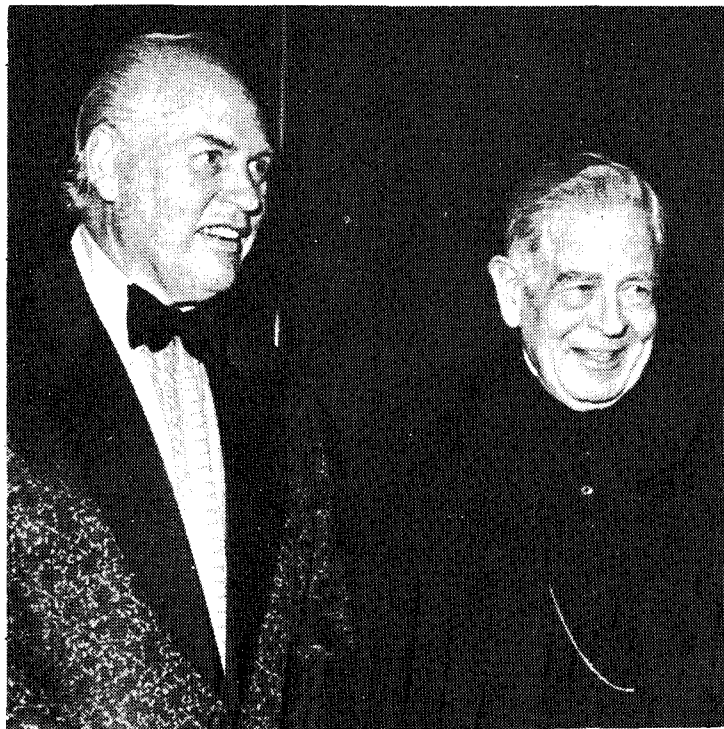


Miamian named to Vatican post



David Walters With Archbishop Coleman F. Carroll

A Miami attorney who specializes in federal practice and international law will become the first Catholic ever to serve as a personal envoy to a Pope for a U.S. president.

David Walters, 60, is a member of St. Kieran parish, a Knight of Malta, and a member of the Miami Serra Club. He will succeed Henry Cabot Lodge who has served in the Vatican post since 1970, when he was appointed by former president Richard Nixon. Lodge continued in the post under former president Gerald Ford and generally visited the Vatican twice a year during his term.

Lodge's predecessor, Myron Taylor, appointed by former president Franklin D. Roosevelt in 1940, made occasional visits to the Vatican.

Walters says that he sees no conflict in a Catholic representing the United States at the Vatican. "It shows a good deal of enlightenment has taken place," he said. "Of course, I'll be communicating for the President as an American, not just as a Catholic."

According to Walters his top priority would be "human rights." Asked about the Vatican's support for President Carter's

human rights policies, he said, "It's more the other way around, isn't it?" and added that he would not be involved with "pure politics." He also stated that his appointment does not suggest any Vatican intention of influencing internal U.S. politics.

Recommended for the Vatican position by key Church and political leaders including Archbishop Coleman F. Carroll of Miami and Cardinal Terence Cooke, Archbishop of New York. Walters served as general co-chairman of the Archbishop's Charities Drive in 1975 in Miami and is a member of the board of trustees and chairman of the Development Committee at Barry College. Archbishop Carroll and Cardinal Cooke backed his nomination on a personal level, Walters said.

A native of Cleveland, he was graduated from Baldwin College in Ohio, the Cleveland School of Law and the University of Miami Law School. During WW II he was awarded a Bronze Star as a Special Agent in the Army's Counter-Intelligence Corps and formerly was an honorary consul to the Republic of Haiti.

(Continued on page 15)



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JULY 8, 1977

Vatican urges state aid to Catholic schools

By JOHN MUTHIG
VATICAN CITY—(NC)—
In a major document, the Vatican's top education department has backed state aid to Catholic schools as the ideal way for governments to guarantee pluralism in education.

The document, issued by the Vatican Congregation for Catholic Education, asserts that the Church is "absolutely convinced" that the Catholic school system must be continued for the good of the Church and mankind.

In an indirect reference to unionization in Catholic schools, the document defends the rights of school personnel to seek proper pay and work conditions "in strict justice."

It stresses, however, that Catholic school employees are also carrying out a mission of evangelization, required of them by Baptism.

It urges them to take into consideration their evangelizing mission as well as their rights as citizens when formulating union demands.

The 10,000-word document also asks religious orders, established for teaching, to "reassess" reasons why some of

their members have given up teaching to work in other pastoral fields.

The document, though generally positive in tone, deplors the "nearsightedness" of some governments which have not provided financial aid for Church schools.

In some countries, it says, "governments have appreciated the advantages and

a very heavy burden of cost to maintain an often highly important network of Catholic schools.

"These Catholics need to be assured as they strive to regularize the frequent injustices in their school situation that they are not only helping to provide every child with an education that respects his full development, but that they are

education," according to the document.

It explained that if the Catholic schools were to serve "exclusively or predominantly" only the rich, the schools "could be contributing to maintaining their privileged position, and could thereby continue to favor a society which is unjust."

The document says that

education and establishes its own so-called neutral and monolithic system."

The document says that "professional organizations" protecting school personnel must not ignore the special apostolic mission of the Catholic school.

"The rights of people who are involved in the school must be safeguarded in strict justice," it says. "But, no matter what material interests may be at stake, or what social and moral conditions affect their professional development, a principle of Vatican (Council) II has a special application in this context: 'The faithful should learn how to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as

(Continued on page 15)

'The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living.'

the necessity of a plurality of school systems which offer alternatives to a single state system."

In these countries, Catholic schools "are more or less closely associated with the national system and are assured of an economic and juridical status similar to state schools," asserts the document.

"These solutions," it says, "are an encouragement to those responsible for Catholic schools in countries where the Catholic community must still shoulder

also defending the freedom of teaching and the rights of parents to choose an education for their children which conforms to their legitimate requirements," states the document.

The economic straitjacket in which Catholic schools are often bound by government refusal of aid has obliged some schools "to restrict their educational activities to wealthier social classes, thus giving the impression of social and economic discrimination in

the Church is "absolutely convinced" that Catholic schools offer "an essential and unique service" for the Church and that "the absence of Catholic schools would be a great loss for civilization."

The Catholic school, it continues, tries to meet needs of "a society characterized by depersonalization and a mass production mentality."

The document argues that Catholic school systems must be kept up "as the state increasingly takes control of

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News briefs



Nice place to park: George Rice reads a magazine during a lull in his work. It's his job to keep tourists out of the parking lot unless they are attending Mass at the old St. Louis Cathedral. The cathedral is adjacent to the Gateway Arch, a popular tourist stop.

Rumanian talks

VATICAN CITY—The Vatican's roving ambassador, Archbishop Luigi Poggi, has left Rome for two weeks of talks with Rumanian officials. The archbishop was accompanied by Divine Word Father John Bukovsky, a Slovak-American official of the Council for the Public Affairs of the Church in Rome.

Conditions are very difficult for the about one million Latin-rite Catholics in Rumania. Only one of Rumania's five Latin-rite dioceses has a bishop recognized officially by the government.

The plight of the 1.5 million Rumanian-rite Catholics, however, is much worse. The rite was forcibly incorporated into the Rumanian Orthodox Church after World War II and the Rumanian-rite Catholic bishops were imprisoned by the government.

U.S. deacons meet

CLEVELAND—The National Diaconate Institute for Continuing Education (NDICE) will hold its first annual conference Aug. 4-7 at the University of Notre Dame. The announcement was made by Joseph Newman, the Cleveland diocese's first permanent deacon, ordained in 1971. Newman is coordinator of the NDICE and serves on its executive committee and board.

Invited to the conference are the 1,800 permanent deacons throughout the United States, their bishops, diaconate directors and families. Newman expects about 300 to 400 deacons to attend.

'Last resort'

NEW YORK—A Catholic peace

group has asked the United States to become "the refuge of last resort" for Vietnamese who are escaping their country by sea. A resolution passed June 25 by the board of Pax Christi-USA said that many Vietnamese escape in unseaworthy crafts and are not being rescued by larger ships because no Asian ports will accept the rescued refugees.

Send open letter

LONDON—More than 100 leading evangelical Anglicans have sent an open letter to the bishops of the Anglican Communion calling for deeper exploration of the theological issues behind the Protestant Reformation in Anglican dialogue with the Roman Catholic, Old Catholic, Orthodox and other Eastern Churches.

Ecumenical parish

NORFOLK, Va.—The Catholic diocese of Richmond and the Episcopal diocese of Southern Virginia have agreed to establish a joint parish in Norfolk. Episcopalian and Catholic parishioners will share as much of a common church life as possible, while retaining their own forms of worship and sacramental ministry.

Change in Scotland

EDINBURGH, Scotland—A government education committee in predominantly Protestant Scotland has rejected a \$2,400-a-year scholarship bequest for Scottish children because it excluded Catholics. Observers noted that the decision was indicative of the marked change in Scotland's interreligious climate in recent years.

See slight thaw in icy relationship between Vatican-Czechoslovakia

By JOHN MUTHIG

VATICAN CITY—(NC)—Top Vatican diplomats are hoping that recent nods of friendship made by the Prague government to the Vatican may signal the end of almost 30 years of ice-cold relations between it and Czechoslovakia.

The Czechoslovakian government has kept the Catholic Church in a strait-jacket in recent years despite its pledge to respect religious freedom at the Helsinki conference of 1975.

News Analysis

It has repeatedly turned a cold shoulder to Vatican overtures to begin dialogue on the weighty problems of Czechoslovakian Catholics.

But now it appears that Prague may want to defrost its relations with the Holy See.

THE FIRST signs of the thaw became clear when Pope Paul VI announced June 2 that Prague's apostolic administrator, Bishop Frantisek Tomasek, was one of two prelates whom he had secretly named cardinals in 1976.

Both Vatican and Czechoslovakian diplomatic sources confirm that the Prague government accepted well the public naming of Cardinal Tomasek.

Although no government representative was sent from Prague, the top Czechoslovakian representative in Italy attended the solemn consistory to witness papal bestowal of the red cardinal's biretta on Cardinal Tomasek.

The presence of the government representative was a major breakthrough. It was topped, however, several days later when the government offered a formal reception for the new cardinal at its ultra-modern embassy.

It would be easy, however, to overestimate the significance of this first handshake of friendship from Prague.

FORMAL talks—if Prague ever agrees to start them with the Vatican—would present negotiators with a mountain of touchy topics.

First on the list would be the government's refusal to recognize bishops in most of the nation's 12 dioceses.

The Czechoslovakian government offered a reception in Rome June 30 for a man whom it does not yet recognize as archbishop of Prague. Cardinal Tomasek is still listed in the Vatican yearbook as "apostolic administrator of Prague" due to the government's refusal to recognize his appointment officially.

Two others bishops share nonrecognition with Cardinal Tomasek, and seven dioceses have no bishop at all.

Some sources say that as many as 500 Czechoslovakian priests are forbidden by the government to exercise priestly ministry. Among them is one bishop—Jesuit Bishop Jan Korec—who works as a factory hand.

PRACTICING Catholics suffer discrimination on the job and in school.

The government has stepped up a campaign to stamp out formal religious education.

One of the most tragic problems is the status of religious orders in Czechoslovakia. In 1950 most orders were disbanded and stripped of their school, hospitals and other institutions. Only a few orders of Sisters are still permitted to do any apostolic work at all—they care for chronically handicapped and malformed persons that no one else is willing to care for.

All these problems fall on the sturdy shoulders of Cardinal Frantisek Tomasek. A spry 78 years old, he is ruggedly built, with the ruddy face of a Moravian peasant.

The problems remain and perhaps worsen. But the Vatican and Cardinal Tomasek are encouraged by the glimmer of hope which the government has offered them in recent days.

Said the cardinal in a comment to NC News after the consistory: "Today we take three steps forward, tomorrow we must take two steps back—but we wind up always one step forward."

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Senate to curb Federal abortion funds

WASHINGTON — A House Bill containing anti-abortion provisions was approved by the Senate and has been returned to the House to be worked out in conference committee.

The Senate voted to withhold federal funds for abortion, except in cases of rape, incest, danger to the life of the mother, or when deemed "medically necessary" by a doctor.

The Senate-passed stipulations are part of a \$60.6 billion funding bill for the Departments of Labor and of Health, Education and Welfare. Although the House version of the bill, passed June 17, contains no exceptions, the Senate vote assures that the final bill will include an anti-abortion provision.

The key vote in the sometimes tense debate came on a move by Sen. Robert W. Packwood (R-Ore.) to kill the entire anti-abortion section and to allow continued funding of abortions under the Medicaid program without restrictions. The Senate rejected that move, on a vote of 56-42.

SEVERAL senators who opposed the abortion funding limitation last year voted for it this time. Four of the 17 were Catholic: Democrats Edward M. Kennedy of Massachusetts, Patrick J. Leahy of Vermont, Thomas J. McIntyre of New Hampshire, and Edmund S. Muskie of Maine.

After the Packwood proposal was defeated, Sen. Edward W. Brooke (R-Mass.) offered the "medically necessary" language as a substitute for several specific exemptions recommended by the Appropriations Committee.

Although some abortion foes complained that the concept of "medically necessary" was so broad and permissive that it almost nullified the anti-abortion language in the rest of the provision, it was adopted, 56-39.

After disposing of the abortion issue, the Senate passed the funding measure on a vote of 71-18 and sent it to conference with the House.

The Senate action came on the same day that the Supreme Court told a lower court to review its finding that a ban on the use of federal funds for Medicaid abortions not needed to save the life of the mother—the Hyde amendment—is unconstitutional.

The court said a federal district court in Brooklyn

should look at the case in light of the June 20 Supreme Court ruling that states do not have a constitutional obligation to pay for such abortions. Rep. Henry Hyde (R-Ill.) won passage of the prohibition last year.

DURING the Senate debate, Packwood argued that while Congress does not have a constitutional obligation to pay for abortions, it had a "moral obligation." To deny abortions to poor women because senators view the practice as immoral, he said, "is a disdainful, haughty, arrogance that should demean this Congress."

Sen. Jesse Helms (R-N.C.) called abortion "deliberate termination of an innocent human life," and said, "I don't think she (a pregnant woman) should have a right to terminate another life for her convenience."

An amendment by Helms to eliminate all exceptions to the bill's anti-abortion language except the one involving danger to the mother's life was beaten, 65-33. The

Carter Administration is said to favor the Helms language, which would have been a substantially stronger ban on federally funded abortions than

the language actually adopted by the Senate.

Neither the House nor Senate language forbids a woman to have an abortion

under nongovernmental auspices, if she pays for it herself. The language applies only to federal funding of abortion under Medicaid.



