-and-answer periods, plenty of good fellowship and fun among people from all over the county; we have to provide the speakers, arrange the facilities, organize the kitchen

chores among ourselves — it's all done by laymen. The Passionist Fathers at the monastery provide the space."

HOWEVER, PACESETTER Skowronek is active in numerous other parish programs. For example: he is the current president of his parish council. It started when he and his wife Ann, and their two sons and two daughters arrived in Palm Beach County five years ago, from Providence, R.I. where they had all been active in their local parish which has primarily "Polish" parishioners. At that time, St. Ignatius parish was just beginning in Palm Beach Gardens.

"The first Sunday, we attended Mass then being held at the (local) Presbyterian Church," Skowronek said. As we all walked in, we saw this little Irishman standing there, and that was the pastor, Father John Mulcahy. I volunteered that if there was anything I could do to help — if he needed something — to let me know.

"Father Mulcahy said 'fine' and handed me a book, and said he wanted me to lead the singing. I led the singing for about 18 months. One thing led

to another. Later we had Mass at the Lutheran Church and, finally, at the Palm Beach Gardens High School. A Saturday Mass was offered in those days at the rectory, and there was the transporting of the altar and appointments for the services."

ULTIMATELY, Skowronek was active on the fund raising committee for construction of the permanent church which was dedicated last December.

Meanwhile, he proposed and organized the first of the annual church picnics at nearby Carling beach park, Jupiter, and found himself chairing several formal dances sponsored by the parish during the past five years.

A graduate of Brown University, Skowronek was asked whether he had been active in social affairs on his campus.

"No," he replied. "I was too busy with two jobs. 'I'm a meat cutter by trade. I started cutting meat when I was 11, cleaning neckbones in a tiny neighborhood store." At Brown, he worked for the Providence A & P store. "I was also bus boy at a restaurant," he added, "and as far as my



PETER SKOWRONEK

social activities in college were concerned — I had none."

Father Mulcahy had this to add about his current Parish Council president: "He's always there, ready and available, when he's needed. On the fund raising committee, he knocked at the doors. He serves as a lector. He takes his Faith seriously. He reads a lot. He studies his Faith, and evaluates matters."

K of C meet to consider unborn

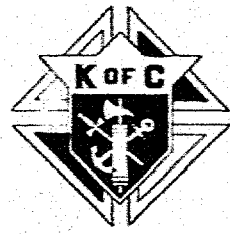
Protection of unborn human life will have top priority during discussions at the 93rd annual Knights of Columbus Supreme Council meeting Aug. 19-21 at the Hotel Fontainebleau, Miami Beach.

For the second time since 1966 Archbishop Coleman F. Carroll and South Florida KC Councils will be host to the three-day meeting expected to attract some 2,000 persons from the U.S., Canada, Mexico, Puerto Rico, Cuba and the Philippines.

ARCHBISHOP Carroll, Archbishop Fulton J. Sheen and Bishop Joseph V. Sullivan, Baton Rouge,

will be featured speakers at the sessions where numerous resolutions urging passage of a pro-life amendment to the U.S. Constitution have been introduced by various jurisdictions of the 1.2 million-member society of Catholic men.

Other measures called for in support of life include initiation of an educational effort in parochial school; opposition to the use of public funds and insurance benefits to finance abortion facilities and programs; and recommendations that state and local units of the fraternal order provide money, services and manpower to agencies offering practical alterna-



tives to abortion in local communities.

DELEGATES from 5,966 councils will also consider a number of other subjects including aid to Catholic schools; ways to promote decency on TV and stem the

tide of pornography in films and books; advocacy of prayer in public schools; support for rural-life projects; promotion of vocations to the priesthood and Religious life; and active involvement in events surrounding the U.S. Bicentennial.

Because of the close relationship between the U.S. Catholic heritage and the history and growth of the nation, a resolution will urge all councils to become involved in bicentennial events in their communities and to consider sponsoring activities of their own showing the participation of the Catholic Church and the Knights in the country's development.

Must the non-Catholic rear child in the Faith?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. In a marriage between a Catholic and a non-Catholic must the non-Catholic commit himself to rearing the children in the Catholic faith?

A. No, the non-Catholic person does not have to make any promises concerning the faith of their children. About one-third of all U.S. Catholic marriages each year involve a non-Catholic partner.

It is the responsibility of the Catholic party to raise the children in the Catholic faith. He or she is required to make a promise

stating his or her intention to share the Catholic faith with the children. According to some experts, the principal occasions of discord in a mixed marriage have to do with the bearing and rearing of children.

In a mixed marriage, religious feelings should be discussed and clarified long before entering into marriage. Statistics indicate that chances of failure are three times greater in interfaith marriages than otherwise.

The religious faith of the

children should be discussed during courtship and the non-Catholic partner should be aware of the position of the Catholic Church in this regard. Religious differences and conflicts will not be eliminated through marriage, only heightened. Vast differences in religious mentality and attitudes will create a danger zone of conflict as long as the marriage lasts.

This does not mean that mixed marriages cannot be happy and integrated, but mixed couples have more homework to do especially while preparing for marriage.

Q. Do Catholics have to be buried with a Mass? I was surprised to see an old friend whom I thought was a good Catholic buried without a Mass.

What is your question?

A. Catholics do not "have to" be buried with a Mass any more than the friends and relatives of the deceased "have to" be at the funeral. It is natural for friends and relatives to be present and it is the normal procedure to celebrate the Mass as part of the burial services.

The Mass or Eucharist is the central act of worship of the Catholic Church. The Funeral Mass is offered for the deceased but it is also a source of strength and consolation for those present. The Mass of the Resurrection is rich in rites and symbols that remind us of eternal life, the Resurrection of Christ, and our own resurrection.

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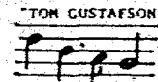
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Editorials

What is the Bicentennial's untold story?

Buried behind the Bicentennial hoopla lies the shadow of a story that is not being told as the United States begins the celebration of its 200th anniversary.

— This story is of America's first settlers: the Indians.

To underscore how far back their heritage goes, last week the media reported that Carbon-2 tests of a settlement in Pennsylvania revealed the presence of Indians there some 12,000 to 15,000 years B.C.

IT WAS not until the discovery of this continent that the first accounts of the Indian were written.

We must admit it is not an accurate history because it was written from a biased viewpoint. Indians lived in an entirely different culture, totally incomprehensible to the new settlers. Therefore, these early records reflect the myopia and have led us to perpetuate a completely inaccurate documentation of America's

aborigines.

As their people and lands were decimated by the white man, the Indians waged a losing fight against the incursions of these colonizers. The Indian was pushed further into the interior and into the harshest terrain.

AN ACCOUNT of the hardships faced by the Seminoles of South Florida appears in this issue of the Voice. Theirs is a story of injustice, perhaps representative of what most Indians underwent as a new nation arose around them. Their descendants — we should say survivors — on the whole, still live under the most primitive and most severe circumstances.

During the recent past, from the occupation of the Bureau of Indian Affairs building in Washington, to the protest at Wounded Knee, Americans are slowly becoming aware that the Red Man is not a happy man.

Nor should he be. His plight is being revealed from snow-swept hovels in Montana, Oklahoma

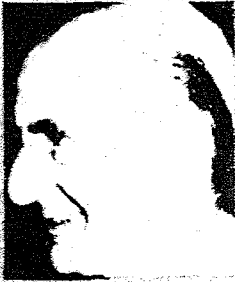
and the Dakotas to the mosquito and snake infested swamps of the Everglades.

AS THIS nation enters its 200th year what can its citizens do to redress the long sufferings of her Indian population? And, in the Christian perspective, where lies the duty of American Catholics toward their suffering brothers?

We feel the thrust toward improving the Indians' lot must focus on assistance at the grass-roots level until the whole nation becomes totally involved. Specifically, here in Florida, immediate assistance should come from the State government and people in each of its communities to assist the Seminoles. This would be a micro-beginning to a macro problem.

In this Holy Year, dedicated to Renewal and Reconciliation, we feel American Catholics have a special obligation. They must renew their awareness of the suffering who live in a land of plenty. They have the obligation to reconcile the bitterness of the past and take leadership in bringing about long sought-after justice.

The Voice
of the
Holy Father



'Many people don't pray - they don't pray at all'

Cites rising materialism

"Many people don't pray anymore, they don't pray at all," Pope VI told a general audience July 30.

Behind the decline of prayer, he said, is a prevalence of materialism and similar philosophies that deny the existence of God.

About 40,000 people were gathered in the cool evening in St. Peter's Square to hear the Pope speak.

NOTING the lack of prayer, the Pope said: "Once it was not this way. Even people engaged in secular life had the time for a thought, an act of awareness, a moment of interior prayer, at least for an instant every day and for a period of time on feastdays."

The Pope continued: "But today modern man's lips seem sealed by a prevailing unawareness of the spiritual or the religious order and by a deceived idea that all reality is of the order of the senses, of temporal and material experience."

He said that many people are interested only in "professional, utilitarian and scientific contacts with things of the secular world."

HE ADDED: "Weighty, exclusivistic doctrines, such as materialistic ones, have almost prevailed over the total vision of being." The Pope said that men sometimes tend to seek all the answers to questions of existence in physical and material laws.

"When God is in this way excluded as the transcendent principle of the universe, along with His free and wise intervention in the world of our experience, how could man address a word to the unknown God or attempt a dialogue with Him or invoke His loving providence?" the Pope asked.

"Today we see crowds of young people coming forward to denounce the vacuum produced in the modern spirit by the denial of God," the Pope asserted.

"THESE young people are sad and tor-



POPE PAUL reaches from his open car to caress the head of a baby being held by its father at an outdoor general audience in St. Peter's Square. At right is Msgr. Pasquale Macchi, the Pope's personal

secretary. Because of large Holy Year crowds, the Pope has returned from his summer residence to Vatican City by helicopter on Wednesdays for his weekly audience.

mented by the need for a true religion that leads to conversation with God, to prayer, to knowledge of Him as accessible and near, provident and loving.

"We hope that in this way the Holy Year will open its door, its light and its heart to welcome these sons of the new generation in search of a helper, a liberator and an in-

spirer, a generation which makes its own the great request of the Apostles: 'Lord, teach us to pray.'"

Pope Paul went by helicopter to Vatican City from his summer residence in Castelgandolfo. The Vatican has said that he intends to return to the Vatican weekly for the general audience in order not to disappoint Holy Year pilgrims. In summer the weekly audience has in the past been held in Castelgandolfo.

rightly, the first place in our love. He thus strengthens these sacred bonds by prayer.

"We pray for our people so that, overwhelmed by the waves of history, they will not forget the call to faith, to the kingdom, to their highest civil and Christian destiny."

"WE PRAY for our children so that youth, in its search for the new and the original, may know how to discover in the heredity of the past, things which remain alive and which are indispensable for giving expression to a new generation based on true wisdom and the newness of that which is good."

The Pope also said that Christians must pray "for social justice and for peace, which people are always ranting about and which is still threatened today, so that they may become truly the common duty and the inalienable practice of civilization."

The Church should also be the object of prayer, he added, so that "it may be united and holy and know how to carry to the world its message of salvation."

To Rome by horse

Pope Paul VI personally welcomed to Rome a group of pilgrims on horseback who had made a month-long Holy Year pilgrimage on their horses from Avignon, France.

Before his general evening audience on July 30 in St. Peter's Square, the Pope received 19 members of the Friends of the Horse society in St. Martha's Courtyard, to the left of St. Peter's Basilica.

THE GROUP of men, women and children from the French city, which houses a series of Popes from 1308-78, ranged in age from 61 years to nine years old.

The Pope placed a silk ribbon in the papal colors of yellow and white on the neck of one of the horses. Then he told the group in French: "This is a very original way to come to Rome for a jubilee and I am sure that you will not forget this moment."

As if to dramatize the Pope's words, the youngest members of the group presented the Pope a letter in which they pledged to return by horse for the next Holy Year in 2,000 and to pray for the Pope.

The group rode every day from early morning until midday and then from 5 p.m. into the night. They were warmly received in many places. The Northern Italian town of Alluvione, awakened by the sound of horses' hooves at about midnight, turned out in force to offer the riders and their horses food and lodging.

Although the Avignon riders traveled 750 miles from Avignon to Rome, they do not hold the record for this Holy Year's longest pilgrimage without motor power. Earlier this summer a 64-year-old priest from the region of Andalusia in southern Spain rode a bicycle more than 1,500 miles to Rome for the Holy Year.

'Man has to pray'

To live a really full life modern man has to pray, Pope Paul VI told crowds at Castelgandolfo Aug. 3.

At his talk before reciting the noon Angelus at his summer residence, the Pope said that men lack "something which our illusory feeling of self-sufficiency does not give."

MANKIND, he said, "needs God — It needs to pray to Him, to find in Him that security, that fullness, which can only come from His concomitant goodness."

The Pope emphasized: "To live, it is necessary to pray." But whom should we pray for, the Pope asked his listeners.

"We pray for those dear to us and have,

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Star of Sea Church, Key West, is oldest in Miami Archdiocese

By MARJORIE L. FILLIYAW
Local News Editor

KEY WEST — For more than 40 years it was the only Catholic church in South Florida and its records include baptisms and marriages of people in Miami.

Today St. Mary Star of the Sea Church is an historic landmark in an equally historic city at the southernmost tip of the United States.

ALTHOUGH the first frame structure which served as a parish church on Duval Street was not built until 1851, parish records reflect baptisms, marriages and funerals dating from the first days of the City of Key West's incorporation in 1828.

Several times each year priests from Savannah, Ga. would arrive by ship to celebrate Mass and administer the Sacraments. In 1846 a priest from Havana offered Mass in the second floor City Hall over a meat and fish market.

Since the boundaries of the parish were the Atlantic Ocean and the Gulf of Mexico, Bishop Francis Gartland of Savannah, whose jurisdiction extended to the State of Florida, placed the parish under the patronage of St. Mary

Star of the Sea when he dedicated it in 1852.

In that same year the parish priest was urged by the bishop to occasionally visit Catholics in Tampa and Tallahassee. Some of the succeeding pastors were victims of yellow fever as they ministered not only to these dying during the yellow fever epidemic in Key West but on the island of Dry Tortugas.

Although Jesuit Fathers were among the early pastors it was not until 1898 that St. Mary parish was transferred to the care of the Society of Jesus. In 1901 when the small church was set afire by an arsonist a temporary altar was provided in the assembly hall of the Convent of Mary Immaculate, which had been built to care for the wounded during the Spanish-American war. Three years later work began on the new and present church at the corner of Truman St. and Windsor Lane.