Pope's anniversary: Beneath the splendor of Bernini's canopy in St. Peter's Basilica, Pope Paul VI celebrates

Mass marking his 14th anniversary as Pope. Five new cardinals concelebrated the Mass.

Bp. Donnelly, champion of labor, dies at 68

NEW HAVEN, Conn.—(NC)—Auxiliary Bishop Joseph F. Donnelly, 68, of Hartford, Conn., died unexpectedly June 30th at St. Raphael's Hospital in New Haven. The cause of death was not known.

The bishop, who had a long history of involvement in the labor movement, was chairman of the Farm Labor Committee of the National Conference of Catholic Bishops (NCCB). He was director of the Hartford archdiocesan Labor Institute from 1943 to 1964, and former chairman of the Connecticut state Board of Mediation and Arbitration.

Bishop Donnelly was also a member of the archdiocesan due process commission, the U.S. Catholic Conference Social Development and World Peace Committee, the NCCB Bicentennial Committee, and the NCCB Committee for Liaison with the National Office of Black Catholics.

Born in 1909 in Norwich, Conn., he received his elementary and high school education in New Haven, then went to St. Thomas Seminary in Hartford and St. Mary's Seminary in Baltimore. He was ordained June 29, 1934, in

Hartford.

After his ordination, Bishop Donnelly was an assistant pastor at St. Thomas Parish in Waterbury, chaplain at St. Francis orphan asylum, and pastor of St. John the Baptist Parish in New Haven.

Ordained a bishop on Jan. 28, 1965, he resigned the pastorate of St. John the Baptist in 1968 to devote full time to his duties as bishop.

Auxiliary Bishop Roger Mahony of Fresno, former chairman of the Agricultural Labor Relations Board in California, called Bishop Donnelly's death "a loss both to the Church and to that vast number of working people whom he loved and served with compassion, understanding and justice."

Cesar Chavez, president of the United Farm Workers of America, called Bishop Donnelly "our beloved friend and advisor."

He noted "with gratitude" the bishop's "untiring efforts on behalf of working people as a labor mediator, and his key role in bringing about the original grape contracts in 1970 and his presence with the farm workers during our darkest hour in the Coachella Valley in 1973."

'I pledge allegiance to...'

BOSTON—(NC)—The state supreme court has been asked for an advisory opinion on the constitutionality of a bill requiring public school teachers to lead pupils in saying the pledge of allegiance daily.

The bill was approved by the house and senate and sent to Gov. Michael S. Dukakis who requested the court's opinion.

Dukakis stated that he had "grave doubts" about the measure's constitutionality, saying it might threaten teachers and students rights to free speech and religion.

The pledge of allegiance bill was backed by Rita Warren of Brockton, Mass., a self-styled prayer in public school crusader and an opponent of sex education in public classrooms.

Private students get record aid

LOUISVILLE, Ky. — (NC) — A record amount of state assistance—\$1.2 million—will be available to private college students in Kentucky next school year under the state's tuition grant program.

The record amount will mean that more private college students who are eligible to receive state assistance will be receiving grants up to a maximum of \$550 a year.

The Kentucky General Assembly appropriated \$800,000 for tuition grants for the 1977-78 school year. The program fund was upped to \$1.2 million when a state agency approved the transfer of \$406,000 in state money from another student aid program to the tuition grant program. That agency is the Kentucky Higher Education Assistance Authority (KHEAA), which administers student aid programs.

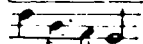
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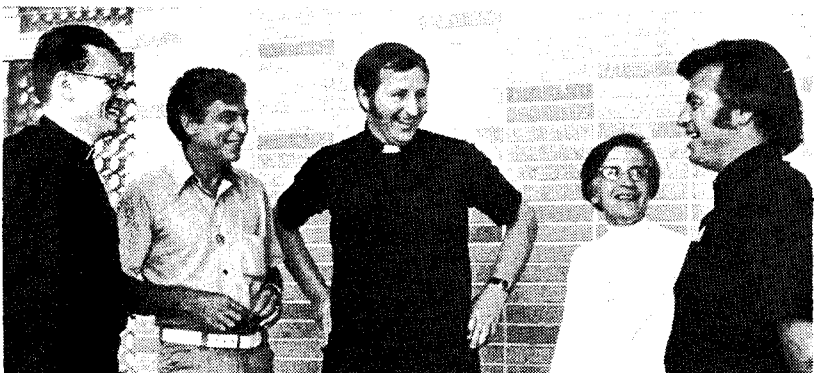
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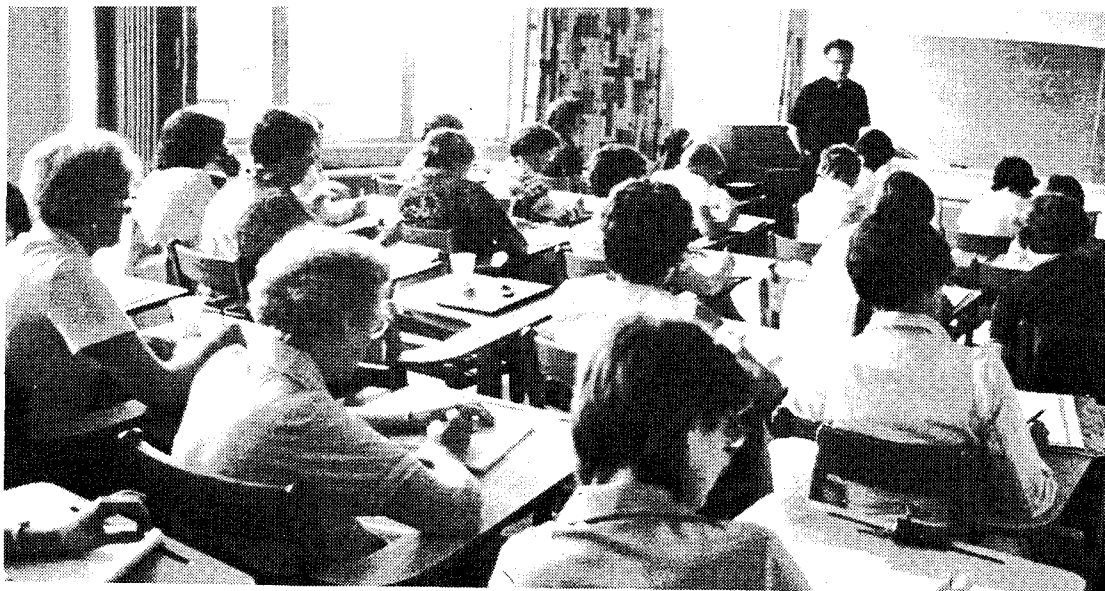
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Religious Studies Program conducted by the Archdiocese of Miami and Barry College is now in session at St. John Vianney College Seminary. At left are shown faculty members, Father Raymond E. Brown, S.S., S.T.D., internationally known Scripture scholar, Alan Massey, Miami, DRE; Father James Murtagh, program director; Sister Mary Mullins, chairman, Barry College Theology Dept.; and Father Gerard LaCerra, Archdiocese of Miami Religious Education Director. Hundreds of Religious, priests, and laity are participating in the daily classes.



All-Florida Catholic Charismatic meet set

"The Word Was Made Flesh and Dwells Among Us" is the theme of the 1977 All-Florida Catholic Charismatic Conference. The three day conference is expected to attract over 3,000 people to St. Leo Abbey and College campus on August 12-14.

The steering committee for the conference is composed of Catholics active in the charismatic renewal of the Catholic Church throughout Florida.

A workshop for religious and clergy will be held Friday, Aug. 12, at 9 a.m. preceding the opening of the general conference. This will be a time of teaching, prayer and ministering and will be beneficial for those who are involved in the charismatic renewal and those who are new to it.

Father Francis MacNutt, O.P., an internationally recognized author and teacher on healing prayer, will present the priest's program along with Dr. Conrad Baars, an internationally known psychiatrist and author of "Healing the Unaffirmed," "Loving and Curing the Neurotic," and many more.

Mother M. Angelica, mother superior of Our Lady of the Angels Monastery, Birmingham, Ala., and author of many booklets and tracts on spirituality, will present the program for the Religious and will speak at the conference. Father John Bertolucci,

pastor of St. Joseph's parish, Little Falls, N.Y., and diocesan liaison for the charismatic renewal, will join Father MacNutt in teaching at the weekend conference. Also sharing the speakers platform will be Father Dan Doyle of Chaminade High School,

Hollywood, Fla., a recognized leader in the renewal of the Church in this state.

Mrs. Barbara Shlemon of Clearwater, Fla., will speak on her experiences in the healing ministry.

The music will be coordinated by Father Carey

Landry, composer and author of several best-selling albums.

Registration is open until July 25th and inquiries may be made

by calling (813) 581-0944 or writing to All-Florida Catholic Charismatic Conference, P.O. Box 6423, Clearwater, Fla., 33516.

Lourdes will be host in '81 to a Eucharistic Congress

VATICAN CITY—(NC)—The Vatican announced that the 42nd International Eucharistic Congress will be held at the Marian shrine in Lourdes, France, in 1981.

The French site was chosen to commemorate the centenary of the First International Eucharistic Congress in Lille, France, the Vatican said.

The 41st congress was held last summer in Philadelphia. Its theme was the hungers of the human family.

A eucharistic congress is a special celebration in honor of the Eucharist including solemn Masses, paraliturgical services, speeches, workshops, and civil and artistic pageants.

The Pope usually either attends in person or sends a special legate.

Crime prevention for senior citizens

A federally-funded community program of crime prevention for senior citizens is being sponsored by Barry College and seeks applicants, 55 years of age or older.

Applicants will be trained to serve as community leaders and will conduct and organize neighborhood meetings on crime prevention for older citizens. Group leaders will sponsor meetings and teach elderly residents of Little Havana, North Central Dade, Northeast Dade and South Beach section the techniques of crime prevention.

Eight community leaders, who will be paid for their work, must be available to conduct these meetings between the months of September and

December, 1977 and in addition must actively recruit other seniors for the program.

Efforts of the project, for which the college Continuing Education Dept. received a \$19,384 Title I, Higher Education grant, will be directed primarily toward the heavy concentration of retired people upon whom crimes are perpetrated. Project Director Dr. Fred Brechler estimates that 1,000 to 2,000 persons will participate during first stages of the program with a possible 50,000 persons being indirectly affected.

Those over age 55 interested in becoming group leaders should contact Dr. Brechler or Dr. Michael Connolly at 758-3392, Ext. 363.

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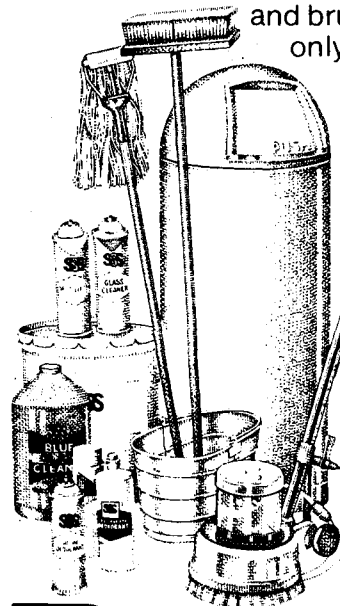
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They bring the 'Good News'

By KAREN HODGES

If you answer your door one day and see a nun in a long, black habit, carrying a heavy bag of books, don't be surprised. She is one of the four Daughters of St. Paul stationed in the Miami Archdiocese.

The daughters of St. Paul were founded in Italy in 1915 by Father James Alberione, SSP, STD. In 1932 the order was established in the United States by Sister Paula Cordero, DSP.

Sister Paula is celebrating her golden jubilee this July. She is now

live in strict poverty, having no money of their own to spend.

Although the book center is their base, their most important work is among the people. "We reach more people that way. So many people won't take the time to come into a bookstore," Sister Mary Augustin said.

The nuns pick out sections of the Archdiocese and cover every business and home. During the week they go to businesses and on Saturdays to homes. They go all over the Archdiocese from Key West to

are used to us in Miami. When they see us they are happy."

Sister Mary Augustin told of one Protestant woman who was affected by their visit. "She told us she used to go to church, but no longer did. She had been reading a lot of bad things and felt guilty about it. She took our books and said she was going to throw the others out and go back to her church."

IN THEIR store the nuns sell spiritual and religious books for children and adults, pamphlets, records, films and religious articles like statues and rosaries. To the Sisters the religious articles are the least important. "They are here to help attract people," Sister Mary Attilia said, "People come in for a rosary and leave with some good reading."

There are books of all languages



The Daughters of St. Paul sell books from door to door throughout the Archdiocese. About one-third of their books are sold to non-Catholics.

'Some people are surprised to see us, but I think they are used to us in Miami. When they see us they are happy.'

in charge of the American Province of the Daughters of St. Paul. She also helped establish the Daughters in Mexico, Canada and India.

THE ORDER was founded to spread the Word of Christ through social communication. The Sisters open convents and book centers and go from door to door with literature to spread their message.

Much of the literature that they sell is also written by them. Their training as postulants is geared to this, according to Sister Mary Augustin, DSP. They also print and bind their own books. They make cassettes, have their own sound studio where they have made records and even have filmed some of their own movies.

Sister Paula came to the United States with only 25c. in her pockets and one other Sister to help her. Since that time she has opened a Mother House in Boston with a fully accredited high school and college for her postulants and staffed 20 book centers around the country.

The Daughters of St. Paul have been in Miami since 1960. Their book and film center is at 2700 N.E. Biscayne Boulevard.

THE SISTERS combine a life of contemplation with a lot of activity. "The activity would mean nothing without prayer," said Sister Mary Augustin. Their day begins at 5 a.m., with a half hour of meditation in their chapel adjoining the store. Then they go to 6:30 Mass at Corpus Christi before breakfast.

At 8:30 two nuns open the store and two go out selling their literature. They have an hour of adoration and an hour of personal prayer during the day. In the evenings they fill book orders. They

Palm Beach, from the Port of Miami to the jail. They recently covered the 163rd St. area.

BOOKS ON the Catholic faith and catechism, spiritual books and the Bible sell the most. Non-Catholics buy about a third of all the books they sell. Many Jewish people will buy books on Christ, Sister Mary Attilia, DSP said. And among young men it seems New Testaments and the Gospels sell the most. The nuns carry several Spanish books with them. All of them speak "at least enough Spanish to get by," Sister Mary Augustin said.

But even if nothing is sold, a spiritual pamphlet is left. "We have received so many calls from people who have read the pamphlets and been encouraged by them," Sister Mary Attilia said, "Some people are surprised to see us, but I think they



Sister Mary Augustin, D.S.P. in the book center's film library. The Sisters make some of their own films.



In the book center, Sister Mary Gabriella sells books, rosaries and other religious articles.

in the store. Although the main emphasis is Spanish; Polish, French, Italian and other languages can also be found there. Copies of the orders' two magazines, "The Family," and "Strain Forward" are also sold at the store.

The bookstore has religion textbooks and films which the schools and churches use. "Not just Catholic groups come to use our films, others do too," Sister Mary Augustin said.

The Sisters can see many changes in the years they have been in the order. Sister Mary Augustin said one of the major changes is understanding by outsiders. "Even some of the Church hierarchy didn't understand the need for what we were doing," she said.

BUT TODAY, many people do. Many Bishops have asked that they open centers in other Dioceses, but they do not yet have enough Sisters

to fill all the requests.

The order just opened its twentieth book center in Manhattan. "The books were still in crates when the people began to come in to get good reading," the Sisters said.

And the Daughters are still growing. When Sister Mary Augustin joined 22 years ago, there were four postulants. This year there are about 20.

The order welcomes girls from 14 to 26 year old. If a girl enters before she is 18 she becomes a pre-postulant and goes to the Daughters' high school in Jamaica Plain, Massachusetts. At 18 she becomes a postulant and goes to the order's college. She is trained for two years and then becomes a novice.

AS A NOVICE the girl spends at least six months in different convents around the country finding out what they do. After two years as a novice she takes her first vows. Then for five years she works in the field. In her sixth year she returns to the Mother House to study for a year before taking final vows.

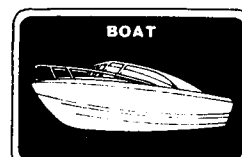
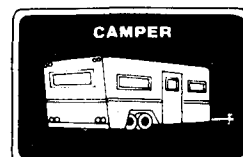
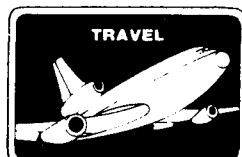
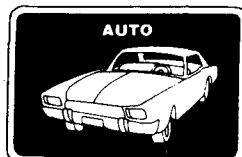
"There is a family spirit among us," Sister Augustin said. The Mother House in Boston keeps in touch with each of the other houses by cassettes sent every week. The cassettes are recordings of conferences, news of other houses, classes and meditations.

Newsletters are also sent to each house. "It helps make it easier when we move to a new place. We feel we already know the people well and what they are doing," she said.

From Anchorage, Alaska to St. Louis, Missouri; from Boston to San Diego, the Daughters of St. Paul go from door to door. They have a message to spread and they find this the best way to see that everybody hears it.

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Is America recovering its senses?

There's a good inside chance that America may be on the road to recovering its senses.

Both the Senate and the House have voted on different funding bills for the Departments of Labor and of Health, Education and Welfare which, while in conference committee currently, will include an anti-abortion provision.

And, just recently, the Supreme Court has ruled in three separate cases that the Constitution does not require states to pay for abortions nor public hospitals to perform abortions that are not medically necessary.

While these actions are signs of hope that America is once again placing some value to human life, there's no reason to become complacent. It's one small step forward but far from being a giant leap for mankind.

While the House-passed bill contains no exceptions, the Senate voted to withhold Federal funds for abortion, except in cases of rape, incest, danger to the life of the mother, or when deemed "medically necessary" by a doctor. And that "except" is the word to watch for in the final bill which is being worked out in conference committee.

The Senate is to be applauded for

rejecting, with a vote of 56-42, a move by Sen. Robert W. Packwood (R-Ore.) to kill the entire anti-abortion section and to allow continued funding of abortions under the Medicaid program without restrictions.

The "medically necessary" language was offered by Sen. Edward W. Brooke (R-Mass.) as a substitute for several specific exemptions recommended by the Appropriations Committee. Even though the concept of "medically necessary" is so broad and permissive that it almost nullifies the anti-abortion language in the rest of the provision, it was adopted, 56-39.

We would like to see the conference committee not water down the House-passed bill, specifically in regard to the "medically necessary" clause which is one messy loop-hole. We don't believe for one moment that "medically necessary" will slow down America's wholesale slaughter of the unborn.

A more positive and specific step has been taken by the Supreme Court which ruled, 6-3, that neither the Constitution nor Federal welfare law requires states to pay for medically unnecessary ("nontherapeutic") abortions.

Of course, there are many who have screamed discrimination against women who are poor. Yet, it is also the right of a woman, rich or poor, to have cosmetic surgery performed, but should states be required to pay money to guarantee every woman the opportunity to keep up with Zsa Zsa Gabor? We think not. Nor should states be required to provide private automobiles to women, rich or poor, who have the right to drive because they have a valid driver's license.

Planned Parenthood estimates that birth costs more than abortions. Let's be honest; is Planned Parenthood concerned about the welfare and happiness of the poor or only how the poor will affect the more affluent? There is no effort by Planned Parenthood to eliminate poverty, only the poor.

We urge all readers to enter into a period of fast and prayer until July 10 as the conference committee works on a compromise bill.

We urge every reader to join, this week, a Right to Life committee to return a sense of value and respect for life to America. Pro-life backers have only won one small skirmish. The battle between pro-life and anti-life forces has yet to be decided.

How will Pope answer Abp. Lefebvre?

By JOHN MUTHIG

VATICAN CITY—(NC)—

Very tough choices face Pope Paul VI as he decides what to do about the ever more defiant rebellion begun by traditionalist Archbishop Marcel Lefebvre.

Paradoxically, the Pope who fathered a new atmosphere of openness, justice and due process in Church life following the Second Vatican Council, is now tempted to issue a blunt, medieval-style excommunication against the rebellious archbishop.

And, ironically, it is the post-conciliar atmosphere of openness and dialogue—so openly hated by Archbishop Lefebvre—which has so far helped save the French prelate from the sting of excommunication.

Since the archbishop was suspended from exercising all his priestly functions last year after he ordained a group of priests illicitly, the Pontiff has repeatedly urged him through lengthy personal letters, through emissaries and public appeals, to end his disobedience.

When he scheduled the ordination of 14 more priests this June 29, he evoked a new round of public and private pleas from the Pope, including a strong warning that his proposed action would make his breach with the Catholic

communion "irreparable."

Now that the ordinations have taken place, the Pope must answer Archbishop Lefebvre's challenge. But the question is, what response can he make?

CANON lawyers in Rome can find no easy solutions.

Most agree that Archbishop Lefebvre has violated no canon which would inflict an automatic excommunication on him.

Many feel that technically the Vatican will have to begin a full-blown legal procedure, which would include two trials, to excommunicate the rebellious prelate.

The trials, which would probably be presided over by a special commission of cardinals, or by officials of the Roman Rota, high Church court or the doctrinal Congregation, would play into the hands of the archbishop.

They would set him up on the supreme soap box, in the heart of the Vatican, where he could denounce before the whole world what he has repeatedly called the conciliar "heresy" of ecumenism and the "adultery" of dialogue with Communists.

Other canonists see another way out.

They cite Canon 1325 which says that anyone who refuses to subject himself to the Pope is a schismatic and is

excommunicated by that very fact (Canon 2314).

Yet other canon lawyers hold that the Vatican would still have to prove in a trial that Archbishop Lefebvre, who

Analysis

denies being schismatic, is really in schism.

The Pope, being the supreme lawmaker in the Church, could simply decree that since so much scandal and harm has been provoked by the archbishop that he has earned an excommunication without trial.

But such an abrupt slamming of the door would seem to run against principles of justice expressed by the Pope in his 14-year pontificate. It would also be a sad and sour closing note as he nears the end of his reign as Pope.

Another solution would be for the Vatican to declare in some way that the archbishop through his defiance has removed himself from Church communion. Vatican Radio, in fact, hinted June 28 that such a solution is being favored in the Vatican.

But many canonists cringe at the mention of "self-exclusion," a concept which leaves unclear the legal status of the archbishop.

IN GENERAL, the age of strong disciplinary measures as

a Vatican response to dissent or controversy seems to be over.

This was vividly illustrated in January, 1975, when the Vatican Doctrinal Congregation avoided taking stern disciplinary action against controversial Swiss theologian Father Hans Kueng.

Father Kueng received only a warning—what one congregation official termed a "slap on the wrist"—for his controversial interpretations of basic teachings.

Besides, Father Kueng is only a priest. If the Vatican finds it difficult to discipline a priest, it would find it even more difficult to impose its strongest discipline, excommunication, on a bishop.

CHURCH history adds other difficulties.

Historians scratch their heads when asked to come up with precedents for excommunication of a bishop, appointed by the Pope.

The last excommunication of a bishop was in 1976 when retired Vietnamese Archbishop Pierre Martin Ngo-Dinh-Thuc ordained as bishops several leaders of a condemned Marian cult in Spain.

But this case was very different from the Lefebvre affair. The Vietnamese archbishop, who has since been reconciled with Rome, incurred automatic excommunication for illicitly ordaining bishops.

Archbishop Lefebvre has ordained no bishops. And there is no automatic excommunication prescribed for bishops—even suspended ones—who ordain priests illicitly.

Church history, in fact, offers examples of Vatican cautiousness in disciplining rebellious bishops.

Bishop Scipione de Ricci of Pistoia carried his Jansenistic rebellion to the point of calling a Jansenist synod in 1786. The decrees issued by the synod were clearly condemned by Pope Pius VI. But no personal excommunication was ever issued against Bishop de Ricci. He later reconciled himself with the Pontiff.

Rome is still paying the price of the most famous excommunication of a bishop—the excommunication in 1504 of Michael Cerularius, patriarch of Constantinople.

That excommunication, lifted in recent years symbolically by Paul VI, resulted in the schism of the Orthodox.

The Church, which has not suffered a serious schism for more than 100 years, clearly does not want to risk a split in the media-saturated 20th century—and especially not during the Pontificate of reconciliation engineered by Paul VI.



Fr. John Reedy, C.S.C.

The 'Campaign' is alive and well

Perhaps this column is unnecessary—but I doubt it.

With institutions, the rumor of mortal illness, the smell of death, can itself drain away the vitality and effectiveness of a work which is objectively strong.

Remember the *Saturday Evening Post*? Most observers of its final years agreed that while real problems existed, the devastating attack, which it couldn't overcome, was the persistent rumor, "The Post has had it."

The point I want to make, shouting at the top of my lungs, is that the Campaign For Human Development has NOT had it.

The vote of the bishops for a one-year extension of the CHD had nothing whatever to do with their general support of the valuable work being done by the Campaign. That support, as far as I could tell, was overwhelming.

The extension for only one year was entirely a matter of procedures and protocol within the committee work of the conference.

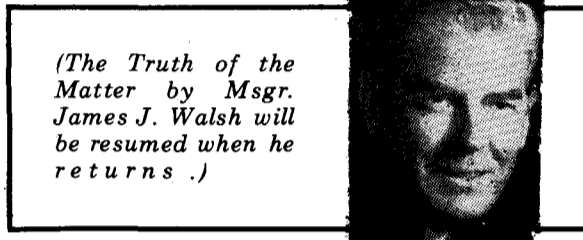
The real danger, though—the reason a number of the bishops fought hard to avoid this particular vote—is that many Catholics might miss this real issue of the vote and think that the Campaign was entering a phase-out period. That misunderstanding could lead to a substantial drop in the support which grew impressively in the last year's collection.

Again, the Campaign is not being phased out. Most of the bishops and most observers of American Catholicism agree that this national

collection, which is used to provide start-up funding for all kinds of useful, self-help social projects, is one of the very best developments which has come into the life of the Church in the past decade.

The funding has been selective and effective. Many of the projects, after initial grants, have become self-sustaining. The Campaign's use of broadcasting to make all of us more aware of our Christian responsibility to those in need has been generally good, sometimes very powerful.

An evaluation of the whole project by a firm of outside consultants provided the bishops with



(The Truth of the Matter by Msgr. James J. Walsh will be resumed when he returns.)

the judgment that CHD has been fulfilling its purpose effectively. (Would that all the national offices were run as well!)

What, then, was the meaning of the vote for the one-year extension?

It was purely a matter of conflicting jurisdiction of two different committees of the bishops' conference.

Last November, at the suggestion of a few

bishops, one committee was set up to review the effectiveness of all the national collections which now exist. The question was whether some of the purposes might be consolidated, whether changing conditions might have rendered one or more of the collections obsolete.

It was a sensible step; no one was very excited about it.

However, with the Campaign having fulfilled its original mandate of raising 50 million dollars for service to the poor, another committee was given the specific responsibility for preparing a recommendation regarding its continuation.

This latter recommendation was presented to the bishops at the May meeting in Chicago. It was a substantial vote of confidence recommending continuation for at least five years.

There was little doubt in anyone's mind that it would have passed if the first committee had not said, "Hey, wait a minute. We were asked to review all the collections. Since that was our assignment, why not give the Campaign a one-year extension and let us include it in our recommendations regarding all the collections?"

That's all it amounted to. There's little doubt that this committee, too, will give its own vote of confidence to the Campaign when it finally turns in its report.

What would be tragic would be any widespread misunderstanding which might reduce support for the collection because casual readers might detect a smell of death which doesn't exist.

By Dale Francis



We are committed by our faith to the cause of human rights

There is a new understanding of the importance of human rights in the world and Catholics are committed by necessity to the cause of human rights.

It is not because the cause of human rights has become the rallying cry of political and social movements throughout the world that Catholics must be committed to the cause of human rights. It is because the very nature of our belief, the very essence of our faith, requires us to be committed to human rights everywhere.

We are committed by the very fact we are Catholics to the conviction that every human being is of inestimable worth, we are committed by our faith to belief in the importance of every individual. Our belief not only commits us to the conviction that every individual is of worth but to opposition to whatever

would harm the welfare or destroy the dignity of any individual.

If we are truly Catholics then we must be opposed to whatever degrades any individual, whatever destroys the dignity of human beings, whatever deprives any of justice.

No Catholic true to what his faith demands of him can judge any individual by the pigmentation of the skin, by national origin, by social class. Racism is wrong but it is also incompatible with belief in the Creator and the humankind He has created. Our commitment to the cause of justice for all people is not just something to which we come by the recognition it is best for society, it is a commitment demanded by our belief.

If we are to be Catholic then we have no choice but to be concerned when there are people in the world who hunger while there are those

in the world who live in affluence. But not only does our faith demand that we be concerned. Our faith demands of us that we seek not only to bring food to those who are hungry but to eliminate the inequities that bring about hunger in the world.

Mankind has learned by unhappy experience the ravage that war brings to the world and, at a time there are weapons that could literally destroy the whole civilized world, there is an agreement that the world must seek peace. But for Catholics the commitment to peace should not come only through calculation of the unacceptable cost of war, we are committed to peace because we are committed to the following of the Prince of Peace, Our Lord Jesus Christ.