STONE BLOCKS used in the church walls were of coral rock dug from the ground on which the church is situated. The interior is Byzantine in design with numerous arches and supporting columns and features a beautiful

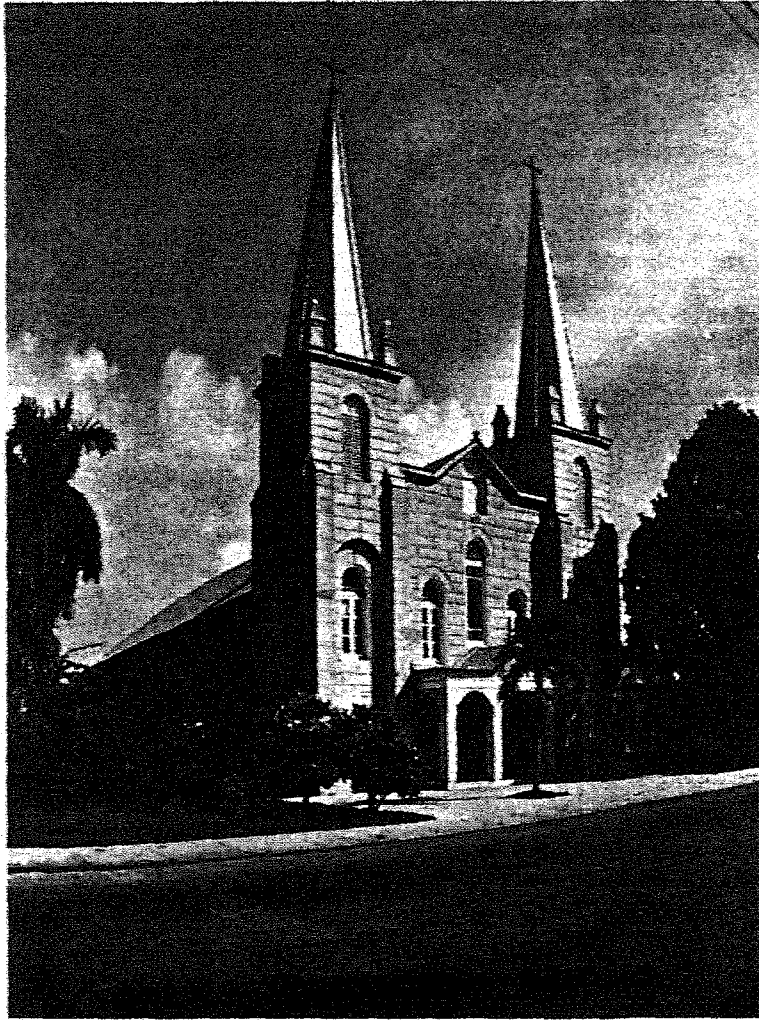
ceiling frescoed in various subdued colors. The twin Gothic spires of the structure, dedicated in 1905 by Bishop William Kenny, third Bishop of St. Augustine, may be seen at a distance.

During both World Wars large numbers of the military services stationed at Key West were Catholics and since chaplains were not immediately available to minister to their spiritual needs, these duties were also assumed by the parish priests who blessed ships in port, offered Masses on submarines and aided families of those away in the wars.

On Sept. 18, 1919, when the worst hurricane in the history of the island raged for 17 hours, damage was extreme to the new church, rectory, convent and schools.

St. Joseph School for boys established in 1881, St. Francis Xavier School, and the Convent of Mary Immaculate which inaugurated classes in a Civil War barracks in 1868, all staffed by the Sisters of the Holy Names of Jesus and Mary, were repaired through parish efforts and donations.

TODAY ST. MARY Star of the Sea School has replaced both St.



TWIN SPIRES are featured on St. Mary Star of the Sea Church dedicated in 1905 in Key West.



CHATTING with Father Patrick S. McDonnell in the doorway of St. Mary Star of the Sea Church (l. to r.) are: Concha Martinez, of St. Mary Guild; Mrs. Hazel Santini, assistant principal of the high school; Charles Savord, Grand Knight, Council 3652, Knights of Columbus; and William W. White, restoration manager of the current project to refurbish the church.

Joseph's and St. Francis Xavier and in 1966 a new convent of Mary Immaculate School was blessed by Archbishop Coleman F. Carroll.

As time, weather and termites each took its toll on the parish buildings, repairs were begun in 1940 on the church. An Italian marble altar was donated and placed in the sanctuary with wrought iron Communion rails, electric chandeliers and a large Crucifix was hung above the altar. Terrazzo floors replaced wooden ones and new pews were added increasing the seating capacity from 400 to 600. A new rectory was completed in 1959.

A mission of the parish, now a separate parish under the title of San Pablo, was established in 1949 at Marathon. During the summer of 1970 Archbishop Carroll announced that the Archdiocese

would staff the oldest parish in the Archdiocese and Key Westers honored the Jesuit priests who had ministered to them for 72 years.

According to Father Patrick McDonnell, now pastor, the parochial school enrollment for next year will be about 200 while some 250 students will be studying at Mary Immaculate High School.

PARISH ORGANIZATIONS include Catholic Daughters of America, the first organization of Catholic women established in Key West; St. Mary's Guild, and a K. of C. Council which is completing plans for organizing a group of Squires for Youth.

As if to remind that "history repeats itself" approximately 250 of the 500 families in the parish are Spanish-speaking recalling that Jesuit priests accompanied Spanish explorers to the area as early as 1502.

Vocations: 'Edge of a great era'

By MSGR. JAMES J. WALSH

Forty years ago, four Catholic Laymen in Seattle, Washington, developed the habit of discussing on their lunch hour what they could do to help the cause of the Church. After seeking some counsel, they settled on the idea that laymen should be actively interested in fostering vocations to the priesthood and religious life. They called their little group a Serra club, named for the famed West Coast missionary, Father Junipero Serra.

A little over a month ago, nearly two thousand people dined in the grand ballroom of the Sheraton Hotel, Philadelphia and heard the new president of Serra International, James E. Madigan, describe what developed from the zealous action of the four Seattle men.

THERE ARE now 430 clubs with a membership of 11,000 in 33 countries. In the past few years there has been a remarkable growth in clubs and membership in both Italy and Brazil. In a year and a half, 8 clubs were chartered

and 30 more are in formation in Italy. In Brazil, 17 are already chartered and 60 are in formation.

The three day meeting helped to clarify the vocation picture in the US and indeed in much of the world. Over 30 bishops and more than one hundred priests added their views either in public or private. There was almost unanimous agreement in three areas:

1) There is a remarkably steady increase in "belated" vocations to the priesthood in many countries. By "belated," we mean men in their late twenties, thirties, forties and some older. Dioceses are still taking some youth from grade school and encouraging graduates of high school, and especially college. But the experienced, more mature man seems to be realizing for the first time that the Church is interested in him as a potential priest.

In a large New York seminary, over two thirds of the first theology class are between the ages of twenty five and forty years. The belated vocation seminary in Rome, Beda, has a long wait-

ing list.

SO MUCH interest has been shown in these men there is a "Second-Career Vocation Center" in Dayton, Ohio, which has studied the many problems involved in men leaving successful positions to study for the priesthood. The Center stressed that the greatest difficulty for them lies "in the almost complete absence of this possibility from present life-planning procedures. The modern concentration on youth engendered the concept of an 'impediment of age' from which a formal 'dispensation' was often necessary; and the Christian people really bought this concept in a big way. A massive education program will be necessary to overcome the 'after-twenty-five-it-is-too-late' mentality."

2) The success of parish vocation committees in many countries. Not vocation clubs where the altar boys are taken on a picnic and chat with their priest and listen to him talk about the priesthood. More than 1000 vocation committees have been established now to get over the

idea to parishioners that all of them are responsible for vocations to the priesthood and religious life. The Serra club is represented in the committee to help the pastor or assistant get it off the ground. But the whole committee is made up of a cross section of the parish, representatives from the CCD, Women's club, men's club, adult education group, a seminarian, nun, etc.

THIS KIND of representation has made parishes vocation conscious. There is enough evidence now to accept this committee approach as the currently most effective means of gaining young men and women for the service of Christ.

3) There is valid reason for optimism. A priest chaplain from England used the term "cautious optimism." He was reflecting on the strange situation at home, where England no longer can depend upon Ireland for vocations, since Irish seminarians have decreased. But Father Kevin Kenny said English Catholics are beginning to realize this is a good thing, since now they must



By Msgr. James J. Walsh

Sum and Substance

push hard for native vocations in England itself.

The Serra clubmen also reflected the mood of optimism. For years they have struggled along without much cheer as seminaries closed or had fewer students. It was a genuine act of faith and loyalty for them to continue their efforts when they could see few results. But now they look and act as if the darkest of the days are over.

Msgr. Andrew McGowan, president of the Vocation Directors Conference, put it bluntly at the end of the convention. He said: "We are on the edge of a great era."

How S. Florida Seminoles fought battle for survival

Continued from page 1

These few Seminoles were the ancestors of the approximately 1,200 Seminole and Miccosukee Indians which now live on three reservations in South Florida.

The Seminoles, a group who had broken off from the Creek Confederacy, began moving into North Florida in the 1700's, as white settlers began pushing them out of Georgia. The native Florida Indians — Calusa and Tequesta — had mostly either died or moved on with the Spaniards who possessed Florida until 1821.

The land was ideal. The Spaniards were settled in a few areas and left the vast majority of the virgin land to the Indians, having little contact with them and placing virtually no restrictions on them.

The lush lands of North Florida provided excellent opportunities for hunting and raising the cattle for which the Seminoles have become known. But it wasn't long before they were driven out of these lands also, pushed southward by white men who claimed the land for their own.

EVEN before the United States took possession of Florida, the government was attempting to rid the territory of its Indians. Southerners were angry at them for harboring runaway slaves and were eager to see them go. A series of three "Seminole Wars" broke out beginning in 1818; they were to extend over the next 40 years, ending with Chief Billy Bowlegs reluctantly leading the last remaining Seminoles — except for the 200 who fled into the Everglades — away from Florida to the Oklahoma reservation.

In 1823, the Moultrie Creek Treaty allotted five million acres of land in Florida for a reservation. But by 1830, the government had laid the groundwork for the removal of all Indians to a location west of the Mississippi River. And in 1832, the Treaty of Payne's Landing finalized the plans to require all Indians to leave the lands they had been living on for almost 100 years.

The 1832 treaty was disputed by Indian leaders even before it could take effect.

Only seven chiefs had signed the treaty, as opposed to 32 who had signed the Moultrie Creek Treaty. Their claim that they could not speak for all the Indians was valid; one of the problems the Seminoles faced in dealing with the United States government was their lack of unity and central leadership.

The Seminoles had never been an organized tribe. Small groups of Creeks, including the Miccosukees who spoke their own language separate from the Creek, had come to Florida and settled over a large area over a number of years. The term "Seminole," from the Creek words meaning "wild

people," came to encompass all Indians who settled in Florida, even though there was no unity.

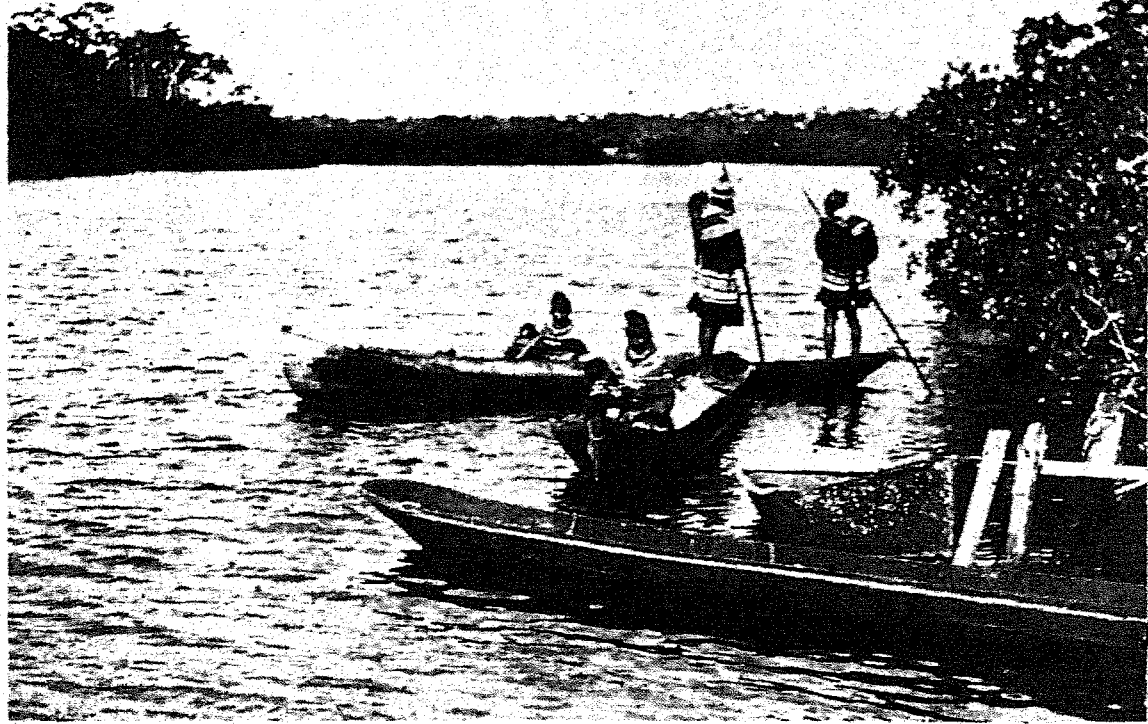
So the seven Indian chiefs who signed the Payne's Landing treaty spoke only for the small groups they represented; but the government took their signatures to mean that all Seminoles agreed to the treaty.

THE SEVEN chiefs had gone to see the land which would become their new home under the provisions of the treaty, and signed the Treaty of Fort Gibson accepting the lands. According to stories handed down through generations of Seminoles, the land the chiefs saw was mountainous, forested land although the territory they were to be settled on was flat, dry plains land.

At any rate, the chiefs changed their minds about accepting the treaty; but their claims that they were coerced, and deceived; that they could not speak for all Indians, and that the new treaty could not be put into effect because the Moultrie Creek treaty was still binding for 20 years, went unheeded.

The Seminole Wars and the Indian removal were to sow the seeds of bitterness toward the white man among the few remaining Seminoles, that would cause them to remain isolated, spurning the white man's schools and customs almost until the present day.

The great Seminole hero of the wars of removal was the chief Osceola, who was captured under a flag of truce and sent to a military prison in South Carolina. It is thought by historians that he was ill at the time of his capture, and either his weakened condition or inhumane treatment caused his death while in prison. Some sources say his head was severed and used as a display; this is un-



SEMINOLES coming into town in 1921 with bundles of their possessions in the dugouts.



INDIAN VILLAGE, with typical garden plot of vegetables in what is now Everglades National Park — dugout canoe, chickees.

Photos courtesy Historical Association



TRADITIONAL chickees — cooking chicken in foreground.

certain, but the fact that his head was severed is known from the conditions of his remains.

AFTER Chief Billy Bowlegs led the last 150 or so Indians out, the remaining Seminoles were left alone. In their dugout canoes they rode through the waters hunting alligators, deer and egret, selling hides and plumes to the white men. They alone could manage the treacherous swamps, so few white men ventured into their lands.

Although occasional fighting broke out, after the last war was concluded, business relations were friendly between the Seminoles and the white settlers. But they were strictly business — the Seminoles came into towns only to trade, and then retreated back into the Everglades to their "chickees," opensides shelters with thatched roofs.

Coming into town with items to trade, Seminole families could be seen in their dugout canoes in which they had maneuvered the tricky Glades, carrying all their possessions with them. They would usually set up camp in the yards of friendly white settlers.

But all was not rosy for the Seminoles, even with peace. Bans on alligator hides and egret plumes, which were mainstays of their economic system, were to force them to look for other means of survival. They had their little farms among the Everglades hammocks, and their cattle, but they needed more.