No one would be so foolish as to claim there are

not Catholics who succumb to the evils of racism, Catholics who are primarily interested in their own material welfare and unconcerned about the welfare of others, Catholics who are not committed to peace in the world. Of course there are. Catholics are not perfect, far from it, and they do not claim to be. But they are called to perfection, they are called by their faith to be what they may not be.

Nor should it be supposed that all of the evils and injustices in the world can be easily solved. We are called to end those inequities that bring about social injustice in the world but even when we are committed to this the means for bringing about justice in the world are not easily perceived. We must be committed to peace in the world but peace and justice are inseparable and when evil forces in the world society would seek to impose

injustice even Catholic theology would allow protection against aggression.

So no one would rationally claim the commitment that is organic to our faith has made us perfect nor that the problems of justice for all can be solved simply.

But what must be recognized is that Catholics are called to a commitment to human rights, Catholics are called to seek to bring about justice in the world, Catholics are called to elimination of whatever deprives human beings of their inalienable right to food, clothing and shelter. Catholics are called to defend the dignity and worth of all individuals. Catholics are called to serve all human beings. Catholics are called to bring peace to the world. Our commitment to Jesus Christ gives us no other choice.



Marriage Encounter Mass: About 600 priests and more than 17,000 Marriage Encounter couples participate in a Mass

for Vocations at the Los Angeles Coliseum culminating the international convention of the Worldwide Encounter.

Give Church 'a new Spring of vocations,' parents urged

LOS ANGELES—(NC)—Cardinal Timothy Manning of Los Angeles called on 31,000 parents to give the Church a new spring of vocations to the priesthood and religious life.

He also warned them against false teachers within the Church "who are dressed in sheep's clothing."

He addressed the conclusion of the June 24-26 international convention of Worldwide Marriage Encounter during a Mass for Vocations in Los Angeles Memorial Coliseum.

Participating were delegates from 29 countries.

Archbishop Jean Jadot, apostolic delegate in the United States, was among the 600 priests who consecrated the Mass with Cardinal Manning.

BEFORE Mass, 3,000 teenagers made a two-mile run for vocations through Los Angeles streets to the Coliseum. Four runners ran to the base of the Olympic torch and raised home-made crosses to light a torch which flamed high in the sky as a sign of the faith and vitality of youth in the Church.

Immediately afterwards, children released thousands of balloons, to each of which a note was attached describing a good intention and act a child would perform. On each balloon was imprinted, "Hi, God!"

The cardinal said many historic events had taken place in the Coliseum, "but today, it is for one holy hour a ciborium of love."

"Each individual here is like a host designated to be a

sign and a content of love for his partner, her partner, in life."

Referring to the day's reading, the cardinal told how Elijah called Elisha to sanctification in the task which he was doing: plowing a field. "God calls us to holiness in the precise state of life in which we are presently living."

"THIS has been manifested to us twice in our own time in our own country. First of all in the canonization of Mother Seton, a convert, a maid, a wife, a mother, a widow, a Religious—and in each stage finding a level of sanctification."

"Then Blessed John Neumann, canonized a week ago, was declared heroic for doing precisely the ordinary things of his state in life extraordinarily well. We are called to holiness."

"There is today an assault against this call to holiness," the cardinal continued.

"That is the assault of the flesh against the spirit, the insurrection of the flesh, the dominance of the flesh."

"This has taken possession of our time and of our culture. The common denominator of our possessions, of our entertainment, of our preoccupations is sexuality."

"The instrument by which Jesus set up a judgment in His Church, a guide for our consciences, has declared in a document from the Holy Father, in a document from the Catholic bishops of the United States, and as late as last Monday in an audience for the bishops of the United States

who went to Rome for the canonization of Blessed John Neumann—the Holy Father referred to this particular plague that has hit our times.

"HE ASKED that in season and out of season we preach the true doctrine of the dignity of the human body, of the flesh that became the instrument of love in the person of the incarnate Jesus."

"Therefore," continued the cardinal, "in the mind of Paul to Timothy, whether welcome or unwelcome, we must reprove and repress every deviation, whether in the culture surrounding us, or in those false teachers within our ranks who are dressed in sheep's clothing and who protest to us a doctrine, a code of conduct, a moral principle that is alien to the official magisterial teachings of the Church."

"The Church is there to honor and sanctify the beauty of human love in marriage, and to fight the insurrection of the flesh against the spirit."

The cardinal said the Church insists that the first seeding place, the first seminary of religious vocations is the Catholic home.

"If Marriage Encounter has as its prime purpose the sanctification of the home, it follows as must night the day, and day the night, that if this famine of vocations is going to end, it will end in the homes of those who are here present today, and that the first result of this gathering, of this prayer, will be a new spring of vocations to the priesthood and religious life."



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Serrans hear priests called 'very hinge of Church's life'

SAN FRANCISCO—(NC)—“The priest is the very hinge of the life of the Church,” Archbishop John R. Quinn of San Francisco told delegates to the 35th convention of Serra International, an organization fostering vocations to the priesthood.

Some 1,600 representatives of Serra clubs from all over the world attending the opening Mass in St. Mary's Cathedral in San Francisco heard the archbishop say that “the mission of the Church cannot continue without priests.”

“Unless there are priests, there will be no Eucharist and no sacramental life for the people of God,” Archbishop Quinn said. “The orderly preaching of the Gospel as the guarantee of its authenticity is gone if there is no priest.”

“If the field of the Church is to yield the desired harvest of vocations, we priests and all the faithful of Christ must have a deep reverence for the priesthood as a reality of faith and one of the most magnificent gifts of the heart of

Christ to His people. When we cheapen and secularize the role of the priest, we injure the seed of vocations set by the Spirit in the hearts of the young...”

“A bored, angry, alienated world, a doubting world, dark and depressed in its affluence or oppressed in its agonies, needs the word of hope which is the Gospel of Christ. But it needs, above all, to see that word real and living in the life of the priest.”

At another Mass, Cardinal Paolo Arns of Sao Paulo, Brazil, told the Serrans that in South America “priestly vocations are once again flourishing.”

“We are no longer worried about the quantity of vocations to the priesthood—but about their quality,” Cardinal Arns said. “Quality means the vanguard of evangelical liberty, or humble and constant daring, or spiritual poverty, and of love of the poor. It is this quality that builds a just and fraternal society.”

“Wherever there exists a community of service there will also appear someone who has the vocation to coordinate and

breathe a new spirit in the services. There will emerge a priest.”

Auxiliary Bishop Joseph A. Francis of Newark, N.J. said that “there are no exhaustive ways or methods or gimmicks we can use to foster vocations to the priesthood, religious life, and ministries.”

“We all need to update ourselves on the developing concepts of ministry,” Bishop Francis said. “For many of us, we may be dealing in concepts of ministry which are no longer applicable to the thrust of the church today.”

“It should become clear that we are no longer encouraging young men and women to a purely traditional kind of service in the Church, but one which has expanded, and offers opportunities heretofore untapped.”

“Through prayer and an appeal to the Holy Spirit, we must learn to discern the signs of vocations to ministry. And, having, insofar as it is humanely possible with divine help, come to recognize the call for others, we should do all in our power to encourage, foster, and support those called by God.”

Bishop Francis said that Serrans must have a special relationship to those called to ministry, and suggested the following guidelines: “From whom do they hear the call? From you? From the Christian community?”

Robbie endowment for Notre Dame U.

An endowed chair in government has been established with an \$800,000 gift from Joseph Robbie, managing general partner of the Miami Dolphins National Football League Franchise.

The Joseph and Elizabeth Robbie Professorship in Government is a memorial for one of their sons, Dr. David L.

'Sunbelt' meet

BELMONT, NC.—(NC)—The Sunbelt Liturgical-Catechetical Conference, the first such conference in the Southeast, will be held Oct. 20-22 in Charlotte, N.C., with the theme, “Liturgy: An Experience of Faith.”

Sponsored by Belmont Abbey College and the dioceses of Raleigh and Charlotte, N.C., the conference hopes to draw 1,000 participants from throughout the Southeastern United States.

Robbie, a cum laude graduate of Notre Dame who died last year.

Robbie, who practiced law early in his career in Mitchell, S.D., said the gift represents an endorsement of the University's Catholic character and the educational leadership of president, Father Theodore Hesburgh, C.S.C.

“The Robbie Professorship will enable one the University's most distinguished departments to develop new avenues of research and scholarship,” Father Hesburgh said.

Founder of the Dolphins in 1965 Robbie is a member of St. Martha parish who served last year as general chairman of the Archbishop's Charities Drive. He is active in Dade County civic affairs and a member of Notre Dame's Advisory Council for the College of Arts and Letters; and received his law degree at the University of South Dakota.

Nova workshop on grants set

FORT LAUDERDALE—A full week education workshop for graduate credit entitled “Educational Grants and Proposals” will be sponsored at Nova University from July 11 to 15.

Techniques for proposal writing and grant managements will be taught by John Arena, director of Title 4C Projects in the Broward County School System.

Classes will meet from 8:30 a.m. to 5 p.m. for additional information call Dr. Anna Mae Walsh Burke, 587-6660, Ext. 340. Those in Dade may call on the toll-free number 940-6628.



“The call must be followed by affirmation and effective interest. Those called must grow in the knowledge that they, as ministers, receive as much from the Christian community as they give.”

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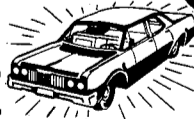
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Lay persons' role cited in reaching unchurched

WASHINGTON—(NC)— There are 80 million unchurched Americans 40 percent of the total U.S. population, and it is impossible for the clergy alone to reach them.

That is the opinion of Paulist Father Alvin Illig who said that effective evangelization of the unchurched will have to be done by lay persons who work out of their own parishes.

"Besides being unrealistic," Father Illig said, "it would be bad theology and worse pedagogy for priests and Sisters to engage in this tremendous challenge without the active participation of Catholic lay people."

Attached to the Washington archdiocesan office of research, planning development, Father Illig is the coordinator of Experiments in Evangelizing the Unchurched.

Calling on his experience in conducting evangelization programs in more than 30 parishes in Mississippi and the Washington area, the Paulist priest will conduct a workshop on reaching the unchurched at the National Congress on Evangelization in Minneapolis Aug. 26-28.

Father Illig's workshop is entitled "Parish as Cell: Evangelizing the Churchless and Alienated Catholic." It will cover first the statistical data that define the scope of the problem and then discuss contemporary models for evangelizing the churchless that have been developed during the past three years in Mississippi and Washington. It will examine a recent successful 10-month evangelization program that was based in a parish and run by lay persons.

The goals of the program

were two:

—To broaden the vision of the parishioners so that they would look upon the sharing of their faith as part of the normal, healthy life of the parish;

—To improve the image of the Catholic parish in the eyes of the non-Catholic community.

As a result, the parish was seen by outsiders as a friendly family of deeply committed Christian people who invite others to participate in their community.

"As we enter the third century of our existence in America," Father Illig said in a recent speech, "with the immigrant age behind us and the age of blatant anti-Catholicism past, we have seen our vision broadened from one of nurturing and maintaining the faith to one of reaching out and sharing."

Research project will study teacher training

WASHINGTON—(NC)— A joint research project aimed at developing new models for the training of religion teachers began June 22 in Washington. It is the first effort to use scientific research to help volunteer religion teachers become more professional.

Participants in the project are the U.S. Catholic Conference (USCC) Department of Research, Policy and Program Development; the Boys Town Research Center at The Catholic University of America in Washington; and the Religious Education Office for the archdiocese of Washington. Father Eugene F. Hemrick, USCC coordinator of research, policy and program development, will direct the experiments. He said the project marks the first time that the USCC has "attempted to coordinate research between a diocese and institute of higher learning for the purpose of professionalizing religion teachers at the grassroots level."

The priest said the project is a response to the General Catechetical Directory, the

U.S. bishops' pastoral "To Teach As Jesus Did," and the National Catechetical Directory, which each cite research as a means for advancing the status of religious education.

The goal of the project is to provide diocesan superintendents and directors of religious education with professional teacher training models for use in training their volunteer teachers.

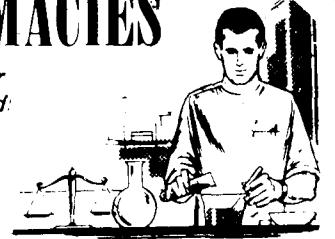
Father Hemrick said he also hoped that a permanent national research center would be established in religious education, that other Catholic colleges and universities would initiate the same type of research, and that "a continual 'think-tank' support for religious education" would be established.

James O'Connor, director of the Boys Town Research Center, made available to the project the center's facilities, equipment and expertise, Sister Virgine Pugh, a Mission Helper of the Sacred Heart who directs the religious education office for the archdiocese of Washington, brought in 34 religion teachers to help initiate the research.

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CLIP AND SAVE

KNOW YOUR FAITH

REVELATION

'The New Testament gives abundant witness to the fact that the first Christians believed in the divinity of the Father and of the Son and of the Holy Spirit. One would think that they, especially in view of their strict monotheistic background, would have wondered how their new faith could avoid leading them to a belief in three gods. And yet, there is not the slightest indication that the question even occurred to them.'

Do we understand it?

By **FATHER JOHN J. CASTELOT**

If God's self-revelation is contained in the Bible and if He spoke His definitive Word to humanity in the person of the Word made flesh, why do we need theology? for the simple reason that revelation is one thing and understanding it is quite another. This is the basic reason, but there are many others.

The objects of revelation are, in the main, mysteries: God and His various attributes, His activity in human history, evil, sin, divine-human relationships, grace, incarnation, redemption, Trinity, resurrection, salvation, and many more. These mysteries are presented to us in the writings of men of a mind-set, a culture, quite different from ours. They were not speculative thinkers; they viewed reality, even the reality of mystery, functionally, concretely, practically. They were not "theologians" in the technical sense in which we use the term. The author of neither creation account was a Thomas Aquinas; Paul was not a Karl Rahner. They described, sometimes just in story form, what God did; they did not speculate about His nature.

AS A RESULT, from our viewpoint, they left many tantalizing

questions unanswered. It is the task of theology to formulate answers, however inadequate, to those questions. Hence the simple definition of theology as "faith seeking understanding." It is an enterprise that will go on until the end of time, with "theology" succeeding "theology," because the mysteries revealed in the Scriptures defy complete human comprehension and adequate expression in human language.

We have a hunger for understanding, for explanation, for precise definition. Biblical man did not, at least in our sense of those terms. One looks in vain from one end of the Bible to the other for a definition of God. They were not given to defining anything and, as for defining God—who can define the indefinable? We insist on trying, but we are the intellectual and psychological heirs of a quite different tradition.