Eventually, as more and more whites settled in Florida, the Seminoles became tourist guides. Tourist camps were set up in the Everglades, and the Seminoles would display their customs and costumes. They sold their crafts, such as the palmetto fiber dolls and patchwork clothing.

This increased as the Tamiami Trail was built in the second

decade of the century, enabling more and more settlers to venture out into the previously forbidden lands.

In 1917 Florida created a state reservation for the Indians, but it was on relatively poor land. Then, in the '30's Everglades National Park was created, and their land was exchanged for territory outside the park.

But their fate had already been sealed, even before their hunting lands in the Glades were taken away. White settlers, with airboats and improved roads, wiped out much of the game that the Indians had relied upon for food and skins.

Considering the circumstances, the Seminoles fared remarkably well. Construction work, souvenir stands and agricultural work became more important parts of the Seminole economy.

THEN CAME 1950, and the establishment of the Flood Control District. Much of the reservation land was declared useless and expropriated by the State of Florida as a flood control easement area, which could be flooded or dried at will. Soon afterwards, the state game commission made an agreement with the flood control authority allowing white hunters to hunt in the area with a state license.

Between making the land totally unfit for agriculture and allowing non-Indians to hunt on Indian land, the state had succeeded in practically destroying what was left of an Indian economy — and all without consulting the Indians.

In 1957, the Seminoles became the Seminole Tribe of Florida, an organized tribe recognized by the government for the first time in history. They became entitled to federal aid, which was badly needed — but they also found themselves with a group of problems stemming from federal and state regulation for which they had no solutions.



TAKEN from Goodyear blimp in 1929, typical Seminole village on a hammock in Everglades — they raised crops and cattle.

THE MESSIAH

Priest-producer films Bible story

By FATHER THOMAS C. DONIAN, O.P.

MONASTIR, Tunisia — (NC) — Holy Cross Father Patrick Peyton, veteran crusader for the family rosary throughout the world and founder of the award-winning Family Theater of radio and TV, is facing "the greatest challenge of a lifetime" in filming the life of Christ.

Roberto Rossellini is directing the picture, which is called "The Messiah."

"I look back on the long strug-

movies

gles for quality in the Family Theater," said Father Peyton in an interview. "Always looking for the best scripts, the best stars, the best directors. But "The Messiah" is the greatest challenge of a lifetime, because it deals with Christ, and it has to be the best."

THE IDEA for the film grew out of Father Peyton's conviction that the media "should be enlisted on the side of Christ and not be left in the control of those who either oppose Him or are indifferent to Him."

"The key to a first-class film," said Father Peyton, "is a first-class director. I consulted many of my friends in Hollywood and

came up with a list of five who were considered the top directors. I've always succeeded in seeing anyone I thought was important to the Family Theater, but I never got to a single man on that list.

"I admit I was glum. I was determined that we would not make any film if it would not be the best, and I couldn't get to the best directors."

In Athens on business, he met a man who took him to Roberto Rossellini in Rome. Rossellini agreed to do "The Messiah."

THE NEXT problem was to raise the several million dollars necessary for the undertaking. Father Peyton, through some friends and the De Rance Foundation, was able to borrow about half the sum, and Rossellini's company raised about half. Some money is still being sought.

Rossellini began casting among minor actors and amateurs. He prefers not to use stars.

"Their identity gets in the way of roles such as those of Jesus and Mary," he said.

Jesus is played by Pier Maria Rossi, a 26-year-old Italian law student. He had never played in films before.

Rossi said: "I come from two generations of actors, and I never thought I'd play in a film. If it succeeds, I may turn to acting.



Pier Maria Rossi plays Jesus and Nita Ungare (left) plays Mary in the film produced by Father Patrick Peyton, the "rosary priest."

But I'm going to finish my legal studies as a kind of insurance."

ROSSELLINI recalled his problems in finding an actress for the mother of Jesus.

"We had five girls trying for the role of Mary. It's hard to ex-

plain, but none was just right for the part. So I kept looking."

One day in Rome, Rossellini met the 17-year-old daughter of Arabella Ungare, who had played the role of St. Clare in his film on St. Francis.

"When I saw Mita," said Rossellini, "I knew I had found Mary for the picture."

Mita commented: "I'm really not interested in a career in films. I accepted the part because Mr. Rossellini asked me. When the film is finished, I'm going back to finish my studies in German."

EARLY ONE morning, we went out on location to a desert-like area some 10 miles outside the resort town of Monastir to shoot a scene of publicans gouging farmers out of a tax on wheat. They had reconstructed a couple of abandoned shacks and built a fenced-in area out of thorn bushes. Apostles and extras, clad in homespun, with long hair and bears flying in the hot, dry wind, milled about.

An actor dressed as a Pharisee, with long tassels on his robe, suddenly hiked up his garments and fished for cigarettes in his rolled-up blue jeans. He lit up with a butane lighter.

A group of assistants huddled around Rossellini, talking and gesticulating. The scene was delayed because five tons of wheat, necessary for the shot, had

not arrived. It had been contracted and paid for, and delivery guaranteed for that morning.

AFTER LUNCH, the wheat still not delivered, we drove to another location to film the Apostles plucking grain and being rebuked for doing this on the Sabbath. The location was a parched field. Property men strewed stalks of ripe wheat over the stubble.

Rossellini was with the Apostles, describing carefully what he wanted them to do. They ran through it twice without the camera. Then Rossellini sat down.

An assistant cried "Action," with a French accent. The Apostles, followed by Jesus, ran into the field from the left, and, laughing and talking, began to pick up the wheat and eat it. Suddenly, the Pharisee, very Biblical-looking now without his cigarette, ran in, waving his arms and ubraiding them for breaking the Sabbath.

THE APOSTLES seemed not to understand. Then Jesus spoke to him calmly, explaining that the Sabbath was made for man, and not man for the Sabbath.

It was a short scene, but they did it four times before Rossellini was satisfied.

Looking out the car window as we drove away, I saw a flock of Arab kids in the parched field. They were bending over, very carefully gleaning the stalks of wheat left behind by the moviemakers.

New view of Christians who are 'ungifted' with faith

THE GATHERING OF THE UNGIFTED by John Meagher

Paramus, N.J. Paulist Press, 1972. 176 pp. \$1.95

Reviewed by Sister Celine Gorman

THE GATHERING OF THE UNGIFTED should help those people who feel their shakiness of belief makes them less than full Christians.

It will also satisfy a need others feel for a new image of the Church. For the ungifted, as Meagher calls those who cannot state with thorough conviction that Christianity is really true, do have an authentic place in the Christian Church: "it is possible to be an authentic Christian, in a very traditional sense, without being able to claim that one has faith in a traditional sense."

Each man must measure the relevance of his own life against the wisdom of many years of Christian experience. And, in the end, it may not be in the form of faith that Christianity grows, but as a hope, a love, and a wisdom. The Church will then truly be a gathering of the ungifted.

John C. Meagher holds the Ph.D. degree from both Princeton University and the University of London. He is currently Director of the Institute of Christian Thought at the University of St. Michael's College in Toronto. He also is a member of the editorial board of THE ECUMENIST.

Originally published in hardback, this fine book is now being made available for the first time in paperback.

John Meagher suggests that the Church is actually a gathering of the ungifted — people who feel Christianity "in their bones" but who fail to meet its ideals. Not all who "have" the faith live it; indeed, very few do.

How then are we to reconcile the side-by-side existence of those who are truly gifted and those who are not? And what would happen if those who truly have the faith were to disappear, leaving as a remnant all the rest.

This is a book not to be missed! It will measure many Christians who are trying to be honest with themselves as they struggled to relate to the contemporary Church. It will encourage them to view themselves in a new way.

Capsule reviews

The Terrorists (Fox) . . . hold a government official for human ransom, and hold audiences on edge.

A group of political terrorists, nationality and cause unspecified, seize the British ambassador to "Scandinavia" at his country villa and demand the release of their comrades from a British prison. The chief of security, played by Sean Connery, a good actor but an unlikely "Scandinavian," reluctantly goes along with the British request that the terms be agreed to. The British official on the scene assures Connery that his government in privy to information that will enable them to capture to terrorists once they have left the country.

Before this operation can get underway, however, a hijacked plane lands, and the head of the hijacking team contacts the leader of the terrorists, warning him that the British are on to him. The terrorists then demand that they be put on board the plane.

Connery is given the job of frustrating them without spilling any blood, and so the action shifts to the airport and the game begins in earnest.

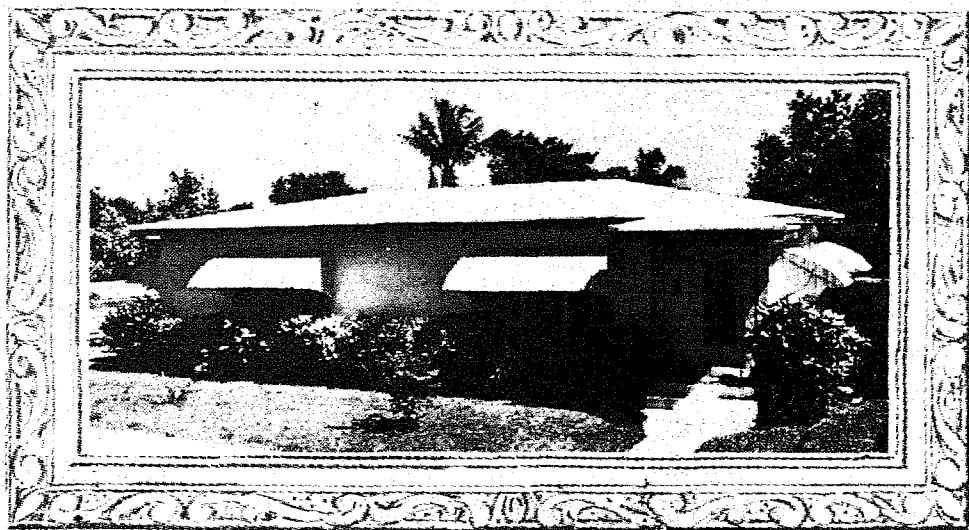
One has the impression that The Terrorists could have been a far better film, the acting and the photography (by Sven Nykvist) are good, and the suspense and excitement so necessary to this kind of film are well maintained. But

there is no political dimension — a serious drawback given the dramatic context, had the terrorists been Irish, for example, as one suspects had been the intention at first, some humanity and believable motivation might have been brought into what is essentially a chilly, abstract exercise.

Yet some remnants of seriousness remain. At one point, the leader of the terrorists and the ambassador engage in a brief exchange in which the terrorist charges the ambassador, a former commando, with having carried out the same sort of activities that he blames the terrorists for. The ambassador protests that was war, and the leader replies that so is this. Later, a passenger on board the hijacked plane, a man who is obviously a retired British officer, risks his life in a vain attempt to wrest a gun away from one of the hijackers.

These are just isolated indications of what might have been, however. Ironically, the lack of political context not only weakens the motivation throughout but also makes the conclusion so arbitrary that, one would suspect, it will send most of the audience out of the theater wondering what happened. The error here is a basic one: while not transcending the suspense melodrama genre, The Terrorists tries, in its conclusion, to achieve a level of irony possible only if it had done so. (A-III)

Kool - Tite "Home of the Week"



Repeat Business Proves Kool-Tite Customers Are Pleased With Coating

MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the home of Mrs. L. E. Brundage, 3550 N.W. 2nd St., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, Mrs. Brundage contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. Mrs. Brundage still is pleased with her Kool-Tite roof. Naturally, since the original Kool-Tite coating was in good condition, this repeat coating did not cost as much as the original coating. Many homes in South Florida have roofs which still look clean and new . . . even though their Kool-Tite was applied as much as five years ago . . . with no mold, mildew or fungus on the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on. "Not only is the roof still free of mold and fungus," states Jesse Scalzo, owner of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, testing Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work'; they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Kool-Tite has two-way radios in all trucks for fast service. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained, "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us . . . it is not available in any stores or from any other roof cleaning firm. Nothing else has been proven to be as good as Kool-Tite. Kool-Tite specializes only in the finest roof cleaning, sealing and coating." Financing is available.

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Elton John to Co-host "The Rock Music Awards."

Elton and Lasers will rock

Translating the essence of rock music into a visual milieu for "The Rock Music Awards," hosted by Elton John, was the heavy assignment undertaken by Bill Bohnert, art director of the 90-minute special to be broadcast live from the Santa Monica (Calif.) Civic Auditorium Saturday, Aug. 9 (10:00-11:30 p.m., ET) on WTVJ, Ch. 4.

Bohnert and his crew began with two things — a huge (roughly 130 by 250 feet) empty auditorium and the concept of this first awards ceremony honoring rock music and its superstars.

"We needed a setting indigenous to the spirit of progres-

sive music," Bohnert explains.

What setting design emerged was a whole new look in awards shows — a kind of decorating with music and light, a self-contained world of sound in which the audience participates.

Three special stages, each one 70 feet wide, will be built within the auditorium, notes Bohnert. "This will bring the acts out into the theater. The performance will surround the audience, instead of vice versa."

A unique aspect of the de-

television

cor will be the use of laser-beam patterns of lighting — a technique Bohnert describes as "Light Sculpture." The laser beams will be used as scenery, literally lighting the air in a kind of Orwellian display of decorative elements, one never before attempted on television.

Not the least of the art director's challenges is the accommodation within the sets of the vast amount of complex equipment.

Cowboys and submarines

FRIDAY, AUGUST 8
8:00 p.m. (ABC) — THE COWBOYS (1972) — John Wayne plays an aging (at last!) rancher who's in a pickle — he has a big herd of cattle to move north to the railroad, but all of the local ranch hands and drivers are off to the gold fields in California. The solution puts Wayne in a worse pickle — he has to hire a bunch of school kids (average age about eleven years) and "train" them in cow-punching along the trail. By the midway point in many squeamish youngsters and parents may have dropped away. But for those who stick around, there's a grand finale in the best and most violent Wayne tradition, which has the kids slaughtering a bunch of luckless cattle rustlers. (A-III)
9:30 p.m. (CBS) — THEY CALL ME TRINITY (1971) — This is a silly little spaghetti Western intended as a spoof on that now classic genre, which succeeds magnificently in achieving its unpretentious goals. Terence Hill grins his way through his role of the grimmest, laziest, fastest outlaw gun in the West who is drawn into a conflict involving evil

rancher Farley Granger, a band of pudgy Mexican bandits and some bearded pacifist Mormon farmers. The shooting and the crunching mayhem of it all are more reminiscent of SUPPORT YOUR LOCAL SHERIFF than of A FISTFUL OF DOLLARS. (A-III)

SATURDAY, AUGUST 9
8:00 p.m. (ABC) — ICE STATION ZEBRA (1968) — ZEBRA's strength lies in its authentic recreation of a submarine's conquest of the North Atlantic and the sights and sounds of the underwater maneuverings involved in navigating a nuclear-powered warship. The cast is generally able; Patrick McGeehan takes top honors in this category, while Rock Hudson tries too hard as All-American submarine captain. Jules Verne might well be confused by ZEBRA's unnecessarily intricate relations of spies and counter spies, but he would love this rendition of space-age intrigue at 20,000 leagues under the sea. (A-I)

9:00 p.m. (NBC) — THE ARRANGEMENT (1969) — Kirk Douglas stars in Elia Kazan's semi-autobiographical story of the emp-

liness of "the good life." An \$80,000-a-year ad man, Douglas reviews his life as a sham, a series of give-take, love-hate "arrangements" with people such as his wife (Deborah Kerr), and mistress (Faye Dunaway). His job, naturally, has lost all meaning for him; he has lost touch with his Greek-American roots, etc., etc. Of course, the social indictment of the Douglas character nonetheless has its fascination, a la Hollywood's magic prism. Most of the rough language and coy nudity have been removed for home TV consumption. (B)

WEDNESDAY, AUGUST 13
8:30 p.m. (ABC) — BAD RONALD — Bad title, too, for this repeating made-for-television chiller. School Jacoby stars as a demented teen-ager whose life is shattered by the death of his overbearing mother. Retreating totally into a secret world of fantasy, little Ronald takes to terrorizing the new tenants of the creaky old mansion in which he is hiding. Strictly for gullible thrill-seekers.