It strikes us as strange that they were apparently unconcerned about the philosophical and theological problems posed by what we call the doctrine of the Trinity. The New Testament gives abundant witness to the fact that the first Christians believed in the divinity of the Father and of the Son and of the Holy Spirit.

One would think, that they, especially in view of their strict monotheistic background, would have wondered how their new faith could avoid leading them to a belief in three Gods. Yet, there is not the slightest indication that the question even occurred to them.

THIS AGAIN reflects their functional approach to reality. They were concerned with the activity of the Father, Son and Holy Spirit. What has the Father done in history, in my life? What was the mission of the Son and how did He accomplish it? What is the role of the Spirit in my life? What is my concrete, everyday, existential relationship with them? As for the intricacies of the mysterious inner life of the Trinity—well, evidently that sort of thing was not their mental or psychological cup of tea.

It is true that we speak of the theology of each of the Gospels; the fourth Evangelist is known as John the Theologian, and volumes have been written on Pauline theology. Even though the New Testament authors were not professional theologians in the modern sense, they did give human expression to profound mysteries. However, they did it in their own way, as we have seen, and this fact itself makes further theological investigation

necessary.

They were struggling to formulate uniquely new truths and experiences, with no traditional theological terminology at their disposal. They had to invent, to improvise. As a result, they often used language which, while adequate for their immediate purposes, was open to later misunderstanding. Just one among many possible examples: In Philippians, Paul quotes a liturgical hymn to Christ which begins: "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men" (Phil. 2,6-7).

IT IS CLEAR that these lines could easily be misinterpreted, and they were. There were some who held that when the Son of God became man, he set aside His divinity and was purely and simply a man. Then, after His resurrection, He resumed His divine status. The implications of this are devastating and, in fact, run counter to the whole doctrine of the New Testament. Obviously there was a need for a careful study of the text itself and a restatement of its meaning in precise theological terminology. Our need for theology is unequivocally clear.

Adventures in search for God

By FATHER AUGUSTINE P. HENNESSY, C.P.

The Catholic Theological Society of America recently held its 33rd annual convention in Toronto. From the original 38 theologians who planned the first convention in 1946, the society has grown to a membership of more than 1,200 men and women.

This increase in numbers and diversity of gifts has been accompanied by better theological competence, wider ecumenical vision, and a more fervent search for wisdom. This wisdom is what makes theology

relevant to every age. The society's vitality is a sign that we still need theology in our own country today.

The earliest presidential addresses of the society laid down some timeless truths about theology. From the beginning, these professional searchers for truth reminded themselves that theology will always remain a call to contemplation in the pursuit of wisdom (1952). It is a task involving both hardships and consolations (1954). As a science, it is marked by both grandeur and misery (1955). As a wisdom achieved not only by sweat and study but by a taste for divine realities, love becomes the ultimate

dynamic spurring on the theologian to mystic insight (1956). This insight gives the theologian a relish for the mystery of God.

Consequently, theology is an adventure of love giving impetus to mankind's search for God. As an adventurer, the theologian is not primarily a pioneer. He is rather an inheritor of a family wisdom. It is a wisdom handed down to him by thinkers and lovers who have explored the high-ways and bypaths of wisdom long before he was born.

Adventurers in the search for God are not autonomous men and

women. Their defeats of daring do not usually put their names into headlines. Disdainful critics might apply an odious name to them and call them herd people. But theologians can hardly resent this epithet because they glory in doing their work under the ultimate guidance of a shepherd named Peter.

Theologians do not become experts by merely using their own scientific tools. They must also become men and women of prayerful reflection. They are called to be people mulling over the past, understanding present events, alerted to new trends in thought,

exhilarated by profound insights, and touched by the fire of God.

PRAYER OF praise makes the theologian begin and end his work in the mysteriousness of God. Like all believers, theologians begin their adventure of love with the blurred intuitions of faith; then their scientific commitment urges them to bring clarity out of confusion, next, realism forces them to bring patience to their encounter with the inadequacy of words; and, finally, love prods them onward to affective wisdom which savors the deep things of God with a serene contentment. Here a conceptual

KNOW YOUR FAITH

The Cross and Communism

By FATHER JOSEPH M. CHAMPLIN

Colorful posters pasted on walls next to the sidewalk are, here in Rome, the most common media for communication and advertising. Each day as one stands waiting at a bus stop there seems a new announcement which attracts your attention—an invitation to a concert, a political rally or even a religious event.

During Holy Week I noticed such a bulletin publicizing the way of the cross by the Colosseum "with the Pope" on Good Friday night, to begin at 9:00. Ironically, another poster but inches away featured a red hammer and sycle summoning persons to some political rally.

THAT TYPE of strange juxtaposition is symptomatic of the paradox so prevalent in this Eternal City: A communistic oriented administration governing a metropolis within which rests the center of Catholicism.

The stations of the cross began at the ancient Colosseum (scene of martyrdom of some early Christians) and moved across the large boulevard which once witnessed the triumphant return of Roman conquerors.

Our Holy Father knelt for the first eleven stations on a ledge high above the crowd which, despite a heavy downpour, I would estimate numbered 25,000. There were prayers in many languages for each step of the journey and the multi-nation group joined enthusiastically in the Latin responses.

Different individuals announced in various tongues each station over the excellent public address system—first in Italian, then French, next English, German, Spanish and, finally, Portuguese.

"WE ADORE you, O Christ, and we bless you," the leader

proclaimed in Latin at the start of every station. The throng responded, also in that universal language of the Church, "Because by your holy cross you have redeemed the world."

A brief reflection and prayer followed in Italian.

We concluded our prayerful pause at each spot with a recited "Pater noster." The choir sang, as the large, plain, black cross was carried to its next location, the traditional "Stabat mater dolorosa."

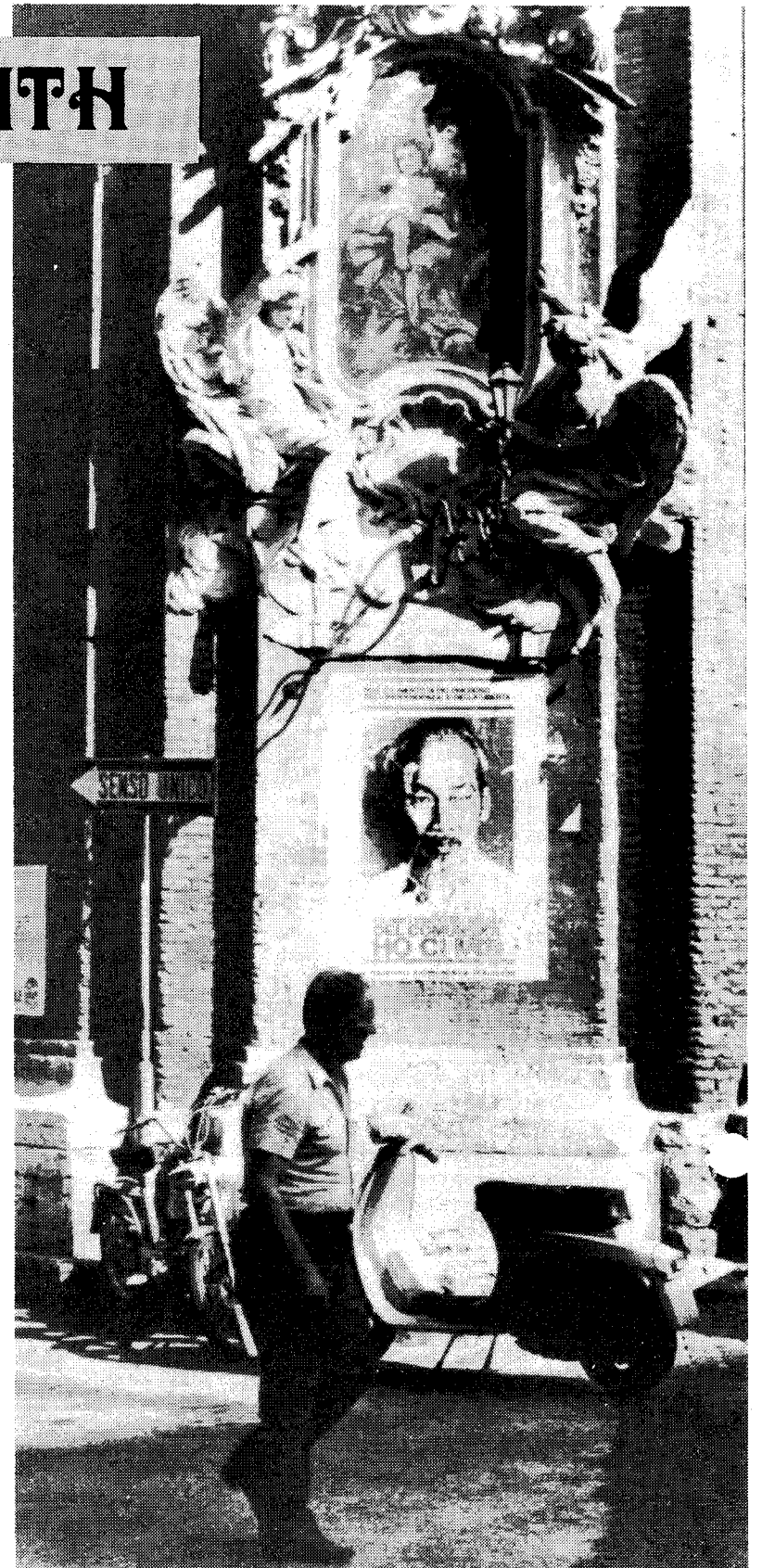
Pope Paul, vested in white cassock and skull cap with a red cape around his shoulders took up the cross himself for the last three stations. At the end, he read a brief message, imparted his papal blessing and wished all a good or beautiful or blessed Easter, a "Buona Pasqua."

As we celebrate our own nation's 201st birthday, a few thoughts crossed my mind prompted by this springtime religious worship service.

OUR OWN freedom in the United States was purchased and has been preserved by the blood of persons committed to the cause of liberty, just as our Catholic faith today is a heritage of people who gave their lives out of a belief in the suffering, risen Christ.

We can easily forget as Catholics in America that our Church extends far beyond the United States. Such narrowness ignores both the riches of our past and the gifts other cultures offer us.

The Holy Father is just that, a holy man of God, a person of deep faith and prayer whose loving, fatherly concern reaches out to all people and all nations symbolized by the diverse pilgrims who gathered with him to recall Jesus' way of the cross. The bitterness of some critical reactions in our country to certain Vatican decrees or decisions indicates a failure to grasp the "holy father" aspect of Pope Paul VI.



In the Holy City of Rome a man gives a glance at a Communist poster honoring the victory of Ho Chin Minh's forces in Vietnam.

God

'Love becomes the ultimate dynamic spurring on the theologian to mystic insight. This insight gives the theologian a relish for the mystery of God'

science yields place to affective wisdom which sometimes shares secrets of God too mysterious for words.

In searching for this wisdom, more precious in the finest gold, the theologian does not, however, use the tactics of an old-fashioned gold-digger. He does not stake a claim for himself, upturn a surface deposit with pick and shovel, and then sift his treasure in a tilting pan while hoping to uncover nuggets of real gold. Theologians are rather more like coal miners. They must love others enough to go down deep into a mine-shaft of tradition. It is a mine shaft built by others. Once they get to the bottom of the pit, they run the risks of darkness, flooding, and cave-ins. But they do their work good-naturedly because they are looking for a gift of God which brings light and warmth and energy to His people. The theologian

travels a long and dangerous road on the journey of his mind to God.

ST. BONAVENTURE, a master of both conceptual and effective wisdom, gave this advice for reaching the goal of the theologians's search: "If you ask me how this is done, I say to you: ask for grace, not for doctrine; beg for yearning, not for understanding; look to

the groaning of prayer, and not to eagerness for reading; go to the Spouse, not to the teacher; turn to God, not to men; expect the darkness,

not a burst of brilliance; rely not on light, but on the fire which leaps up to God with burning desire and soothing confidence. This Fire is God

Himself. Its hearth is in Jerusalem. And Christ Himself enkindled it there by the fervor of His burning passion."



Do we really need theology?

By FATHER JOHN J. CASTELOT

Some people have said that theology is like money. You can't do with it and you can't do without it.

Theology is alternately blessed or cursed depending on the state of the Church and whose ox is being gored. Aquinas lived out his academic career amid suspicion from his peers and worry on the part of church officials. Acceptance came after his death and positive adulation in the late 19th and early 20th century.

Perhaps never in the western church has there been so much attention paid to theology and theologians by the general Catholic public as it has in these last years since Vatican II. Perhaps, if the records be correct, the only other period of ecclesiastical history in which large numbers of laity took an active interest in theology was in the eastern empire between the years 400 and 1400. Constantinople and the environs seem to have been literal hot beds of theological controversy not just at the lofty level of academics, bishops and the royal household, but also in the streets and cafes and domestic patios.

IN FACT, around 1400 or thereabouts, when the emperor wanted to accept the Roman version of the creed, the people rioted and resisted and refused to concede that theological point. An exceptional number of them were quite knowledgeable about the theological quarrel about the Trinity. They felt that Rome was wrong and

Constantinople was right.

There is a long standing tradition since the time of Erasmus that theology was doing more harm than good. Better to dwell on morality. Start with those aspects of the Gospel that deal with everyday living. Concentrate on the virtues and values that make a good Christian. Place a moratorium on theological discussion, for all it seems to lead to is division, hostility and fruitless debates.

Who is saying such things? One group is the Christian humanists who feel that debates about the mysteries of God are unsuitable, unseemly

and rarely will get anywhere anyhow. Moreover, they produce so much animosity, that instead of moving the people to love, they simply turn people into abrasive cynics. Another group is those who are comfortable with the traditional theology. They find it sufficiently meaningful and see no reason why so-called creative breakthroughs are needed. Traditional theology satisfies them. So why cause dissension with new theories and new discussions?

WHAT IS ONE to say to these objections? Should we just teach morality and forget the dogmas? Should we just teach the dogmas in the old way and not try to find new insights? As to the first question and the preference for morality, it must be said that a sound appreciation of dogma should lead to reasons for being moral. If the dogmas about incarnation, salvation, grace, sin and sacraments are not pondered with meaning, why should one bother to be moral at all? The whole point seems to be that the work of God in Christ and the Spirit establishes the background and purpose for morality. Morality without sound dogma is like walking around with one shoe.

Now as for those who claim that the traditional way is best, the objection must be given that once upon a time the traditional way was the avante garde, the innovation against which the previous generation said THIS was nonsense and there is no reason for a change. New times require new understandings of the timeless truths. It is not the truth of salvation that is under question, it is the understanding that appears weak for a generation raised on science, technology, critical questioning, psychology and the behavioral discoveries.

TRADITIONAL theology itself grew under pressure from new knowledge sweeping the world of another age. It met the challenge successfully and helped generations of Catholics to find sensible access to the mysteries of God. This is precisely what theology today is attempting to do. Yes, one can regret that this will lead sometimes to unseemly bickering, but so, for that matter, will discussions on moral issues and any matter that people are staking their lives on. Were we all born with perfect clarity of mind, this would not happen. Weak as we are, it does. Let theology advance under the banner that says, "Unity in essentials, liberty in non-essentials, Charity in everything."



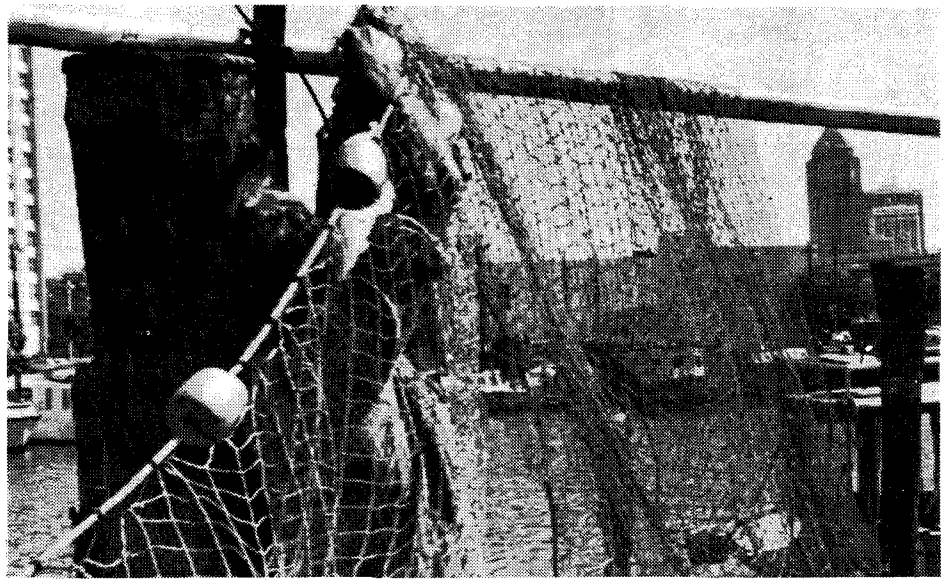
In this woodcut, Thomas Aquinas stands before his teacher, Albertus Magnus (St. Albert the Great) during a theological discussion.

'Aquinas lived out his academic career amid suspicion from his peers and worry on the part of Church officials. Acceptance came after his death and positive adulation in the late 19th and early 20th century.'

Life in Music

'And here I am /
close to getting tangled
up/ inside the thought
of you'

LOOKS LIKE WE MADE IT



There you are
Looking just the same as you did
Last time I touched you
And here I am
Close to getting tangled up
Inside the thought of you

Do you love him
As much as I love her
Will that love be strong
When old feelings start to stir

Looks like we made it
Left each other on the way
To another love
Looks like we made it
Or I thought so until today
Until you were there everywhere
And all I could taste was love
The way we made it

Love's so strange
Playing hide-and-seek
With hearts and always hurting
And we're the fools
Standing close enough
To touch those burning memories

And if I hold you
For the sake of all those times
Love made us lose our minds
Could I ever let you go

Oh no we made it
Left each other on the way
To another love
Looks like we made it

Or I thought so until today
Until you were there everywhere
And all I could taste was love
They way we made it

By Richard Kerr-Will Jennings
(p) 1976 Arista Records, Inc. BMI

By THE DAMEANS

"Love's so strange." Barry Manilow is absolutely right. Love is one of life's greater mysteries. No one knows why it happens, what makes it change over the years, or how it can be so crushing when it is not present.

Barry Manilow's song is about this mystery. Actually the title misleads you into thinking the theme is going to be simple. You expect Barry to sing that the two lovers are solid in their relationship with each other. Not so. He sings that it is a strange feeling to meet after both of them have become involved with new people. They have "left each other on the way to another love."

The song focuses on the confusing feelings the old lovers experience in seeing each other again. They are struck by the strength of their attraction for each other. "There you are looking just the same as you did last time I touched you. And here I am close to getting tangled up inside the thought of you." He goes on to voice the questions that trouble him. "Do you love him as much as I love her, and will that love be strong when old feelings start to stir?"

Barry Manilow does not tell us enough of the story to know what is happening. He leaves us room to fill in the blanks. Maybe the

two are running away from each other, trying to lose themselves in other people who do not mean as much. Here, at this chance meeting, they realize they are kidding themselves. Or possibly it is really the second relationship which is the best and it is only old nostalgic memories rising.

Since the story is not clear, it is difficult to say anything about what they should do. But the song does give us an opportunity to comment on the mystery of love.

It so often seems that love reveals something deep and personal which we have never known about ourselves. We stand before the fact that we do not know the whole story. We are constantly discovering new combinations of feelings which come in each new love. We begin to suspect that the years bring profound changes in our lives and in those of the people we know.

I am reminded of the wisdom of the sage who once said that too much talk of love in too short a time is the way of the fool. It is the fool who is not patient, who cannot wait for love to unfold its mysteries in its own time. It is the fool who thinks that love is simple. The wise person is the one who waits for the good times and the bad, the emotional highs and the lows before declaring that love is really present.

Barry Manilow sings that love is full of mystery. It is heart-rending and confusing. But it is so exciting and good. Love's so strange.

(All correspondence should be directed to: The Dameans; Post Office Box 2108; Baton Rouge, La. 70821.)

Prayer of the Faithful

15TH SUNDAY OF
ORDINARY TIME (CYCLE C)
July 10th, 1977

Celebrant: When we live God's Law and Commandments, we begin to live God's very life here on earth; the same life which we hope to share with Him forever in His Kingdom of Heaven. With this confidence and hope, we now pray.

LECTOR: The response for today is: Lord, hear our prayer.

LECTOR: For our Holy Father, Pope Paul VI, and His Brother Bishops, that they may teach God's Law and Life with clarity, courage and confidence, we pray to the Lord: (R)

LECTOR: For our civil authorities, that the laws of government and society may reflect more perfectly the justice and compassion called for by our Judeo-Christian heritage, we pray to the Lord: (R)

LECTOR: For parents that they may teach their children by word and example how to live God's life, we pray to the Lord: (R)

LECTOR: For the unwanted, the disinfranchised, the lonely, the disadvantaged, the ill, the disabled, the imprisoned that they may receive the compassion and love of Christ through us, we pray to the Lord: (R)

LECTOR: For those who are unsettled, confused, disoriented, lost, that they may find consolation in God's World, in the preaching and teaching of the Church, and in the concern that Christians have for one another, we pray to the Lord: (R)

Celebrant: Father, Your Law and Life is not simply a matter of meeting minimal standards, but rather of loving You unreservedly, especially in the form of our neighbor in need. Help us to love others as You love us. We ask You this through Jesus Christ our Lord. Amen.

Oración de los Fieles

DECIMO QUINTO
DOMINGO DEL AÑO
10 de julio de 1977

Celebrante: Cuando escuchamos la Palabra de Dios y la hacemos ley y vida nuestra, comenzamos a vivir la misma vida de Dios en la tierra, la vida que esperamos compartir con El en el Reino de los cielos. Con esta confianza nos atrevemos a pedir.

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

LECTOR: Por el Santo Padre, Pablo VI y por sus hermanos en el episcopado; para que con sus vidas y su predicación sean testigos de la Palabra y la vida de

Dios, para que la muestren al mundo con claridad, valor y confianza, oremos, Señor, escucha...

LECTOR: Por las autoridades civiles, para que las leyes que emanan de los gobiernos y la sociedad sean reflejo de la justicia y compasión que son parte de nuestra herencia judeo-cristiana, oremos. Señor, escucha...

LECTOR: Para que en la vida familiar, los padres sean testimonio ante los hijos, de la bondad, unión y amor que son la misma vida de Dios, oremos. Señor escucha...

LECTOR: Por aquellos que encontramos en nuestro camino diario, los que se sienten solos, rechazados, enfermos o lejos de los suyos, para que como el buen samaritano, seamos para ellos signos del amor y la compasión de Cristo, oremos. Señor, escucha...

Discussion

1. How has the study of theology been viewed in different periods?
2. What are people saying about theology today? Discuss the two viewpoints.
3. Discuss this statement: "It must be said that a sound appreciation of dogma should lead to reasons for being moral."
4. Discuss this statement: "Morality without sound dogma is like walking around with one shoe."
5. What is theology today attempting to do? Discuss.
6. What are the objects of revelation?

Celebrante: Padre nuestro, tu Palabra y tu Vida nos interpela y nos invita a un amor sin reservas hacia el hermano necesitado. Ayúdanos a no pasar de largo, a entregarnos en tu Nombre al servicio y caridad de los que nos rodean. Te lo pedimos por tu Hijo Jesús, Amén.

Vatican urges state aid to Catholic schools

(Continued from page 1) members of society. Let them strive to harmonize them, remembering that in every temporal affair they must be guided by Christian conscience."

Again quoting from the Vatican Council's Dogmatic Constitution on the Church, the document says that "even when preoccupied with temporal cares, the laity can and

must perform valuable work for the evangelization of the world."

Seen in the context of the American debate over Catholic school unions, who are carrying out an evangelizing role through their work, must be prepared to make economic sacrifices not required of public school employees.

The document also asked Sisters and male Religious from

orders founded for teaching not to abandon schools for other apostolates without careful thought.

"Some would say that they have chosen a 'more direct' apostolate, forgetting the excellence and the apostolic values of educational work in the school," says the document.

The document called for "courageous reform" in Catholic school systems at a

time when "Christianity demands to be clothed in fresh garments."

It warns teachers against presenting students with "pre-cast conclusions" to problems, or using school material as "mere adjuncts to faith or as a useful means of teaching apologetics."

The "integration of faith and life in the person of the teacher" is what makes the

difference between Catholic and other forms of education says the document.

"The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living," said the document.

The Vatican released the document July 5. It was signed by Cardinal Gabriel-Marie Garrone, prefect of the congregation, and Archbishop Antonio Javierre, congregation secretary.

Miamian gets Vatican post

(Continued from page 1)

He is married to the former Betty Jane Lattiner and they have one daughter, Susan Patricia Smith; and a grandson, David, 7. A granddaughter, Shannon Joy Smith, died of leukemia in 1970, five years after Walters had served as president of the Leukemia Society of America.

Walters built a chapel in her memory at Variety Children's Hospital, Coral Gables, and became a benefactor of Assumption Academy, Miami where she had attended classes.

Known as an authority on immigration matters, Walters has been a major fundraiser for every Democratic presidential candidate since the former president John F. Kennedy ran for office in 1960.

According to the NC News Service in Washington, D.C. the official White House announcement of Walters' appointment was scheduled for last Wednesday, July 6.

The United States has had informal relations with the Vatican since 1797. The United States established full diplomatic relations with the Vatican in 1848, but in 1867 Congress voted to prohibit the use of federal funds to continue full relations with the Vatican.

The Senate recently approved an amendment offered by Sen. Richard Stone (D-Fla.) to repeal that prohibition. The House is currently considering the amendment, which is part of a State Department authorization bill.

This means that Carter may soon have the option of upgrading the personal envoy post to a full ambassadorship.

Walters said it would be "premature" to discuss the possibility of upgrading the position. He said he did not want his own appointment confused with that issue.

The Senate must approve

nominations for ambassadorships, but does not have to approve personal envoys.

The Vatican now has full diplomatic relations with 89 countries. The United States and Mexico are the only major Western Hemisphere nations without full diplomatic relations with the Vatican. Even Communist Cuba has maintained an ambassador in the Vatican.

Vatican sources indicate the Vatican would welcome full diplomatic relations with the United States, although such a move would have little practical impact on U.S.-Vatican relations, which are considered good.

If full relations are to develop, the initiative would have to come from the United States because the Vatican never takes the initiative in such matters.

Vatican sources also said that if full diplomatic relations are established, the current apostolic delegate, Archbishop Jean Jadot, who is Pope Paul's representative to the Church in the United States, would probably stay on as pruncio, or ambassador.

When Lodge was appointed, the National Conference of Catholic Bishops (NCCB) kept a low profile. Cardinal John Dearden of Detroit, then NCCB president, said the appointment was based on Nixon's perception of the U.S. national interest. He said the appointment involved the United States and the Vatican and did not directly involve the NCCB.

The current NCCB president, Archbishop Joseph Bernardin of Cincinnati, was contacted by the White House and asked his reaction to the Walters appointment, according to Russell Shaw, secretary for public affairs of

the U.S. Catholic Conference.

"Archbishop Bernardin said that if the Administration wishes to do this, we have no objection, that as far as we can see, Mr. Walters is a fine man," Shaw said. But, he said, Archbishop Bernardin said the NCCB was not pushing any appointment.

Walters was also backed by Florida Gov. Reuben Askew, a Democrat, who heads a committee established by President Carter to screen ambassadorial candidates, and by former New York governor and ambassador to the Soviet Union, Averell Harriman, an important member of the committee.

Florida's two Democratic senators, Richard Stone and Lawton Chiles, and Florida Democratic Rep. Dante Fascell backed Walters for the Vatican post in a letter also signed by Sen. Hubert Humphrey (D-Minn.) and Henry Jackson (D-Wash.). A spokesman for Fascell said Walters was considered for the post of ambassador to Ireland before he was named to the Vatican post.

A spokesman for Stone denied that Stone had Walters

in mind when he submitted his amendment to lift the prohibition against funding full diplomatic relations with the Vatican.

The spokesman said Stone felt it was important to establish relations with the Vatican because the Carter Administration is attempting to establish relations with all nations.

The Vatican has worldwide influence including many humanitarian services, the spokesman said.

Papal medal

VATICAN CITY—(NC)—An official medal marking the 15th year of Pope Paul VI's pontificate has been struck according to a design by Italian sculptor Giacomo Manzù, the Vatican announced.

The medal shows a side view of the Pontiff in cope and miter on the obverse and a man standing at a window and releasing a dove on the reverse.

The medal commemorates both the Pope's 15th year of reign and his 80th birthday which he will celebrate Sept. 26.

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ACROSS FROM THE JOCKEY CLUB



Banquet speaker for the National Right to Life Convention in Chicago, Actor Joseph Campanella (left) joins Florida delegates during the meeting. Delegates included (from left) Judy Glocker, State legislative vice-president of Florida Right to Life Committee; Jean E. Doyle, executive director of Florida Right to Life, Maitland, and Marilyn Lucas, R.N., president of Florida Right to Life, Naples.