"THE MANHATTAN Transfer," four singers named Laurel Masse, Janis Siegel, Tim Hauser and Alan Paul (seated), will brighten the summer with their smooth renditions of favorites from the past, on their four-week series which premieres Sunday, Aug. 10 (7:30-8:30 p.m., ET) on CBS.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m. — THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m. — CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "The Coming of the Clone."
10:30 a.m. — THE TV MASS — Ch. 10 WPLG.
2 p.m. — INSIGHT — (Film) WINK Ch. 11.
4:30 p.m. — THE TV MASS — (Spanish) — Ch. 23 WLTV.

RADIO
5:30 a.m. — SACRED HEART — WGBS, 760 k.c., Miami.
10 a.m. — CROSSROADS — WJNO, 1230 k.c., W. Palm Beach.
MARIAN HOUR — W5BR, 740 k.c., Boca Raton.
8:35 p.m. — GUIDELINES — WIOD, 610 k.c., Miami.

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Pro-Life attitude

"We believe that life, human life, is something sacred, something that participates in the sanctity of God himself."

know
your
faith

A modern sculpture using castoff materials was made by Jerome Winkler of Holdingford, Minn., as a pro-life expression. Starting from a copper tank base, the sculpture moves to symbols of man and woman and into their "flowering," two roses.



By WILLIAM E. MAY

We live in an age when millions die of starvation and exploitation, when other millions perish in the ravages wrought by war, when the mutilated corpses of many others bear eloquent testimony to the tragic aftermath of automobile, train, and airplane disasters.

We live too in an age when millions of human fetuses are killed because they are unwanted. In the midst of all this death we are urged, and rightly so, to respect life. But why are we to respect life, and how does respect for life relate to the subject of reconciliation?

AS CATHOLICS we believe that every human being is precious, priceless, a being of infinite and transcendent value. We believe this because we believe that a human being is different in kind from other kinds of beings, and that a human being is different in kind precisely because he is the living image of God. Thus we believe that human life is something sacred, something that participates in the sanctity of God Himself. Life itself is a gift from God.

We do not believe that life as such is the highest good, for God Himself is the highest good, and our moral good or our willingness to do what is right and our unwillingness to do what is wrong is the way that we respond to His call to perfection. Thus we are ready, or should be ready, to sacrifice our lives, if necessary, rather than to be willing to betray His trust by doing wrong. But human life, precisely because it is life in God's image, is a real good. To have our hearts and wills set on its destruction, thus, is to

be willing to do something that is wrong.

LIFE IS a good of human beings, but it is a good that we possess at the mercy of our fellowmen. It is for this reason, I believe, that the fetus symbolizes our humanity and our attitudes toward life.

No one who takes biological evidence seriously denies that the fetus is a human being, a living member of the human species. But some claim that the fetus is not a person or a subject of rights, simply because the fetus is not a conscious self with interests of its own and with the capacity of relating to other selves. For them it is not a "meaningful" human being, a "meaningful" human life.

But when we think of it no one who reads these words — no human being anywhere — was a person or a personal subject at birth, if by person one means a self-conscious being aware of itself as a self and capable of communicating with other selves. For us to develop into conscious selves, other human beings had to let us develop, had to let us be. What this shows us, I believe, is that human existence, as a personal existence, is inescapably and necessarily a co-existence or, to use biblical language, that it is covenantal in character.

TO BE HUMAN in the sense that to be human means being personal is to exist with other human beings and by leave of other human beings. Personhood, in other words, is a gift. It is a gift that we receive ultimately from God who has made us in His image and has thus made us to be the kind of beings with the capacity for personal development.

And it is a gift that we receive, directly and immediately, from the parents who conceived us in an act that was at the very same time, one hopes, an act expressive of the love they had for one another.

No one of us would have any notion whatsoever of himself as a self had it not been for the help given him by other human beings. No one of us lifts himself up to the level of personal existence by his own bootstraps, as it were. There must be a boot to which our straps can be attached, and that boot is the human community, a community that first of all lets us to be and enables us to be ourselves.

An attitude that despises life tears at the heart of human community, at the covenantal bond that ought to exist in and among men and between men and God. It is an attitude that gives rise to hatred and enmity, to jealousy and possessiveness, to sin and death.

ON THE CONTRARY, an attitude that respects life, yes, loves life and seeks to affirm it, is an attitude that provides the climate wherein love and justice can flourish. It is an attitude that is willing to forgive and to heal the wounds inflicted by sin. It is an attitude of reconciliation and self-sacrificial love that will create a community in which human beings are wanted and can be given the room in which they can flourish, where they can be made to feel "at home" and be given the strength to suffer injustice rather than inflict injustice, where they can be faithful images of the living and loving God.

Bishop's role of leadership —how to do it?

By REV. JOSEPH M. CHAMPLIN

One of our more gifted and prolific Catholic writers in the United States has, over the past months, frequently and bitterly decried the lack of leadership given at the present time by the American Bishops.

This critic, however, has not so often or so clearly delineated the meaning of true leadership or the type of leaders desired. That remains a more difficult, a more complex task.

Strong episcopal leaders are heroes and courageous prophets to those who agree with their views; they are reactionaries and unenlightened dictators to those who oppose their decisions.

BISHOP MAHER of San Diego, for example, by refusing Communion to persons active in organizations which endorse abortion has become an instant hero to those in the right-to-life movement and a hated enemy to those in the NOW organization.

Episcopal leaders who follow Cardinal Suenens' recommendations and seek to unite the entire diocese suffer the wrath of both those who wish to stay behind and those who wish to run ahead. Too fast for some, too slow for others, that Bishop likewise may be called a compromiser, a wishy-washy person, a man without leadership abilities. Quite the contrary, his reconciling ways can indicate he has a unique talent for moving the entire community ahead at a steady, gradual pace.

BISHOPS WHO observe a laissez-faire, "he rules best, who rules least," disposed to overlook approach will win the support and admiration of many. Others, however, will object to this style and claim he fails to uphold true values and lends tacit approval to erroneous opinions and activities.

I am not sure how to categorize Bishop Paul Donovan of the recently formed diocese of Kalamazoo, Michigan. However, he certainly has given an example of leadership in his manner of moving about the area, meeting constantly with people and calling for shared responsibility in the pastoral decision process.

PARISHIONERS of St. Catherine's Church in Portage (described in a recent column) experienced Bishop Donovan's giving presence over an entire weekend.

He lunched Saturday noon with the total staff (priests, Sisters, etc.) and in the afternoon brought Holy Communion to six or seven parishioners confined at home because of illness.

Later in the day he celebrated the sacrament of Penance (our new expression of "hearing confessions") from 5-6 p.m. and 8-9 p.m., offered the anticipated evening Mass, and preached at that liturgy.

The next day the relatively young bishop preached at the three Sunday Masses and shared coffee and doughnuts afterwards with parishioners. The pastor estimates he shook hands and greeted 75 per cent of St. Catherine's people during these social hours.

BISHOP DONOVAN completed his weekend at St. Catherine's by lunching with parish council members and their spouses, sitting through the regular meeting as an observer and then visiting informally with them at the session's termination.

Leadership entails more than shaking hands and greeting people. But a bishop who moves around, observes carefully and listens intently will be in a much better position to make forward thinking, wise decisions and to serve as an inspiring leader for all.

"Unless we think of man's life in terms of his worth to God, we have already in principle justified his possible murder for the sake of the 'greatest happiness of the greatest number' or some other quite reasonable earthly goal." — Paul Ramsey, "Nine Modern Moralists," 1962.



"Isn't it strange that the Catholic Church has been so vehemently criticized for the emphasis that it places on life to come, when in fact it has taught the world to be sensitive and concerned for life that is present?" (One of Mother Teresa's Sisters cares for a child who had been abandoned in Bangladesh.)

Little people in laborator

By REV. DONALD MCCARTHY

Last week in this column we compared the little people who populate mothers' wombs to the six-inch-tall people who populated the fictitious island of Lippit in the famous book "Gulliver's Travels."

Science gives us no indications of some "magic moment" when these real live fetuses suddenly become human. Therefore from the very moment of conception they already are human and endowed with pent-up energy for growth and development. Curled up in their maternal spaceships for nine months they do what comes naturally — they realize the powers already given to them. They are not dormant acorns but sprouting saplings.

GROWN-UP human beings have become ecologically self-conscious in our generation — they would not think of uprooting thousands of healthy, flourishing little saplings. But the ill-fated Supreme Court decision of Jan. 22, 1973, launched a massive deforestation movement called abortion on request that now uproots a million of these little people each year in the United States.

High-sounding phrases like "a woman's right to choose" cloak the brutal reality of abortion. The Supreme Court decision rejected these little innocents from the protective shield of American law. Each pregnant woman can now exercise the power of life or death over the new human being cuddled inside her.

Unfortunately the present climate of public opinion often pressures women contrary to their unselfish maternal instincts. It encourages them to do this deadly deed in the name of population control, eugenics, and "liberation" from the burden of motherhood, especially motherhood outside marriage.

NOW IN THE past two years public opinion has begun to hear about an abortion corollary — the uses of aborted fetuses or fetuses about to be aborted for scientific experimentation. The logic behind this practice simply holds that if a fetus can be killed then surely he or she can be used for important research. In other words, doing the greater evil makes the lesser evil inconsequential. Or does it?

A sensational bit of fetal experimentation took place in

Finland in 1972 supported by research funds from the United States Institutes of Health. Twelve preivable fetuses were gathered by hysterotomy abortion and decapitated. The heads were kept "alive" by perfusion with radiolabeled compounds to determine alternates to glucose as essential substrates for cerebral metabolism.

In July 1974, the U.S. Congress passed a law declaring a moratorium on fetal experimentation until a government commission could prepare ethical guidelines. This National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research submitted its recommendations this May.

THESE INCLUDED seven basic guidelines. The first two approved in principle forms of experimentation on fetuses and pregnant women which are immediately therapeutic, that is, they can benefit that very woman or that very fetus.

The more critical issue is non-therapeutic experimentation — the kind performed on fetuses destined for abortion or already aborted but alive, with hope of putting the information gained to good use for the

The Way of Death or Life?

By REV. PAUL F. PALMER, S.J.

When I was a child in Catholic grade school I was given a hand-sized box to fill with pennies. Sister said that the pennies would be sent to the foreign missions to save unwanted babies — particularly girl babies — who would otherwise be exposed to death and allowed to die. It was called a "mite" box, a place where children rather than the widow of the Gospels, contributed their mites.

I didn't understand at the time why our Catholic missionary priests, Brothers and Sisters were interested in saving lives when they were supposed to save souls, why they didn't simply baptize the babies, let them die and go straight to heaven.

BUT I HAVE learned since that Christians have always been interested in human life in all the stages of development, from the womb to the tomb, as well as beyond. This would explain why Christians were the first to open orphanages, to build hospitals for the poor, leprosariums for the social outcasts, and homes for the aged.

Isn't it strange that the Catholic Church has been so vehemently criticized for the emphasis that it places on the life to come, when in fact it has taught the world to be sensitive and concerned for life that is present? Anyone at all familiar with the history of Western civilization, as contrasted with the practices of those lands where the Gospel has not been preached, will recognize the criticism as a gross caricature.

Love of God and love of neighbor has been the great commandment of the Jewish-Christian tradition, but Jesus made "love for one another" the test of one's love of God, the hallmark by which the

world would know that Christians are His disciples.

THIS CONCERN for the needs of others, including the primary need to live, is stressed in the earliest catechism that has come down to us, the second century Didache or Teaching of the Apostles. "The second commandment of the Teaching is: You shall not commit murder . . . You shall not kill an unborn child or murder a new born infant" (Ch. 2). Distinguishing between the Way of Life and the Way of Death the catechumen under instruction was warned that "killers of children" walk the way of death (Ch. 5).

In the most eloquent apologia or defense of the Christian religion, the unknown author of the second century "Letter to Diognetes" tells a Roman judge that his correlative religionists are not fanatics. They are more human, because more humane, than their pagan countrymen:

"Christians are not different from the rest of men in nationality, speech or customs; they do not live in states of their own, nor do they use a special language, nor adopt a peculiar way of life . . . They marry like the rest of men and beget children, but they do not abandon the children that are born. They share a common board but not a common bed. In the flesh as they are, they do not live according to the flesh" (Ch. 5).

CONTRIBUTING to the decline and ultimate fall of Roman civilization in the West was the all but total disregard in pagan society for the life of the unborn and newly born. Abortion and infanticide were not only unpunished but approved by the philosophers or wise men of the day (cf. "Contraception," by J.T. Noonan, Jr., pp. 33-46).

It is in this context that we must

read the classic condemnation of the anti-life mentality of pagan society, penned by the great Augustine in the late fourth century:

"Sometimes this lustful cruelty or cruel lust comes to this, that they even procure poisons to induce sterility; and if these do not work they extinguish or destroy the fetus in some fashion in the womb, preferring that their offspring die before it lives, or if it is already alive in the womb, to kill it before it is born. Assuredly, if both husband and wife are like this . . . I dare to say that the wife is in some respects the harlot of

wanted babies given the chance to live and to be wanted. They are aborted, at home as well as abroad. The United States is fast rivaling Japan in its claim to infamy as the "abortion paradise."

The abortion fall-out is rapidly engulfing the world. But an equally ominous cloud is on the horizon. The children who have survived the present fall-out will inherit the anti-life mentality of their elders. The unwanted will no longer be just babies, but the mentally retarded, the physically handicapped, the incurably sick, irrespective of age. But the

"It is finished." The understanding of these words of Jesus brings final victory of God-self over human-self for others and for us. He held to His faith in God's way as the only way, to the very end. — James W. Kennedy, "Advance into Light," 1948.

her husband and he the adulterer of his own wife" ("On Marriage and Concupiscence," 1.15.17).

SOME WOULD write off the warning of Augustine as an example of the Catholic Church's pessimism in matters of sex. But they miss the point. Augustine and the Church for which he speaks are more concerned with respect for life than for the virtue of continence, even though it is often "cruel lust" which leads to the killing of the unborn and the murder of the newly born.

Children are no longer asked to give their Lenten pennies to save unwanted babies. Rarely are the un-

callous disregard for human life will be turned principally against the aged who will become an increasing burden to the family and society.

A NATION that has come to legalize the killing of the unwanted in the sanctuary of the womb will be less hesitant to legalize killing of the unwanted even in the sanctuary of the home.