S. Florida Scene

Mount Carmel Fete Set

HALLANDALE—The feast of Our Lady of Mount Carmel, traditionally observed by Catholics of Italian ancestry, will be celebrated in St. Charles Borromeo parish from Friday, July 15, to Sunday, July 17.

At 7 p.m. Friday a special Mass will be offered honoring Our Lady in the parish church, 600 NW First St. A candlelight procession, social hour, and refreshments will follow. On Saturday, an all-day vigil will be held beginning at the 8:30 a.m. Mass and continuing through the 6 p.m. Vigil Mass.

The triduum will close after the 10:30 a.m. Mass, Sunday, during procession of Benediction. A social hour will follow.

According to Carmelite tradition, Mary appeared to St. Simon Stock, sixth General of the Carmelite Order in 1251 on the summit of Mt.

Carmel in Palestine where the Motherhouse of the order now stands.

OLQH parish hall

LABELLE—A new parish hall in Our Lady Queen of Heaven parish has been completed and is in use for a variety of activities.

Dedication of the new structure located on South Bridge St. is planned for the Fall. The building houses the Hendry County Child Development Center and a social hall that seats some 250 persons for group meetings or banquets.

The child center will accommodate 90 children of migrant and seasonal farmworkers ranging in age from two to five. Future plans include special facilities for infant care. The hall is completely air conditioned, has a public address system, and a kitchen.

1977-78 School Calendar

Archdiocese of Miami

Broward County

| | |
|------------|----------------------------|
| Aug. 23-26 | Teacher Workdays |
| Aug. 29 | School opens |
| Sept. 5 | Labor Day Holiday |
| Oct. 28 | End First Quarter |
| Oct. 31 | Teacher Workday-No Classes |
| Nov. 24-25 | Thanksgiving Holidays |
| Nov. 28 | Classes Resume |
| Dec. 22 | Christmas Holidays Begin |
| Jan. 3 | Classes Resume |
| Jan. 19 | End Second Quarter |
| Jan. 20 | Teacher Workday-No Classes |
| Feb. 20 | Teacher Workday-No Classes |
| March 23 | End Third Quarter |
| March 24 | Easter Holidays Begin |
| April 3 | Classes Resume |
| April 28 | Teacher Workday-No Classes |
| May 29 | Memorial Day Holiday |
| June 7 | Summer Vacation Begins |
| June 9 | Last Day for Teachers |

Biscayne names grad

A graduate of Biscayne College has joined the college staff as assistant director of admissions.

Miss Mary Lou Whittaker, daughter of Miami's former FBI bureau chief, Kenneth Whittaker and Mrs. Whittaker, she majored in public administration and minored in secondary education at Biscayne from which she was graduated two years ago. Since that time she has been a member of the faculty at Archbishop Curley High School in the math department.

Now president of the Biscayne Business and Professional Women's Club, Miss Whittaker is also active in Girl Scout activities.

'A touch of class'

FORT LAUDERDALE—A new thrift shop, "A Touch of Class" has been opened by the Women's Guild of St. John the Baptist Church, Coral Ridge, at 3045 N. Federal Hwy.

Donations of any salable merchandise are welcomed at the shop which is open Monday through Friday from 10 a.m. to 4 p.m. Mrs. Marjorie Files and Mrs. Cordelia Orlando are in charge of the project.

Right to Life meet

FORT LAUDERDALE—Broward County Right to Life meets at 8 p.m., Tuesday, July 12 at Atlantic Federal Savings Bank, 1771 NW 40 Ave., (State Rd. 7), Lauderdale.

Anyone interested is welcome to attend. Membership information is available from Rita Mocarski at 484-6494.

It's a Date

Broward County

ST. BARTHOLOMEW Young at Heart Senior Club, Miramar, will sponsor a one-day trip to the Flagler Museum, Palm Beach leaving at 9 a.m. and returning at 5 p.m. on Thursday, July 21. For additional information and reservations call Max Altman at 987-7517 or Frank Mauro at 989-4652.

LAUDERDALE Catholic Singles Club will sponsor a covered dish supper and "bake-off" competition at 8 p.m. in St. Anthony parish hall, on Saturday, July 2. Non-members are welcome to attend the event at 901 NE Second St., Fort Lauderdale. On Monday, July 4 members will have a beach breakfast at Bahia Mar Beach adjoining the Yankee Clipper Hotel.

LAY CARMELITES of

Broward County will meet Sunday, July 17 at 7 p.m. in the parish hall of St. Pius X parish, 2600 AIA, Fort Lauderdale.

Dade County

ST. TIMOTHY parish, Miller Rd. and SW 102 Ave. will be the site for a Boystown of Florida rummage sale from 9:30 a.m. to 3:30 p.m. on Saturday, July 16. Lionel trains, musical instruments, furniture, and a number of pool tables and surfboards will be featured.

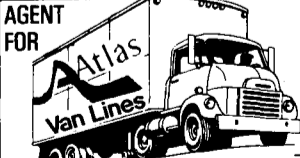
Palm Beach County

HOLY SPIRIT Women's Guild, Lantana, is working throughout the summer readying items for the Christmas bazaar. Any donations are welcome and donors should call 585-7569 or 586-2564.

'Children Books' annual guide

The Library of Congress has published its annual edition of "Children's Books." The guide lists about 200 titles, selected from 2,100 new juvenile books published in the U.S.

For a copy of "Children's Books 1976," send 45 cents to the Consumer Information Center, Dept. 008E, Pueblo, Colorado 81009.

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'Demon Seed' deserves 'Most Bizarre' award

This is to be the year of science-fiction movies, with such big-budget, serious-minded space epics as "Close Encounters of the Third Kind" and "The Star Wars" closing in fast on us. But things get off to a suitably outrageous and hair-raising start with "Demon Seed," which is sort of an improbable mixture of "Rosemary's Baby" and "2001."

In this case it is a mad, brilliant runaway computer brain, reminiscent not only of H.A.L. in "2001" but also of that film's godlike black slab monolith, that seeks to enter the human race by impregnating an unsuspecting and totally terrified young woman. As adapted from Dean Koontz' novel, this has to get the award for most bizarre premise, even in a year that includes a lovestruck 40-foot ape and a blimp attack on the Super Bowl.

The idea, however, is not that the child is to be some kind of monster or evil demon (the title is misleading, it turns out), but a benevolent youth who will be the "world's hope," a man governed by reason who will also understand what it is to be human—the prototype of a new stage of the evolutionary process.

This not only recalls Kubrick's star-child imagery in "2001," but is close to the idea of a messiah, and therein lies the film's potential for controversy. I was provoked into seeing "Demon Seed," in fact, by the opening phrase of its review in *Variety*: "Some religious viewers may consider it the ultimate in blasphemy..."

That somewhat overstates the case, but whenever a story is built around the unusual birth of a New Man, with vaguely redemptive and-or supernatural overtones, there is likely to be uneasy allusion to the Christian mystery of the Incarnation.

Sometimes this is deliberate, as it certainly was in "Rosemary's Baby," in which author Ira Levin wanted to portray a kind of reverse Christmas, the birth not of the savior but of the destroyer. Many took offense, including the Catholic Film Office, which took the Christmas parallels as

WLIZ adds more religious news

LAKE WORTH—WLIZ Radio has added more religious news service according to Lee R. Starness III, operations manager and a member of St. Juliana Church, West Palm Beach.

Each Saturday morning at 8 a.m., WLIZ will broadcast Views of the News, a 15-minute public affairs discussion program about current events with authorities in the field.

WLIZ is located at 1380 AM on the dial and broadcasts from here.



by
James
Arnold

mockery and condemned the movie.

But Christian symbolism and myths and archetypes are imbedded so deeply in the Western mind that references can be difficult to avoid. Thus, almost every good hero who suffers for his friends to save them from evil in any story is likely to be called a Christ figure.

In "Demon Seed," there is a clear attempt to draw parallels, but it's not clear if the intention is philosophical or just literary cleverness. Proteus IV, the ultimate mastermind computer who finds a cure for leukemia in four days, uses a rhetorical tone often associated with God in movies. (The voice is provided by Robert Vaughn). His attempts to persuade the woman (intelligently played by Julie Christie) have New Testament connotations. (Sometimes nasty ones: after threatening to kill an intruding child unless Julie sends her away, Proteus says, "If the deaths of 10,000 children were necessary to protect the life of my child, I would destroy them.") There is repeated emphasis on a higher form

taking on human flesh, and at the hectic climax, references to a "miracle" and visual images that indirectly suggest Christian paintings like the Pieta.

Personally, I dislike such allusions, since they border on pretention and exploitation. That feeling might be tempered if "Seed" could be taken seriously as a statement on the need for man's moral reform, for some kind of New Redemption, even in scientific form. (That was, more or less, the drift of "2001"). But all the religious overtones are stuck in what is basically a monster-movie thriller, with most of our attention on the horror of a human female being used sexually by a machine. It's only a few steps away from the heroine-trapped-in-the-mad-scientist's-castle flick, with wild attempts to escape, brutal attacks by Proteus on would-be rescuers, etc. In this setting, Christians may well be upset by the religious pretensions, even if they are not malicious.

"Demon Seed" wouldn't deserve all this attention if it weren't professionally and often imaginatively put together by director Donald Cammell and a competent cast that includes reliable Fritz Weaver as Ms. Christie's scientist husband, the Frankenstein who created Proteus as a source of truth. Strictly as an exercise in schlock terror, it's well above average, and greatly sided by stunning computer graphics and mind-blowing "outer

space" images provided by Jordan Belson. Art-filmmaker Belson is the guy whose work inspired Kubrick's famous "beyond Jupiter" sequence in "2001."

Science-fiction is the most stimulating of the popular arts. In "Demon Seed," unfortunately, the potential excitement is undercut by bad taste and bad judgment. (B, R)



Ted Ziegler (second from right) and Joanne Cassidy (right) call on mimes Lorene Yarnell and Robert Shields, as The Clinkers, in "Shields and Yamell," Monday, July 11 (8:30-9:00 p.m., ET) on WTVJ, Channel 4.

Film office seeks preview of 'Soap'

NEW YORK—(NC)—The Office of Film and Broadcasting for the U.S. Catholic Conference (USCC) has asked ABC to permit it and the National Council of Church's Communication Commission to preview "SOAP," the network's controversial series scheduled for prime time this fall.

Jesuit Father Patrick J. Sullivan, head of the office, said the request was made because he and his staff had received "many inquiries from across the country" about the series.

The USCC office's "traditional policy is not to comment on a program until we've had an opportunity to view it," Father Sullivan said. he added, "we have a responsibility to provide information to the diocesan press," so the request was made to ABC that the USCC and the NCC "be afforded an opportunity a preview of those

portions of the series now available."

Although the Office of Film and Broadcasting reviews films and television specials, it has never made a request to preview a series before, he said.

Al Schneider, ABC vice president for program practices, said no decision had been made on whether to permit the preview, adding that it is "presently under consideration."

The series, which has been described in the Chicago Tribune as "a sex-drenched offspring of 'Mary Hartman, Mary Hartman,'" has received criticism from within the TV industry and from the press.

Newsweek said in a June 13 report that the series' basic plot line includes two swinging couples, one impotent male, a transvestite son, and a daughter whose ambitions include seducing a Jesuit priest—in church.

Capsule movie reviews

HERBIE GOES TO MONTE CARLO (Disney-B.V.) The Volkswagen with a personality, Herbie, who previously starred in **THE LOVE BUG** and **HERBIE RIDES AGAIN**, makes a comeback to win the Trans France car race, a feat complicated by a diamond theft and by his falling in love with a sleek sports car. The movie is standard Disney fare, mildly amusing with the two cars much easier to take than the humor actors (Dean Jones, Don Knotts and Julie Sommars) because they do not overact. A-I (G)

JOURNEY INTO THE BEYOND (Burbank) is a shabby documentary in the sordid **MONDO CANE** tradition. It purports to be a serious inquiry into life after death, but this is a mere pretext for gathering an hour and a half

of ill-assorted footage that is, by turns, tedious and revolting. B (R)

ROLLERCOASTER (Universal) An extortionist plants bombs on rollercoasters in this thriller whose sole aim is visceral excitement (intensified by Sensurround) unhindered by any larger concerns, including the risk entailed by putting an idea like this in to the mainstream where it might easily be picked up and put to tragic use. A graphically depicted rollercoaster crash puts this into the adult category. A-III (PG)

WE ALL LOVED EACH OTHER SO MUCH (Cinema 5) A witty, humane, and extremely entertaining Italian film about the friendship of three men over three decades and about the women whom each of them loved. A-II

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POSTER PROUD: Father Patrick Peyton, C.S.C., and his associate, Father Albert Heinzler, C.S.C., conducted a mass media campaign throughout the country by use of outdoor advertising (above), TV spots and bumper stickers that added a

new dimension to its world-renowned slogan: "The Family That Prays Together Stays Together." The year 1977 represents the 35th anniversary of the Family Rosary Crusade founded by Father Peyton.

Urges end to child porno

WASHINGTON—(NC)—Campaigning against what she calls a "national disgrace," a New York psychiatrist is urging Congress to clamp down on the business of child pornography.

Dr. Judianne Densen-Gerber, head of the New York-based Odyssey Institute, a drug abuse and child care clinic, illustrated the problem at a press conference here with excerpts from two films and with piles of slick books and magazines featuring children as young as three-years-old engaging in a variety of sex acts.

The magazine and books sell for \$5 to \$7 each and the films for as much as \$30 for a 15-minute reel, making the child pornography business a \$1 billion-a-year enterprise, she said.

A spin-off of "this national disgrace," she said, is teenage prostitution and child abuse. She estimated that more than 1.2 million children in the United States are sexually abused and more than 600,000 under 16 are engaged in pornography and prostitution.

In his book, "For Money or Love," journalist Robin

Lloyd estimates that daily in this country some 300,000 boys from eight to 18—"chickens" in street jargon—prostitute themselves to chicken hawks—older men who hunt young boys for sexual relations.

Dr. Densen-Gerber said she wants Congress to strengthen laws governing child abuse and to enact new laws requiring the licensing of sexually explicit material featuring children. She also wants specific prohibitions against child prostitution under the child abuse and neglect statutes.

On a coast-to-coast crusade, Dr. Densen-Gerber promotes citizen action to halt the traffic in child pornography.

Franciscan Father Bruce Ritter, director of Covenant House, a child care facility affiliated with New York Archdiocesan Catholic Charities, said in a telephone interview that many youngsters in the magazines, films and on the streets are runaways or children of the poor.

Father Ritter said he didn't know how extensive the problem is and wondered if Dr.