And yet there is reason for hope. The Way of Death was effectively challenged by the Way of Life in our Christian past. It can and must be challenged with the same vigilance and vigor by Christians today.

ories

benefit of other, wanted fetuses. The other five guidelines dealt with these situations. In general they preclude procedures which would be excessively risky or harmful if the fetus were not to be or had not been aborted, and they set certain requirements for the informed consent of the mother.

So apparently the National Institute of Health will hesitate to support research on aborted fetuses which would be unethical on wanted fetuses. Much will depend, however, on the interpretation of the fine print in these guidelines. Following them faithfully may indicate a residual respect for the little people who can still be legally sacrificed by their mother's choice, but may not be subjected to vivisection or its equivalent.

THE CATHOLIC Hospital Association has founded the Pope John XXIII Medical-Moral Center to study issues like this one. A comprehensive report entitled "A Christian Evaluation of Fetal Experimentation" edited by this author will be available in October from the Center at 1438 So. Grand Blvd., St. Louis, Mo. 63104.

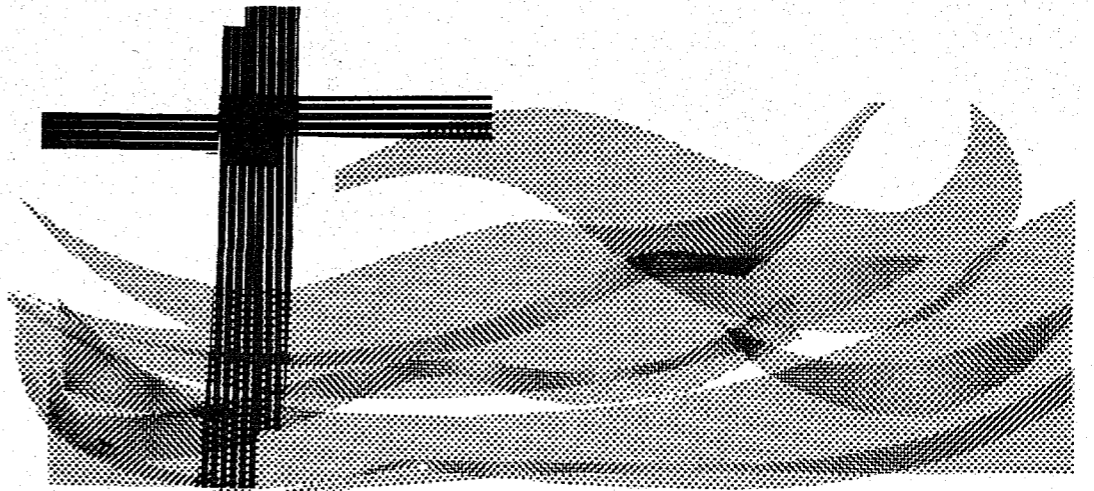


"Innocent human life, in whatever condition it may be, is, from the first instant of its existence, to be preserved from any direct voluntary attack. This is a fundamental right of the human person." — Pope Pius XII, 1951.



By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel



GOSPEL (Nineteenth Sunday of the Year; August 10, 1975).
1 Kings 19:9-11-13; Romans 9:1-5; Matthew 14:22-33.

In the first and third readings for this Sunday we plumb the depths of the mystery of God, His transcendence or otherness and His presence to His people. In the Elijah incident we meet the God of history, in the Gospel story the God of Jesus Christ. Let us first study the Gospel account.

There are two parts to the Gospel reading. The first records the storm at sea, Jesus' walking on

the waters and His assuring words to the disciples. The second part tells of Peter's attempt to imitate the Master and his failure.

THE STORY of the waters was a firm part of the Christian tradition. Both Mark and John record the incident also. We can be sure that it was deeply symbolic for the early Christians, saying much more than that Jesus was able to perform a miracle. The dramatic way in which the story is told is intended to catch the reader up and prepare him for the climatic revelation.

In the first part of the story the climax comes with Jesus' words to the disciples, who are paralyzed with fear. "Get hold of yourselves! It is I. Do not be afraid." Shortly before this (8:23-27) Matthew had told another story of a storm, in which Jesus calmed the seas. Who is it who is able to perform such feats?

In Psalm 107:23-32 we read about men in boats who were buffeted about by a storm. "They cried to the Lord in their distress; from their straits he rescued them. He hushed the storm to a gentle breeze, and the billows of the sea were stilled . . ." (vv. 28-29). And in Job 38:16 it is suggested that God alone can walk "about in the depths of the abyss."

IN RECOUNTING these two incidents, then, is Matthew implying that Jesus is somehow to be identified with Yahweh in the Old Testament? That seems to be the case. In our present story, where Jesus reassures the disciples with the words, "It is I," the Greek text

has the words in a form which the Greek Old Testament used to identify the mysterious name of Yahweh. "I am." Jesus identifies Himself in the same way. As John would put it, Jesus and the Father are one.

For the Matthean community the initial separation of Jesus from His disciples — He on the mountain alone and they in the boat — reminded them of the removal of Jesus from their midst through the crucifixion. But His appearance now as God assures them of His presence to them in the Church, when He rescues them in time of crisis.

The second part of the story concerns Peter's attempt to walk on the waters. Initially, he succeeds, but through lack of faith he begins to sink and is saved by Jesus. Matthew is the only evangelist to record this incident.

MATTHEW SHOWS a special interest in Peter. He is the first of the apostles and the rock on whom the Church is built. Despite his

prominence, however, even Peter was not immune to temptation and actually denied the Lord at the time of the passion. The present scene may be reminiscent of that denial. But Peter, too, is the object of Jesus' concern in the on-going Church and is saved by Him from peril.

In the Elijah story in 1 Kings the prophet successively experiences a strong wind, an earthquake and a fire. But God was not in any of them. It was in the "tiny whispering sound" that Elijah recognized the presence of his Lord. The meaning is that God manifests Himself above all in the supposedly minor events of history; He is present everywhere.

In both these readings, then, we catch a sense of the mysteriousness of God and of His Son, Jesus Christ. He is unfathomable. But also, and more important for us, we perceive the conviction of His continuing presence to His people, even and especially in a time of crisis.

Prayer of the Faithful

19TH SUNDAY OF THE YEAR

Aug. 10, 1975

CELEBRANT: Knowing our needs, in confidence we pray to the Father for the nourishment of His love and the Bread of Heaven.

LECTOR: Today's response will be, "Lord, hear our prayer."
COMMENTATOR: That we may appreciate the Spirit of God who enlivens our own spirit with His love, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may get rid of all bitterness, anger and malice, and walk in love as Christ would have us do, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may be compassionate and mutually forgiving as we ourselves have been forgiven in Christ, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That by our example we may be recognized in our own neighborhoods as sons of God, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may learn to appreciate the Bread of Life that comes down to us in the Eucharist, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
CELEBRANT: Oh Lord, you have promised not to leave us orphans; grant that in the reception of the Eucharist — your bread that comes down from heaven — we may be assured of eternal life.

PEOPLE: Amen.

FEAST OF THE ASSUMPTION

Aug. 15, 1975

CELEBRANT: Remembering that Christ has conquered death by His Resurrection, let us pray through the intercession of His mother for our needs.

LECTOR: The response will be, "Lord, hear our prayer."
COMMENTATOR: That we may appreciate Christian life as a dying to self for life in God, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That we may learn to go to Christ through His Mother, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That Christian family living may be a beautiful service of vocations to every form of Christian service, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
COMMENTATOR: That the fruit of our own apostolic endeavors in the service of the Lord may truly be blessed, we pray to the Lord:

PEOPLE: Lord, hear our prayer.
CELEBRANT: Let us pray. Through the intercession of Mary, Queen of Heaven, may we truly offer bountiful service to God's people here on earth. We ask this through Christ our Lord.

PEOPLE: Amen.

Encourage priests, Abp. Jadot says

"Nothing, literally nothing, is more vital for the Kingdom of God to be and to become than implanting, bringing forth and making flourish the Spirit of the Lord Jesus in all His fullness in our active and future priests." Archbishop Jean Jadot said in Denver. Archbishop Jadot, apostolic delegate in the United States, gave the keynote address at the second biennial conference of the National Federation of Spiritual Directors at St. Thomas Seminary. The Spiritual renewal asked for at the Second Vatican Council "cannot be legislated," Archbishop Jadot said. "It cannot be a result of debate or dialogue. It comes to a people, completely open to the Spirit, who will recreate us into the image of the Son. I suggest that a spiritual awakening is in its em-

bryonic stages, prepared to come to fulness with the institutional reform being achieved."

Cdl. Cooke appointed

Pope Paul VI has appointed six new members to the Congregation for the Evangelization of Peoples, including Cardinal Terence Cooke of New York and Cardinal Egidio Vagnozzi, former apostolic delegate in the United States. The other appointees were Cardinals Giovanni Colombo of Milan, Italy; and Joseph Hoeffner of Cologne, Germany; Archbishop Theodor Lumanauw of Ujung Pandang, Indonesia, and Bishop Stefan Laszlo of Eisenstadt, Austria.



HAPPY BIRTHDAY, FATHER

At least we hope it is. We know how much you would like to do for the people in the missions . . . to bring the teachings of Christ to those who have not heard . . . to bear their burdens as teacher, friend and brother. We know!

Hopefully, others know too . . . and will help make this a happy birthday for you through their prayers and sacrifices.

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Archdiocesan Director
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Miami, Florida 33138

OR:

It's a Date

Dade County

A social club for widows and widowers, **THE MEMORARE SOCIETY**, meets at 8 p.m. today in St. Louis Family Center. For further details call 274-0244.

Miss Angeline Kirin is the new president of **SACRED HEART Woman's Club**, Homestead. Other officers recently installed by Father Gilberto Fernandez, pastor, are Mrs. Veronica Ward, vice president; Mrs. George Teeters, corresponding secretary; Mrs. Theresa Cordray, recording secretary; and Mrs. Janice Meehan, treasurer.

A 20-hour sailing program is now being conducted at Morningside Park, Miami, for boys and girls between the ages of eight and 15 with lessons by qualified instructors. Hours are from a.m. to noon and from 1 to 5 p.m. An adult program is scheduled to begin in the Fall. For further information call Larry Wagner at Morningside Pool.

State KC deputy Frank Cilento will be the guest speaker during an installation banquet for new officers of **MARIAN COUNCIL**, on Sunday, Aug. 17, at the Council Hall, 13300 Memorial Hwy., North Miami.

An evening of dancing for members of the **CATHOLIC ALUMNI CLUB** begins at 8:30 p.m., Saturday, Aug. 9 at the Sonesta Beach Hotel, 350 Ocean Dr., Key Biscayne. Members will meet in lobby. A dinner is planned for Aug. 16 at the Kendale Lakes Country Club. Those planning to attend should call 279-2370 no later than Monday, Aug. 11.

Mrs. Catherine White has been installed as president of **ST. FRANCIS HOSPITAL AUXILIARY**, Miami Beach. Other officers are Mrs. Leon Leventhal and Mrs. Sanford J. Romansky, vice presidents; Mrs. William Walsh, corresponding secretary; Mrs. W. Patrick Green, financial secretary; and Mrs. Rosa Hirsh, recording secretary.

Spanish-speaking families of **ST. MARY CATHEDRAL** parish will participate in an all-day picnic Sunday, 10 at St. John Vianney Seminary. Mass will be celebrated at 8:30 a.m. in the Cathedral before the families travel to the seminary grounds.

Palm Beach County

MARRIAGE ENCOUNTER

Family Picnic will be held Sunday, Aug. 17 at Carlin Park, Jupiter. Those attending must bring their lunches and a dessert to share. For further information call 746-2428.

Monthly meeting of the **SHAM-ROCK CLUB** of Palm Beach County begins at 8 p.m. today (Friday) at the American Legion Hall, 212 N. "J" St., Lake Worth.

Collier County

A general meeting of the **RIGHT TO LIFE COUNCIL** of Collier County begins at 7:30 p.m., Monday, Aug. 11 at the Coast Federal Savings & Loan, Naples. The public is invited to attend.

Biscayne to feature many new courses

Many new courses, some available in Spanish as well as English, and scheduled days, nights, and Saturdays will be featured at Biscayne College when the Fall semester begins on Thursday, Sept. 4.

Graduates of a Dade, Broward, or Palm Beach County High School who enter the college conducted by the Augustinian Fathers of Villanova, Pa., are eligible to receive the Biscayne Incentive Grant consisting of a \$4,200 four-year grant less any other aids.

In the Division of Public Administration a new course of studies offered is the Polygraph Examiner Course slated to begin Sept. 13 and continue on 15 weekends. Completion of the course earns 15 semester hours of college credit transferable to the college's baccalaureate degree in

Security Management, or to the Certificate program in security. The course is offered in conjunction with the Zonn Institute of Polygraph.

Undergraduate and graduate programs are being expanded in the Division of Human Resources and the Master of Science in Human Resources degree program has developed special interest areas. In addition to the major areas of program administration, development of delivery systems, and research and evaluation, candidates may study Life Counseling, Youth Counseling, Criminal Justice and Bicultural Dynamics.

In observance of the bicentennial year a special American studies course, America, Past and Present, will also be inaugurated in September.



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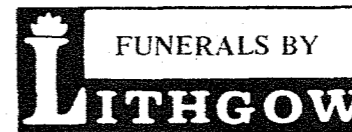


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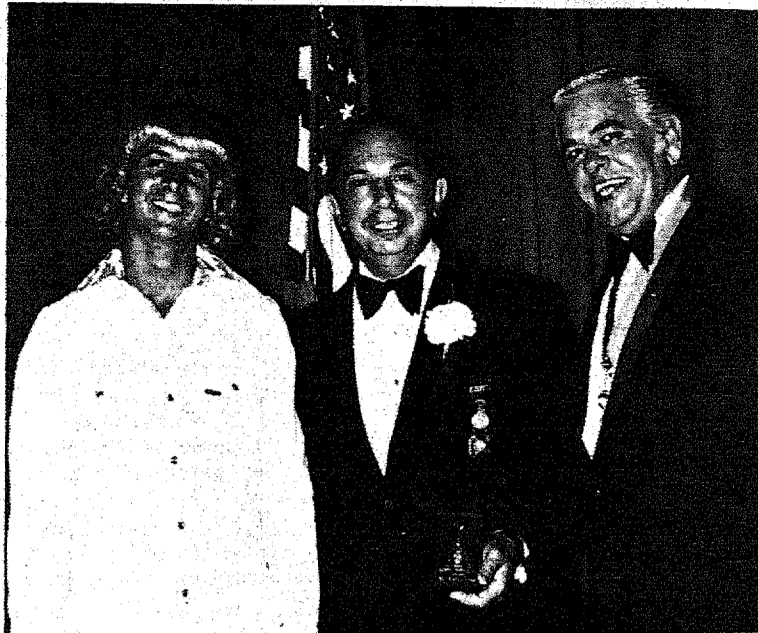
The Daughters of Charity invite the public to join them in honoring the canonization of their foundress **Elizabeth Ann Seton** at one of the Eucharistic Celebrations in the Chapel, St. Joseph's Provincial House Emmitsburg, Maryland on Sunday, September 14, 1975

Time Principal Celebrant
9 AM Bishop Joseph H. Hodges, diocese of Wheeling/Charleston
11 AM Bishop Michael J. Begley, diocese of Charlotte, N. C.
1 PM Bishop Walter F. Sullivan, diocese of Richmond, Va.
3 PM Bishop Ernest Unterkoefler, diocese of Charleston, S. C.
5 PM Bishop F. Joseph Gossman, diocese of Raleigh, N. C.
7 PM Bishop T. Austin Murphy, archdiocese of Baltimore

Veneration of the relic after each Mass.
Clergy are invited to concelebrate. Notice of the intention to participate, stating the preferred time, would be appreciated. Please address the Planning Committee, St. Joseph's Provincial House, Emmitsburg, Md. 21727. Participating clergy are requested to bring their own albs and cinctures.

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Parking available at the Shrine. It would be appreciated if pilgrimage and charter bus groups would notify the Shrine Center of approximate arrival time.



COLUMBIAN SQUIRES' 50th anniversary will be celebrated at the K of C State convention in Miami Beach this month. Pictured above are State Chief Squire Mike Yoham, immediate past State Deputy Albert V. Fortunato, Sr. and State Squire Chairman Leonard Boymer.

Be-bop-a-loo's back — sock hop planned

Time seems to be moving backwards this month. There were days of bobby sox and the be-bop-a-loo — and it seems the

And even farther back than 20 years: the Columbian Squires are going all the way back to 1925 with a re-enactment of the very first investiture ceremony wherein the Junior K of C was founded. With this special demonstration, planned for the Aug. 20 Supreme Council meeting, the Squires will celebrate the 50th anniversary of their founding.

YOUR CORNER

Youth Group of St. Clare Parish in North Palm Beach wants to bring them back! Come dressed in the 1950's style and have a ball at the sock hop tomorrow night (Sat.) at eight in the parish hall. Call Ann (626-4126) or Dori (626-0809) for tickets.

Straight talk

Is CYO only for 'public' students?

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

Dear Father: I've been told that the Catholic Youth Organization is only for students attending public schools? Is this true? If so, what youth organizations does the Church have

Gesu Legionaries

A membership campaign is being conducted by Our Lady of Mercy Praesidium of Gesu parish.

Activities of Legionaries include visits to the ill in Jackson Memorial and Cedars of Lebanon Hospitals as well as to shut-ins at Jackson Manor Nursing Home; providing transportation to Mass for disabled; making rosaries for jail inmates and the sick; weekly home visits to the aged, etc.

for students in Catholic high schools?

Patricia

Dear Patricia: The Catholic Youth Organization is open to Catholic students attending either Catholic or public high schools. The main purpose of the CYO is to provide a healthy environment in which the faith of our teenagers can grow. This might sound boring but most CYO groups are not.

Practically every parish has a CYO group which offers high school students cultural, social, religious and sports activities. It gives our teenagers the opportunity to relate to people their own age who share their faith.

Interested? Get in touch with

your parish priest, or call the Youth Activities Office at 757-6241.

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By Dale Francis

Dying man discovers prayer power



When I write this column I separate myself from my work at Our Sunday Visitor where I'm executive editor. But something I wrote there has had unexpected consequences. There have been columns by others about it in some diocesan papers so it doesn't seem right that others should write about it and I do not.

What I wrote about I called the Powerhouse of Prayer. The story starts about 20 years ago. I was doing a radio program on a Charlotte, N.C., radio station those days and one Sunday, when the program had just ended, there was a telephone call for me. A man was on the line. "I'm dying and I'm discouraged," he said. "Would you come to see me?"

SO I WENT. He was a fairly young man but the cancer that was ravaging his body had emaciated him. He was pale and it was an effort for him to speak.

He said that he was dying but that death was not coming fast enough. "I am totally useless, a burden on my family, I want to die," he said.

He was lying there on a white bed with white sheets and a white comforter, his face almost as white as the bed he was lying on.

"What do you mean you are useless?" I said. "You're lying there on a powerhouse."

He looked at me with a question on his face.

"You have a powerhouse here," I said. "Your suffering can be the most powerful prayer you can offer. Join your sufferings with those of Our Lord, make them your prayer."

"I'M REALLY too weak to pray," he said.

"You don't have to pray with words," I said. "Just think of those you want to pray for, the causes you want to

pray for, then offer your suffering as the prayer you can't say."

I saw him in the next few weeks before his death and he was a changed man. Where when I saw him first he had a look of hopelessness, he was now excitedly alive. His wife said it changed him completely.

"I'm really using the powerhouse," he told me with a smile on his face. "I've been remembering so many people, offering my sufferings as a prayer for them. Whenever I'm awake I think of something or someone I can offer my suffering for as a prayer."

I WROTE a column about him and his powerhouse then, back sometime early in the 1950's. But then I didn't write any more about it until a few months ago. In one day I had letters from three people, all of them in their eighties. What they said to me was that they felt a uselessness in their lives. They were lonely, not working, no longer called on for service in their parishes.

I answered their letters and as I wrote to them I got to thinking about all the lonely people, people who feel isolated, useless. I thought if they could only be brought together they could form the greatest powerhouse of prayer in the world.

So I wrote an article in which I invited older people to come together in a Powerhouse of Prayer, to pray not alone but with others. I promised to keep in touch with them, asked them to choose the intentions for their prayers. I thought a few people would respond.

WHAT I HADN'T expected was the amazing response. Now a few months later there are thousands who have joined the Powerhouse of Prayer.

They've come singly, as husbands and wives, as parish groups, as people together at retirement and nursing homes. There have been priests, Sisters, a retired bishop, thousands of lay people.

Even more surprising, there were letters from teenagers who said they wanted to join their prayers with those of the older people. Incidentally, the most frequent intention of the old or people was a prayer for young people. I had set 60 years as the beginning age for Powerhouse but now people of all ages are joining although they understand Powerhouse

belongs to older people, they just pray with them.

On the Fourth of July — at exactly the same time — thousands said a rosary together for the nation and for all its citizens, living and dead.

EVERY MONTH I send Powerhouse members a letter and they learn of their fellow Powerhouse members and the things we are praying for. New members come in every day — there were 40 added the day I write this.

There is absolutely no charge, no contributions are asked, we're just bringing people together in spirit to pray to-

gether, to make a Powerhouse of Prayer. If you know of any one who wants to join just ask them to write me at Box 680, Huntington, Ind. 46750.

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Parents should support ALL religious ed.

By REV. JOHN R. GILBERT
Suburban ministry in a parish with 1,500 elementary school-aged children — of whom 450 are in a parish school staffed by a faculty of 17 lay and three religious, and 1,000 are in a religious education (CCD) program under the direction of two full-time lay professionals — has led me to work for a climate of interdependence. In other words, parents with children in either of these programs have to support, strengthen and encourage one another in their common work of bringing the Word of God to the younger Christians of our community.

It is insane to believe that you can strengthen a parish or any of its Christian educational programs by beating another one to death. You don't build community by insulting your neighbor for painting his house green even if you think every house ought to be white; you would get much further with your neighborhood spirit by thanking your neighbor for painting his house at all. And you would develop a much better living climate if you and your neighbors imitated one another in supporting, strengthening and complimenting one another for their goodness and their efforts.

THERE ARE compelling reasons for all the adults in our com-



SMILING FACES of first graders will greet teachers in Archdiocesan schools as classes resume late in August and early in September.

munity to work together for our parochial school even if they choose to send their children to the public school. And there are equally good reasons for the parents of Catholic school students to give 100 percent support to the religious education programs developed for public school students.

You should support the life of your parish school even if you do not have children attending because it is good for us as a people to have Protestant, Catholic and

Jewish schools living side by side with a viable public system. Americans by instinct recognize the danger in a democracy of any monopoly — whether in oil or computers or schools. Monopoly means control centered in the hands of a few: As a social system, it is an oligarchy, not a democracy. It is control by a few who are rich and powerful and it is directly opposed to government by the people.

Paradoxically, the new, 20th-century oligarchy is the commun-

ist state: Under this leadership, the national policy is the only policy governing the total education of all the young. But whatever name is given to a monopoly, whether it is called socialism or capitalism or communism, the point is the monopoly: Whenever the power and control of an important segment of a community's life is in the hands of a few, it will operate like a dictatorship. Power will not be to the people whatever the slogan may claim.

YOU SHOULD support your parish school because society's values have run amuck. You can have educational policy and practice that tells a 12-year-old that his career is the most important thing in his life; that success is what it is all about; that he must excel and overcome his brother or sister in the next row or the next town or the next country: But you will one day pay the piper for playing this kind of song. It is madness and it will enlarge an already mad world. So all of us need schools where students will learn that Jesus Christ

sings a different song: where they will learn His teaching that one's career is not the most important thing in one's life; that God is not spelled m-o-n-e-y; that brothers and sisters are to love and not to trample under foot; that our educational ideal has to be the building of the kingdom of God — which is a kingdom of brotherhood, peace, goodness and care — that becoming this kind of person is the ultimate, root, radical purpose of a system of Christian education.

At the same time, every Catholic school parent should stand four-square behind the parish program of religious education for public school students: every parent, insofar as he is Christian, is interested in every child in the Christian community; every parent who is Christian wants to see the treasure of the Word of God shared with every child in the faith community.

1st Day of kindergarten

By JANE WILLIAMS PUGEL
A new note is added to the back-to-school activity in our house this year: Ann, our youngest, is entering kindergarten. She is the center of attraction, despite the bustle of three older college-bound sisters, a brother who is taking the major step into high school, another brother who will be braving Junior High.

Actually, Ann has been ready for school for about five years. Born after all her brothers and sisters were in school, she has grown up in a school-oriented environment. She has sat at the elbow of first one and then another sibling "doing homework" in the evenings. She has packed her lunch into a brown paper sack and drunk her noon milk through a straw. She has helped round up lost books and milk money every morning since she can remember. She has had a couple of years of "pre-school" and library story hours. She already counts and spells. Ann is ready.

THE PEOPLE who are not so sure if we are ready or not are all the rest of the family. From Dad down, we have treasured every moment of having Ann be our baby. She has been a most satisfying gift from God to all of us. She has been her mother's favorite daytime "talk show" for five years, and a habit like that is hard to break. The other children look first for Ann when they come home

from school each day. A small whirlwind flies at them and hugs them, given them the kind of welcome that warms even a heart that has suffered the slings and arrows of a day at school.

So what do we want school to mean to our Ann? Certainly, it must not be a second-rate, humdrum experience. We want her education to enhance the beauty of spirit that we know, to encourage her mind to forge ahead in constant curiosity — to keep her just as entranced as she is today with the world God put her in. We have put in a big order for Ann's education, and we know no school will be perfectly fitted to our hopes. But things do look promising . . .

I like more about what Ann will encounter in school than I did when our oldest started school many years ago. I like the easier atmosphere in the elementary schoolroom, the accent on the child rather than a schedule. I like the move toward letting each child proceed at his own pace. The use of new classroom aids has made it possible for one teacher to help 20 children move along as fast as each one can.

I LIKE utilizing parents and other community adults as volunteer teachers' aids. This makes even more efficient a system which encourages each child to move at his own pace, for it gives him more adult direction. It also keeps the community involved with what is happening in the

school room. And it brings the child into contact with a greater variety of adult personalities.

I like the way religion is being handled now. The programs we know are moving toward a truer concept of what it means "to know God, to love Him, to serve Him in this life and be happy with Him forever in the next." In my "catechism" days, that phrase had to be memorized, but we had to pretty much muddle through to our own interpretations. Fifteen years ago, there was still more rigid doctrine than practice in the way religion was presented to our older youngsters. Now, I see less memorization but more accent on the reciprocity of Love — from God, to God, to God through our neighbor. Of course the parents must always be the primary teachers in matters of the spirit. But it helps when the school or CCD is based on a system that enhances what we are trying to do at home . . .

Ann, these days, is hardly concerned with school curricula or religious programs. She's excited because finally she has made the grade: She's going to school!

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Nuestro camino a la liberación

Por
MONS. EDUARDO PIRONIO
(último de la serie)

"El Espíritu del Señor está sobre mí porque me ha ungido, me ha enviado a anunciar a los pobres la buena noticia, a proclamar la liberación a los cautivos..."

El evangelista San Lucas nos narra la explicación que el mismo Jesús hizo de éste pasaje de Isaías, cuando visitó la sinagoga de su pueblo de Nazaret.

Y en su narración nos describe cómo "en la sinagoga todos los ojos estaban sobre Jesús," mien-

tras les decía, al terminar la lectura, "ésta Escritura que acabáis de oír, se ha cumplido hoy."

Tomando las mismas palabras de Lucas, nosotros podemos afirmar que hoy los ojos de todos están fijados en la Iglesia.

"Un sordo clamor brota de millones de hombres, pidiendo a sus pastores una liberación que no les llega de ninguna parte," escribían los obispos Latinoamericanos al concluir sus reuniones en Medellín, hace siete años.

Y hoy también podemos

repetir que los hombres miran a la Iglesia — nos miran a nosotros que somos Iglesia — como a un signo de esperanza.

Como Cristo podemos afirmar que las palabras del profeta Isaías se están cumpliendo hoy, porque hoy somos pobres, hoy estamos oprimidos y necesitamos ver.

El Espíritu nos unge y nos envía como a Cristo, a un mundo concreto que se realiza hoy, un hoy que se renueva y cambia cada mañana.

Y es importante que antes de asumir nuestra misión, nuestra tarea, nos preguntemos quiénes son esos pobres a los cuales hay que anunciar la buena noticia. Quiénes son esos cautivos a quienes hay que proclamar la liberación. Quiénes son, cómo se dan esos ciegos a quienes hay que devolver la luz, o los de corazón roto a quienes hay que ayudar a levantar. Dondequiera que hay una situación de injusticia, ciertamente haya un oprimido que necesita ser liberado. Donde quiera que hay alguien esclavo de sus pasiones, existe la necesidad de proclamar la liberación.

Aquel en quien se apagó la luz de una esperanza de vida, es sin duda un ciego que necesita la luz, y todo el que vive encerrado en sí mismo, faltándole la riqueza de la comunión con los hermanos, es un pobre que necesita oír el anuncio de la buena noticia. Porque pobre es todo aquel que vive inseguro, angustiado en el miedo y la incomunicación; o todo aquel que nos necesita o necesita de Dios. Toda la Iglesia, como lo fué Cristo, ha sido ungida por el Espíritu de Yaveh, para anunciar la buena noticia, la liberación.

Pero liberación plena, que



'Donde quiera que hay alguien esclavo de sus pasiones, existe la necesidad de proclamar la liberación.'



Donde quiera que hay una situación de injusticia, hay un oprimido que necesita ser liberado.

abarca la totalidad del hombre.

Liberación que nos arranca de la servidumbre del pecado y nos hace hombres nuevos.

Liberación que implica un quitar el pecado del mundo. Pecado que se da en el interior del hombre pero que pasa también a la sociedad y a situaciones de injusticia.

Y existen de hecho situaciones que inmediatamente no dependen de nadie, pero que son situaciones que no deben darse.

Situaciones como la de los pueblos en que la mayor parte no posee nada, vive en una pobreza que no tiene nada que ver con la pobreza bíblica, sino que es ya miseria degradante, de marginación total, sin que los hombres participen en los bienes de la naturaleza, o de la cultura, sin que tengan conciencia de ser hombres, imagen de Dios, hermanos de Cristo el Señor...

Es por ello que la verdadera liberación implica un compromiso para crear condiciones tales en que el hombre pueda ser sujeto de su propia historia, que libremente pueda ir desarrollando su vocación, "la semilla de Dios que ha sido plantada dentro..."

La historia de la salvación es una historia de liberación, pero es una historia que aún no ha terminado. Nosotros estamos escribiendo nuestro capítulo, y será el mismo Cristo quien escriba las últimas páginas.

La Iglesia, como los profetas, y como Jesús, ha de liberar por la proclamación total del evangelio, guardándose, del ateísmo, de quienes afirman que el hombre es el fin de sí mismo, o de quienes ponen la liberación del hombre principalmente en su liberación económica y social (G.S. No. 20)

Nuestra fe tiene que ser comprometida con la vida, viviendo las exigencias del Sermón de la Montaña.

Ese es nuestro camino para la liberación.

Otros proclamarán otras formas de violencia, pero el cristiano sufre la violencia del Reino, que es la que Jesús pone en las bienaventuranzas.

Que la Virgen nos enseñe el sentido de la verdadera liberación, ya que Cristo — el gran libertador — entró en el mundo cuando Ella se proclamó la "humilde servidora de Yaveh, y dijo que sí."

Siembra ideas y cosecharás hechos

(Párrafos de la charla pronunciada el 28 de enero de 1975 en Caracas)

Muchas veces nos olvidamos que las ideas son las que mueven el mundo, que si el Padre Varela muchos años atrás no hubiera empezado a sembrar en el corazón de los cubanos el amor a la libertad, a sembrar la conciencia de pueblo entre ellos, nunca hubieran llegado a producirse los hechos que se produjeron después, las luchas por la independencia.

¿Qué importancia le damos nosotros al valor de las ideas? "Siembra ideas y cosecharás hechos", es un adagio que se hace siempre verdad. Yo creo que en estos los marxistas nos llevan una gran ventaja. Por eso en este momento en que la política mundial es de acercamiento entre las dos grandes potencias, yo veo con gran preocupación que en ese acercamiento la que llevará la ventaja va a ser Rusia. ¿Y por qué va a llevar la ventaja? Pues porque tiene una ideología a la cual no ha renunciado ni piensa renunciar, una ideología que trata de meter en todas las cabezas y por todos los medios, en tanto que a los pueblos que se llaman libres y democráticos les falta esa base ideológica. Por eso podemos aprender un poco de los marxistas.

Todos sabemos qué importancia le da el marxismo al adoctrinamiento, a sembrar ideas en las cabezas, a enseñar a la gente a pensar como marxista para que después actúe como marxista. Nosotros tenemos esa experiencia en Cuba. Leyendo los periódicos, o mejor dicho, el periódico, el único que hay en Cuba, cuando llega por acá, vemos cómo predomina esa preocupación ideológica más que ninguna otra: "hay que ir al combate ideológico", "siempre seremos estudiantes de marxismo leninismo." Se vuelve a insistir siempre en eso: la formación ideológica de los estudiantes a través de todas las etapas de la formación ideológica de los estudiantes a través de todas las etapas de la formación, la enseñanza del materialismo dialéctico e histórico, del ateísmo científico, a fin de que se forme una generación nueva que sea totalmente comunista.

El marxismo plantea la batalla en el campo de las ideas y yo me pregunto: ¿Estamos nosotros en condiciones de aceptar ese reto? Miremos hacia el otro lado, hacia nuestro pueblo en el exilio. A través de la UCE durante mucho tiempo hemos tratado de sembrar ideas, de sembrar inquietudes, de profundizar en los principios, y ¡cuántas veces encuentra uno la frialdad, la resistencia! ¡Qué difícil es sembrar una preocupación por la formación ideológica, por sembrar una mística!

¿Cuántos piensan que eso es perder el tiempo! Y sin ideas no podemos tener acción porque nadie lucha sin saber por qué, nadie lucha sin tener un ideal que se le haya metido hasta el fondo del alma.

Y esto es lo que falta, no sólo a nosotros los cubanos, sino a los pueblos que se dicen libres y democráticos. Estos pueblos libres dicen que no son materialistas, que creen en Dios, en la moneda de los Estados Unidos está grabada esa inscripción: Nosotros creemos en Dios. ¿Pero qué Dios es ése en que creen? ¿No será ese mismo dólar en el que está grabada esa inscripción? Porque muchas veces el dinero es todo en ese mundo que llamamos libre, que llamamos cristianos, para muchos hombres el dinero es su dios, lo más importante de la vida, y se va haciendo un mundo indigente en el que Dios no cuenta, no se reniega expresamente pero se construye la vida sin Él.

Ese mundo dice defender los derechos humanos, el respeto a la vida humana, pero por poner un ejemplo, a la vez en todo ese mundo cada día son más países que van legalizando el aborto y matando cada día millones de vidas inocentes. ¿Hay coherencia en decir que se defienden los derechos humanos, de los cuales el primero es el derecho a la vida y a la vez autorizar a matar inocentes?

Ese mundo dice que defiende la libertad pero nos olvidamos de que la libertad cuando no tiene límite se convierte en libertinaje, porque la verdadera libertad tiene por límite el respeto al derecho ajeno, y cuando la libertad es absoluta se cae en el liberalismo, ese sistema económico que ha dado ocasión a tantas injusticias y a tantos abusos. Entonces, ¿qué libertad es la que se defiende? La sogá revienta por lo más delgado, siempre es el más débil el oprimido.

Un mundo pues, que no tiene coherencia en sus ideas, que no tiene una base ideológica firme, que no tiene unos principios intangibles, y por eso es un mundo que se desmorona.

Ojalá diéramos nosotros tanta importancia a esos principios fundamentales que nos hicieran capaces de tener una base firme sobre la que asentar nuestra lucha, y aplicándolo, a nuestra Cuba, hemos de decir que tenemos que seguir programas y no hombres. Desgraciadamente nuestros países latinoamericanos han padecido ese mal del caudillismo. Muchas veces se han seguido hombres y no programas, no ideas. Yo creo que hoy nos hace falta aprender todas estas lecciones de la historia y hacer llegar un firme y coherente mensaje ideológico a todo nuestro pueblo.

Eduardo Boza Masvidal

La caridad en la juventud

Por el DR. MANOLO REYES

Para poder vivir con propiedad los momentos de una vida, los sentimientos deben estar lejos del rencor, la ira y el odio.

Todos ellos son vicios o grandes defectos del carácter que empañan la verdadera misión por la cual fuimos creados y se nos dió el bien fundamental de la existencia.

Pero Dios, en su infinita sabiduría y misericordia, les ha dado a todos sus hijos el magnífico don de la caridad.

Gracias a ella, aprendemos a amar a nuestros semejantes, a ser bondadosos y a perdonar a nuestros enemigos. Sin embargo, la caridad pierde a veces su verdadera perspectiva cuando los años pasan, cuando hay frustraciones, cuando no se tiene firmeza de carácter; en una palabra, cuando el ser humano se aleja de Dios.

Esto no le debe suceder a los jóvenes de ésta época, porque mientras más años se tengan, más limpia, más pura, más inocente y más radiante debe resplandecer la caridad juvenil. Ahora es el momento de robustecerla y la mejor forma para ello es ejercitándola.

Si estamos en una playa o en un lugar público y encontramos, por ejemplo, un pedazo de vidrio que puede herir a los demás, debemos recogerlo y colocarlo en un lugar apropiado donde no constituya peligro... por caridad!

Si al cruzar una esquina notamos que viene una persona ciega o que necesita ayuda, se la debemos prestar de inmediato... ¡por caridad!

Si fulano o menganita nos cae pesado o, pesada y a nuestros labios van a asomar palabras para lanzar una crítica destructiva, debemos mordernos los labios, y por caridad, evitar la murmuración contra el prójimo.

Precisamente estamos en un tiempo magnífico para hacer un ejercicio de la caridad. Las vacaciones están ya al terminar en sólo pocas semanas. Y por esas vacaciones que se han disfrutado, y para que nos ayude en el próximo curso... debemos darles las gracias a Dios.

Quizás podamos ofrecerle el sacrificio de ir a buscar a otro joven con el que estamos peleados y reanudar la amistad... ¡por caridad!

Que las ofensas entre niños y jóvenes jamás pueden ser graves. Por eso vale la pena practicar cada vez que se pueda la caridad humana, porque Dios así lo ha mandado, porque constituye un bello ejemplo para los demás y porque la caridad es uno de los pilares sobre los cuales se puede constituir un mundo mejor!

COMENTARIOS EVANGELICOS

Hombre de poca fe, ¿por qué dudaste?

Por el
REV. JOSE P. NICKSE

De madrugada, fué Jesús hacia ellos caminando sobre el lago. Al verlo caminar sobre el agua se asustaron y exclamaron: "¡Es un fantasma!" Y llenos de miedo comenzaron a gritar. Jesús les dijo: "Animo, no teman, soy yo." Pedro contestó: "Señor, si eres tú manda que yo vaya a ti caminando sobre el agua." Jesús le dijo: "Ven." Pedro bajó de la barca y caminaba sobre el agua para llegar a Jesús. Pero al fijarse en la violencia del viento tuvo miedo y comenzó a hundirse. Entonces gritó: "¡Sálvame, Señor!" Jesús extendió la mano diciendo: "Hombre de poca fe, ¿por qué dudaste?" Mt 14:22-33

En la pequeña iglesia de un pueblo había un hombre que domingo tras domingo asistía a Misa. Sin embargo, nunca recibía los sacramentos. El párroco, intrigado, un día le preguntó cuál era la razón. El buen hombre contestó: "Fijese Ud. que no estoy ni bautizado. Al leer los evangelios comprendí que ser cristiano es como subir a un tren, preguntarle al conductor '¿Cuanto?' y que él responda 'Su vida.' Me asusté y me escondí en un vagón."

Cristo no nos pide ni más ni menos. Cristo te pide tu vida. No para que la pierdas, sino para que encuentres la vida eterna. Ser cristiano es caminar con Cristo.

Es difícil bajar de la barca de nuestra comodidad, de nuestra seguridad, de nuestra posición social. Es difícil seguir los pasos de Cristo. Caminar sobre el agua no es para los escépticos. Es para los que viven en la esperanza.

Pero cuidado. Cuidado con un cristianismo de embullos, de temporada.

Pedro, muy seguro de sí mismo, se bajó de la barca para acercarse a Jesús. Después de varios pasos vio lo difícil que es caminar con Cristo. Empezó a hundirse.

Hay cristianos que ante las dificultades de la vida empiezan a "hundirse." Se desilusionan con la iglesia. Se les enfría su vida de oración. Vemos con pena como se los traga el mar de la apatía.

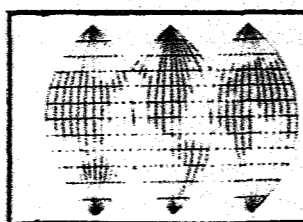
Solo llegamos a Cristo cuando gritamos "¡Sálvame, Señor!" Por eso Pedro llega a Cristo, porque sabe que sólo lo puede salvar el Señor.

Caminar con Cristo es seguir sus pasos en este mundo. Caminar con Cristo es saber que siempre podemos contar con Él cuando empezamos a hundirnos. Él siempre nos levantará con un regaño cariñoso. "Hombre de poca fe, ¿por qué dudaste?" El consejo de un hermano mayor.

En Cristo, por Él y en Él vivimos la vida cristiana. Es casi imposible caminar por la vida sin que la violencia del viento y las olas nos asuste. Es difícil llevar el Evangelio a la calle. Pero Cristo siempre nos extiende su mano salvadora.

No importa lo oscura que sea la noche. Los cristianos esperamos con fe el amanecer seguros de que la misericordia de Dios brillará antes que los primeros rayos del sol.

En medio de la tormenta sentimos la voz del Señor: "Animo, no teman, soy yo."



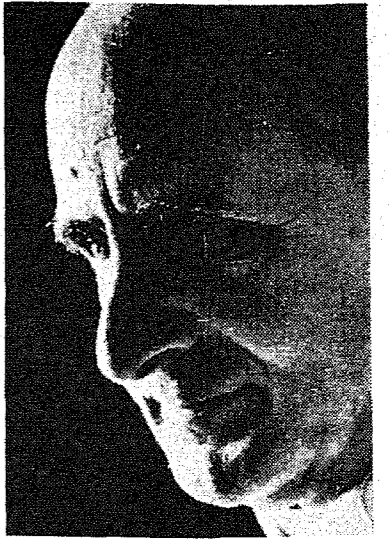
Nuestro mundo

Un grupo ecuménico (de varias religiones) de más de 200 personas conversaron todo un día con varios diputados y senadores en Washington, sobre la necesidad de que hagan algo por legislar en favor de los niños por nacer, y detengan la corriente de abortos que abrió una decisión en 1973 de la Corte Suprema contra las leyes restrictivas en cada estado. El grupo, llamado "Familias pro Vida Humana", recordó que en enero más de 25.000 firmas calzaron una petición al Congreso en el mismo sentido, pero nada se ha hecho. ● La organización ecuménica Upper Room (Cuarto Alto) patrocina un concurso nacional de sermones con el nombre "Renovación 76", entre clérigos protestantes y católicos. Hay un primer premio de \$300 y nueve de \$100 para los mejores sermones presentados antes del 1 de octubre; serán publicados en un libro. ● La organización de sacerdotes, religiosos y seglares PADRES montó oficinas nacionales en San Antonio, Texas, a seis años de actividades en favor de los católicos de habla española, que incluyen renovación cultural, formación de líderes y formación de seminaristas y sacerdotes para el apostolado entre los hispanos. ● Al describir la labor de socorro del Catholic Relief Services en Africa, su representante allí, P. Carlo Capone, dijo que el gran problema es la desnutrición de los niños, que se constata simplemente con pesarlos. "La falta de adecuada alimentación en los primeros cinco años de vida tiene adversas consecuencias para toda su vida, y por eso CRS se concentra en programas de nutrición infantil y de educación de las madres sobre buena alimentación." CRS llega a un millón de niños, sobre todo a las zonas afectadas por la sequía al borde del Sahara, labor en la que ayudan 223 empleados y unos 4.000 voluntarios africanos.

HABLA EL PAPA:

Necesidad y deber de orar

En su audiencia del 30 de Julio el Papa Paulo VI lamentó que "muchos no reza, no reza del todo," y atribuyó esto al materialismo reinante y a otras teorías que niegan a Dios. Hizo reminiscencias de los tiempos en que hasta los seglares sumamente ocupados en tareas mundanas sacaban un minuto para orar o meditar. "Lástima que el hombre moderno tenga los labios sellados para la oración debido a un desprecio del orden espiritual y religioso, como si sólo existiera el mundo temporal de los sentidos . . . y las tareas utilitarias." Unas 40.000 personas asistieron a la audiencia en la Plaza de San Pedro. A continuación una condensación de las palabras del Papa:



Fijémonos una vez más en la fórmula sintética y fundamental de nuestro año Santo: la renovación. Ella nos obliga y nos capacita para realizar un examen de nosotros mismos, y nos plantea un problema fundamental: renovar, ¿qué? San Pablo nos responde: "renovamos en el espíritu de vuestra mente"; es decir, renovad vuestra concepción de la vida, vuestra forma de pensar, de valorar el mundo, las cosas.

En otras palabras, debemos habituarnos, y si es necesario debemos hacerlo de nuevo, a pensar y a actuar cristianamente.

Nuestro estatuto vital deriva del bautismo, e decir, del hecho de ser cristianos y de estar injertados en Jesucristo mediante la fe, la gracia y la pertenencia a la Iglesia; debemos hacer que nuestra norma existencial derive de este hecho capital. En el fondo, el cristianismo se reduce a esto: a ser cristianos auténticos.

Hay otra palabra fundamental y sintética, capaz de expresar esta nueva y necesaria forma de vida: el amor. Aquel amor que llamamos caridad, agápe, es decir, un amor animado por el mismo Dios, que es Amor; un amor que se nos ha infundido a fin de capacitarnos para amar con vitalidad, con energía y con finalidad sobrenatural. La caridad es la novedad, es la verdad, es la felicidad, y es la facilidad de la vida cristiana.

Pensamos que todos vosotros, hermanos e hijos amadísimos, — "peregrinos de amor" hacia este Dios, que con el Jubileo vuelve a ocupar de nuevo su lugar en la escala de los valores a la que debe aspirar nuestra vida cristiana, el lugar primero, el más alto. Estáis en situación de percibir en vosotros mismos ésta experiencia espiritual básica: la falta, la necesidad y el aliento de la plegaria. Pues la expresión religiosa, la oración, la plegaria, como lenguaje humano y sobre-humano encaminado hacia el misterio de Dios, hacia la realidad de Dios, nace precisamente del amor, de la caridad.

Aquí habría que añadir un centenar de cosas; nos bastará con una: la importancia de la oración personal para dar sentido, para dar equilibrio y para dar fuerza a nuestra existencia.

Decíamos esto pensando en una tendencia bastante extendida en la vida moderna: hoy, por desgracia, muchos ya no hacen oración, ya no rezan nada.

Hoy los labios del hombre moderno parecen sellados por una prevalente insensibilidad ante el orden religioso y por un iluso prejuicio de que la

realidad, toda la realidad, es la del orden sensible, la de la experiencia temporal y material.

La dificultad de saltar, con el pensamiento carente de certezas espirituales, más allá de los límites del mundo materialista, se ha convertido en la mentalidad teórica y práctica del ateísmo moderno, al que nuestra antigua filosofía, es decir, nuestra religión tradicional, está capacitada para dar, incluso hoy, una respuesta plausible.

Y resulta que, como si vinieran a ofrecerle su colaboración, contemplamos muchedumbres de jóvenes acercándose para denunciar espontáneamente el vacío producido en el espíritu moderno por la negación a Dios; esta juventud avanza triste y atormentada al sentir necesidad de una religión auténtica, que siga permitiendo dialogar con Dios, dirigirse a Él en la oración y saberlo accesible

y cercano, providente y amoroso.

Esperamos, pues, que este Año Santo abra su puerta, abra su luz, abra su corazón para acoger a los hijos de la nueva generación que están buscando una mano liberadora e inspiradora, que están buscando una nueva palabra y una nueva poesía, que reconoce las dificultades propias de la auténtica plegaria y se apropia la estúpida petición de los Apóstoles en el Evangelio al Maestro y Señor Jesús: "enseñanos a orar."

Que ésta sea una reconquista del Año Santo: la necesidad, el deber y la alegría de la plegaria cristiana, con nuestra bendición apostólica.

ORACION DE LOS FIELES

Décimo Noveno Domingo del Año
Agosto 10 de 1975

CELEBRANTE: Ser cristiano es caminar con Cristo. Pidamos a Dios que cuando nuestros pies se hundan en el mar de nuestros problemas sepamos decir: Sálvanos, Señor.

LECTOR: Nuestra respuesta será: "Sálvanos, Señor."

LECTOR: De toda división en nuestra Iglesia que rompa la unidad del Cuerpo de Cristo.

PUEBLO: Sálvanos, Señor.

LECTOR: Del egoísmo y la injusticia social.

PUEBLO: Sálvanos, Señor.

LECTOR: De aquellos que destruyen la libertad y persiguen a la Iglesia de Cristo.

PUEBLO: Sálvanos, Señor.

LECTOR: Para que podamos vivir el evangelio en medio de un mundo materialista y violento.

PUEBLO: Sálvanos, Señor.

LECTOR: Para que compartiendo el Pan de Vida podamos disfrutar un día del Banquete celestial.

PUEBLO: Sálvanos, Señor.

CELEBRANTE: Padre Santo, te presentamos nuestras peticiones con fe por Cristo Nuestro Señor.

PUEBLO: Amén.

FIESTA DE LA ASUNCION DE MARIA
Agosto 15 de 1975

CELEBRANTE: Recordando que Cristo conquistó la muerte con su gloriosa Resurrección, presentemos nuestras peticiones a través de María, la Madre de Dios, quien ya participa en la gloria de su Hijo Resucitado.

LECTOR: Nuestra respuesta será: "Escúchanos, Señor."

LECTOR: Para que nuestra vida predique el evangelio, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para llegar a Cristo a través de María, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por un aumento en las vocaciones religiosas, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por el apostolado de la Iglesia en Miami, para que se revista la fe de nuestros católicos, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Pongamos nuestras peticiones en manos de María, nuestra Madre, diciendo: Dios te Salve, María, llena eres de gracias . . .

La escuela parroquial de



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Grados del 1 al 8, bajo el profesorado de las Religiosas de San Jose, en el

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Llamar al Sr. Bustamante, 379-2061



ASUNCION DE LA VIRGEN

La Asunción de María es para nosotros motivo de alegría y de esperanza cierta. Porque Ella es como nosotros criatura de Dios, carne de nuestra carne y mujer de nuestra raza.

Al proclamar el Dogma de la Asunción, hace 25 años, Pío XII no hacía sino confirmar oficialmente una tradición ya celebrada en la Iglesia desde los primeros siglos.

Tradición que reconocía que María había alcanzado en su Asunción, la perfección que todos estamos llamados a alcanzar. Porque todos estamos llamados a gozar de Dios con todo nuestro ser, alma y cuerpo.

Celebrar por tanto la fiesta de la Asunción, es al mismo tiempo celebrar y proclamar nuestra esperanza, porque esperamos la resurrección de la carne y la vida eterna con Dios.

La festividad litúrgica de la Asunción, el viernes 15 de agosto, es día de precepto, los católicos deben consultar los horarios de misas en sus parroquias.

"Arte y Modas" en el Centro Hispano Católico

El Sábado 25 de Octubre en el Hyatt House Hotel de Miami Beach se llevará a efecto un almuerzo que están organizando las Damas Auxiliares del Centro Hispano Católico, con el fin de obtener fondos que permitan ayudar a la gran obra del Centro.

Se exhibirán vestidos, de grandes modistos, por distinguidas señoras voluntarias. Será patrocinado por Celia la Calle de su exclusivo Boutique, "Touch of Class." los trajes serán complementados con turbantes y sombreros confeccionados, especialmente, para esta ocasión, por Josefina Martínez Armand.

Cuadros de renombrados pintores, presentados por Ofelia Tabares de Fernández, de su boutique "Art and Curiosity Shop," darán un toque de gracia a cada traje al cual servirán de fondo en esta tarde de "Arte y Modas."

Habrán valiosos obsequios, entre ellos un automóvil, en un concurso que estará a cargo de Emma R. McCormack, Margot B. Contreras y Silvia Carranza. La chair-person del almuerzo será Deborah B. de Izquierdo y co chair-person, Josefina Colmenares de Villanueva y Teresita E. Cabarrocas. Coordinadoras de modas serán Beatriz C. Escagedo y Miriam A. Arvesú. Las reservaciones para el almuerzo estarán a cargo de Silvia L. Martínez Aparicio. Para mayor información se ruega llamar al 371-5657 a la señora Artemia Alfaro.

Fiesta de la Caridad y Primera Misa en E.U.

Doble significación tendrá este año el 8 de septiembre

Este año, el 8 de septiembre tendrá una doble significación enlazando la historia y los sentimientos religiosos de dos naciones: Cuba y Estados Unidos.

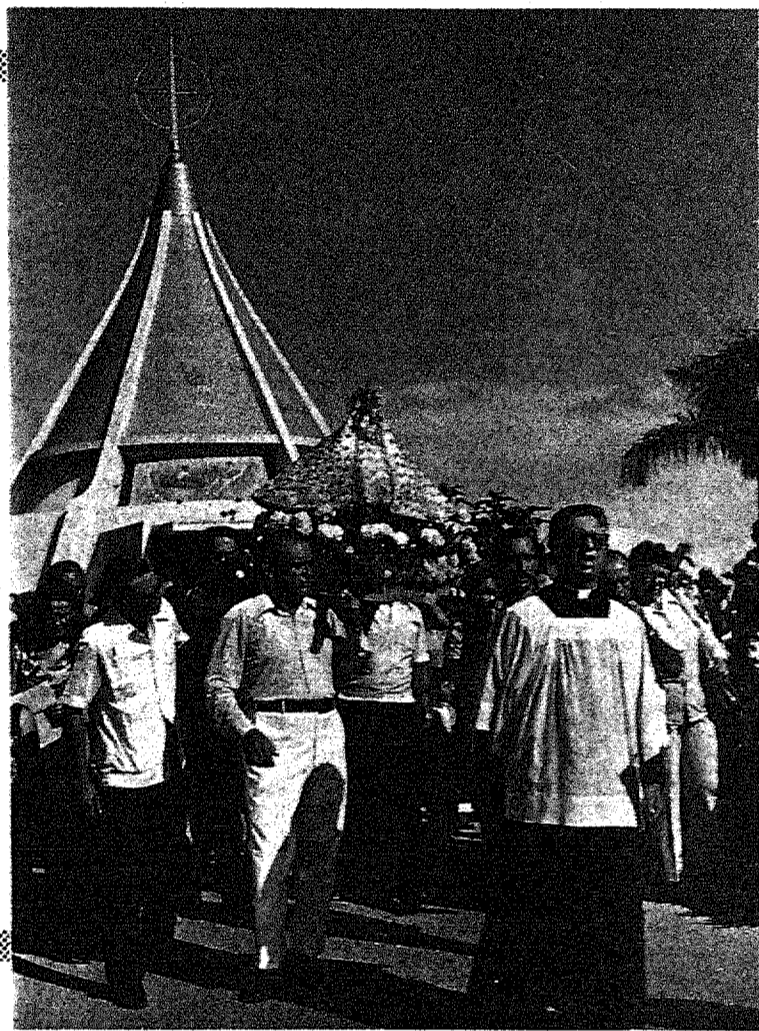
"El 8 de septiembre, festividad de la Patrona de Cuba, coincide con la celebración de la primera misa en lo que hoy en Estados Unidos, en la histórica ciudad de San Agustín, el 8 de septiembre de 1965", dijo Monseñor Agustín Román, director de la Ermita de la Caridad al anunciar los preparativos para la celebración de este año.

Aprovechando la doble celebración — la festividad de la Patrona de Cuba y la conmemoración de la primera misa en lo que hoy es Estados Unidos — la tradicional ceremonia en el Marine Stadium cobrará este año un simbolismo especial de solidaridad entre cubanos y americanos como parte de los festejos del bicentenario de Estados Unidos.

La misa de campaña en el Marine Stadium se ofrecerá el lunes, 8 de septiembre, a las 7 p.m. En una serie de artículos que comenzará la semana próxima, Monseñor Agustín Román ofrecerá más detalles sobre la celebración de este año, así como sobre el significado de la festividad de la Virgen de la Caridad y el aniversario de la primera misa en Estados Unidos, haciendo un recuento histórico de la misma.

Desde 1961 los cubanos han venido celebrando la festividad de su patrona con misas de campaña, primero en el Stadium de Miami y actualmente en el Marine Stadium, durante todos estos años, multitudes de cubanos, — casi siempre entre diez y veinte mil personas — han acudido a la cita de oración con la Virgen, en una manifestación pública del fervor religioso y la devoción mariana del pueblo cubano.

Con el rezo del rosario y la procesión con la Virgen, concluye una vez más, en la Ermita de la Caridad, una de las tradicionales romerías que reunió a más de 2,000 devotos de la provincia de Matanzas. La romería es una expresión de religiosidad popular, que simboliza "nuestra condición de pueblo peregrinante," y a través de la cual, los devotos de la Madre de Dios comparten un rato de alegría, entre música, comida típica y sencilla convivencia. En semanas sucesivas informaremos sobre la labor realizada por la Ermita en los últimos años, y su papel dentro de la tarea de pastoral popular de la Iglesia.



Nueva directiva de Centro Mater

Piden continúen programas federales para la infancia

La Asociación de Padres, Maestros y Amigos del Centro Mater eligió su nueva directiva presidida por la señora Gloria Pastrán y está iniciando una campaña para evitar cortes presupuestales que podrían afectar a los niños que acuden a Centro Mater.

Según informó la directora actuante del Centro Mater, señora Miriam Román, varios cambios propuestos en programas federales de asistencia a la niñez podrán afectar la marcha de esa institución. Por eso, la asociación está realizando una gran movilización masiva dirigiendo cartas individuales a senadores, represen-

tantes y funcionarios estatales por la preocupación que tienen de que al cambiar el Programa Estatal Title IV A por el Title XX, se afecte gravemente el normal desenvolvimiento del Centro con grave perjuicio para los padres que disfrutan del beneficio que les brinda la elegibilidad de los niños. De 120 niños que vienen disfrutando de los beneficios con el programa actual, pudieran reducirse a la mitad.

La nueva directiva de la Asociación de Padres, Maestros y Amigos del Centro Mater quedó integrada de la siguiente forma:

Presidenta, Gloria Pastrán; Vicepresidenta, Manuel López; secretaria, Rosalina Miranda; vicesecretaria, María Cristina García; Tesorero, Luis Ortega; vice tesorera, Luisa Fernández.

Como vocales fueron electos, Flor Falcón y Natividad Pelea, para ropero; Marcia Montes, visitas; Manuel Valdívieso, empleos y trabajos; Gisela López, eventos sociales.

Durante el acto de elección visitaron el Centro Mater, la señora Francisca M. Aldrich, presidenta del Consejo de Directores, y la Madre Margarita Miranda, fundadora del Centro Mater la que fue recibida con grandes demostraciones de cariño por todos los presentes. La Madre Miranda explicó que no podía perder la oportunidad de su breve estancia en Miami para saludarlos a todos.

Almuerzo de Apostolinas

Las Antiguas Alumnas de los Colegios del Apostolado de Cuba se reunirán en un almuerzo de confraternidad el domingo, día 17, en el hotel Sheraton Four Ambassadors, comenzando con una recepción a las once de la mañana. Durante el almuerzo se ofrecerá un fashion show cortesía de Figurín Boutique. Para más informes llamar a Mary A. de Larrauri, 444-0776; a Magali Aristondo, 649-2478 ó a la delegada de su colegio.

'Picnic Familiar'

El 'Picnic' del Movimiento Familiar Cristiano se celebrará el domingo, día 10, de 9:30 a.m. a 5 p.m. en Crandon Park, según informan los esposos Guillermo e Irma Lastre, organizadores. Para más información llamar a los Lastre, 885-8625 ó a Rafael y Haydee de la Rosa, 266-4233.