Densen-Gerber could prove that her figures are accurate. But, he added, "it is a problem and has been around for a long time."

The priest said sexual experiences at an impressionable age can have devastating effects on children. "It leads to a lot of self-hatred," he said, "savagely self-inflicted punishment leading up to and including suicide."

Dr. Densen-Gerber indicated that early sexual experience can damage a child's mental health and result in socially burdensome behavior such as prostitution, drug addiction and criminal activity.

While Dr. Densen-Gerber is pushing for new legislation, Jesuit Father Morton Hill, president of the New York-based Morality in Media, thinks law enforcement officials should enforce the laws already on the books. He also suggests that the problem could be eased if the market in pornography dries up.

"There's no place these pornographers won't stop," he said in reference to child pornography.

N.Y. Times to limit porno advertising

NEW YORK—(NC)—A decision by The New York Times to restrict pornographic film ads was praised in New York by Franciscan Father Bruce Ritter, who directs the Covenant House shelter for young victims of Times Square smut peddlers.

Father Ritter said the policy change will be "a very good thing" which will "hurt" the sex industry, adding that New York has been "advertising a cesspool" in the ads. He expressed a hope that the city's other newspapers—The New York Post and The Daily News—would also restrict pornographic movie advertisements.

The new Times policy, beginning July 1, sharply limits the size and content of pornographic film ads to single-column type displays of up to one and three-eighths inches. These will be restricted to the name of the film, the name and address of the theatre, performance hours, and the label, "adults only."

THERE WILL be no illustrations. No more than one advertisement from a theatre will be accepted for one day's edition. Film titles or theatre names considered offensive will not be run.

Announcing the policy, Arthur Ochs Sulzberger, publisher, described the paper's guidelines for pornography film ads as among the most stringent of any U.S. daily newspaper. Application of the standards, he said, would be based on information submitted in the advertisements rather than on the films themselves.

Sulzberger called the advertisements of pornographic films "as much of a blight in print as the displays for pornographic films are a blight to the city streets," and said the newspaper believes it can distinguish pornographic films from "some other contemporary films in which explicit sex is part of a wider appeal and purpose." He added, "We have always made such a distinction in our cultural news coverage and criticism."

Father Ritter said that leaders of Covenant House had spoken frequently to the Times

officials about deterioration of their neighborhood—not the advertising policy—and that all were very concerned about the rapid growth of pornographic movie houses, massage parlors and prostitution.

IN AN EDITORIAL that appeared the same day as The Times' announcement, the newspaper said the new standards were set "because we believe that advertising which glamorizes pornography in films offends the community in which we publish as well as the standards of taste that we seek to apply throughout our newspaper."

Charles Kinsolving, a vice president on the Newspaper Advertising Bureau, said that at least nine newspapers in six major U.S. cities have outright bans on pornographic film advertising. They are The Cincinnati Enquirer, The Detroit News, The New Orleans Times-Picayune, The New Orleans States-Item, The Oklahoma City Oklahoman, The Oklahoma City Times, The Phoenix Republic, The Phoenix Gazette, and The Desert News in Salt Lake City, Utah.

Both Miami newspapers, the Herald and the News, restrict advertisements of pornographic films to a maximum of one column and a depth of two inches.

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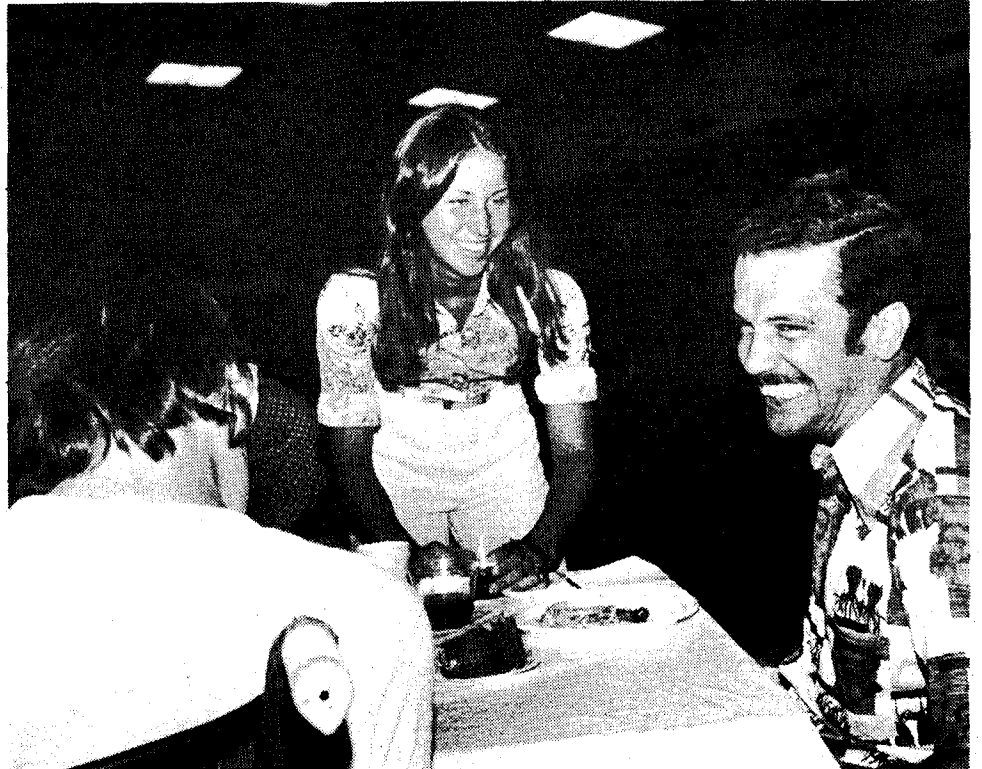
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Youth at Holy Family parish, North Miami, feted senior citizens and handicapped during a dinner and entertainment recently in the parish hall. Among those welcoming guests, above, was Msgr. William Dever, Archdiocesan Director of Youth Activities. At right parish CYO president, Rosella Annati, talks with John Winters.



Local students plan a summer of study

James Lovely, a fifth-grade student at Our Lady of the Holy Rosary School, Perrine, was one of 225 students from throughout the United States to be accepted into a summer program for gifted and superior students at Western Carolina University.

James received a purple rosette at the Dade County Youth Fair this year for his project and history of Pueblo Indians. He is active in sports, including football, soccer,

baseball, bowling and sailing, and has played the guitar for several years.

★★★

Four juniors from St. Thomas Aquinas High School, Fort Lauderdale, have received partial grants to participate in Summer programs at various universities. Diane Barrett and Tracey Stone will study introduction to engineering for three weeks at the University of Notre Dame. Charles Helwig will study astronomy for eight

Youth Corner

weeks at the University of Iowa. Lowell Coffman will spend eight weeks at the University of South Florida involved with computer science. In addition, Laura Maher will study political science at Harvard Summer School.

★★★

Former Belen Jesuit football player Michael Shaughnessy, now a member of San Marco Church, Marco Island, has been awarded a full four year athletic scholarship for football to Kent State University. Four colleges offered him full scholarships.

★★★

Patrick Montgomery of Boynton Beach was among 40 seniors to graduate from St. Lawrence Seminary, Mt. Calvary, Wis.

He was a member of the varsity track team and served as president of the Lay Franciscans, secretary of the student council, chairman of the school social committee, football manager, and a member of Right to Life. He will enter the Capuchin pre-novitiate in Detroit in the Fall and attend the University of Detroit.

★★★

Seven students from the Archdiocese of Miami graduated from Belmont Abbey College, Belmont, N.C. They are: Julia E. Brustares, daughter of Mr. and Mrs. J. Brustares, Miami; Mary F. Cheaney, daughter of Mrs. Susan J. Cheaney, Miami, magna cum laude; Rafael M. Conte, son of Mr. and Mrs. Rafael Conte, Key Biscayne; Rita M. McGinnis, daughter of Dr. and Mrs. Henry McGinnis, Miami; Francis M. McGlynn, son of Mr. and Mrs. Francis H. McGlynn, Lantana; William I. Muinos, son of Mrs. Mirta Muinos, Miami, cum laude; and Justin P. Piche, son of Mr. and Mrs. Eugene E. Piche, Hollywood Hills.

Broward boy named to Naval Academy

HOLLYWOOD — An Archdiocese of Miami youth reported to the U.S. Naval Academy at Annapolis this week bringing to a total of three the young men from local parishes who have been appointed this year to U.S. service academies.

William T. Nesselt, Jr., 17, a graduate of St. Thomas Aquinas High School, Fort Lauderdale, received his appointment from Congressman J. Herbert Burke, after writing hundreds of letters of application. He will major in engineering.

A member of the National Honor Society who was named Scholastic Athlete for 1977 at Aquinas High, he is the son of

Mr. and Mrs. William T. Nesselt of St. Bernadette parish.

Following in the "footsteps" of his father who was a Second Class Seaman during active duty with the Navy between 1957 and 1961, Nesselt attended St. Bernadette School. Members of the parish feted him with a covered dish supper late in June when his appointment was announced.

While in high school, the youth was also a member of the Latin Club and the Exchange Club and served as vice president of District Nine Latin Forum.

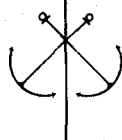
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Area students receive Catholic U. degrees

Three students from the Archdiocese of Miami were among some 1,900 students to receive bachelor's, master's and doctoral degrees at the Catholic University of America's 88th commencement ceremonies.

The three students are: Richard M. Colgan, son of Mr. and Mrs. John J. Colgan of Delray Beach; Robert M. Thomas, son of Mr. and Mrs. Joseph Thomas of Miami Beach; and Patricia J. Hoelke, daughter of Mr. and Mrs. William Hoelke of Miami

Lakes. Honorary degrees were conferred upon Dr. Jaroslav Pelikan, dean of the graduate school, Yale University; Daniel Boorstin, Librarian of Congress; Brother H. Gabriel Connon, F.S.C., active in education in the Philippines; Catherine Filene Shouse, Washington, D.C., patron of the arts; Otis M. Smith, vice-president and associate general counsel of General Motors; and Nigerian Bishop Brian Davis Usanga.

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William T. Nesselt Jr.

New life-style plan for Church in Cuba

By JAIME FONSECA
WASHINGTON—(NC)—
The Catholic Church in Cuba is beginning a pastoral program to fit "a new life-style" brought about by 16 years under a Marxist government.

As a recent Church document says, the eight bishops, close to 200 priests and perhaps as many as 2,000 lay leaders ("animadores") recognize the need for a deeper Christian community life and for richer spiritual living, all

because of the challenge of a socialist state and its constitution.

Whatever their success, the status of Catholicism in Cuba takes on added interest because of the detente taking place between Washington and Havana. If travel and trade are eventually restored, there will be also room for exchange at the denominational level.

The main consideration of Church leaders in Cuba, as worded in the guidelines for

pastoral work in 1977, is that "the present world has a new life-style, a change in values."

"For that reason Christians must announce the Good News with the greatest sincerity and understanding for the rapid pace of change affecting all our people. It is a change from the capitalist system, to a system of socialist production, and such change in turn changes mentalities and values."

After a survey of parishes last year, Church leaders announced they were adopting evangelization guidelines patterned after Pope Paul VI's *Evangelii Nuntiandi* issued in December of 1975.

Within the new conditions imposed by a Marxist regime, "for many the Church is a thing of the past, with no relevance to the new society," they said.

There has been admittedly a sharp decrease in church attendance in Cuba in the last decade or so. It is not only that a million Cubans have left the island, and that there are fewer priests now (there were 700 in the early 60s). Church sources used to indicate that about 90 percent of all Cubans professed Catholicism, but others said that 40 percent would have been more accurate. European observers say perhaps half of the Cubans are now church members.

At any rate, the pastoral guidelines are addressed to those who have questions about their role as Christians in a Marxist society. The guidelines say:

"Our evangelization is not foreign to the whole process of the liberation of our people," a recognition of the positive gains of the Cuban Revolution. "We know we are bearers of a new liberating force, with deep

roots in the Christian soul and reality of our people."

There is also a non-proselytizing warning:

"Do not think that evangelization is only bringing new members to the community or trying to give silent witness of the Gospel in order to gain new people," the active Catholics are told.

In recognition of Afro-Cuba religions, the guidelines counsel the animadores to seek for positive signs in religious beliefs which are not in the Christian tradition.

"Overall, in one point we might serve our neighbor: the man-to-man, woman-to-woman conversation. We must give Christian answers to the great questions of human existence: birth, love, sorrow, death, sex, justice."

Committed Catholics must perform within the framework of a constitution that gives freedom of conscience but restricts religious beliefs for the convenience of the state.

For instance, "the law regulates activities of religious institutions," a legal means for the government to obstruct Holy Week ceremonies by decreeing Bay of Pigs Week the same days. The government celebration commemorates the aborted Bay of Pigs invasion by Cuba exiles in 1961.

Catholics can keep their churches open and celebrate the liturgy and receive the sacraments. Seminaries for the training of priests are allowed,

as are theology schools for Protestants. Cultural lectures and catechism flourish in many parishes, and charitable aid goes from these groups to the poor of the area, although without fanfare.

Without access to schools or the communication media, and banned from organizing in large numbers, Catholics, however, must concentrate on the person-to-person apostolate that would convince the unbeliever that they really have the force of the Gospel to reach common objectives of justice and wellbeing for all Cubans.

Resident status asked for Indochina

WASHINGTON—(NC)—
The U.S. voluntary agencies responsible for resettling more than 130,000 Indochina refugees during the last two years have asked Congress for special legislation giving the refugees permanent resident status.

Without such legislation they say, the refugees could easily use up the 5,100 visas allowed annually for adjustment of alien status from temporary to permanent.

The agencies made their request in a statement submitted for the record to the house immigration subcommittee. The subcommittee is conducting hearings on a bill introduced by Rep. Hamilton Fish (R-N.Y.) to give the refugees permanent status.

The statement was submitted by John McCarthy, director of Migration and Refugee Services for the U.S. Catholic Conference and spokesman for the seven other religious and nonsectarian voluntary agencies involved in the resettlement.

McCarthy outlined problems the refugees face because they do not have permanent resident status:

—They cannot join the Armed Services.

—They cannot be licensed in their professions or occupations.

—They must pay out-of-state tuition to state colleges.

—Some of the refugees "may have spouses or dependent children living abroad and should they obtain permanent resident status, they would be in a better position to petition for such relatives, thus enabling them to be reunited with their families.

McCarthy suggested two changes in the Fish bill.

—Refugees who were allowed into the United States by special arrangement after the fall of Vietnam and Indochinese who were already in the country at the time should be treated the same.

—Spouses and children should be allowed to apply for permanent resident status at the same time as the "principal applicant."

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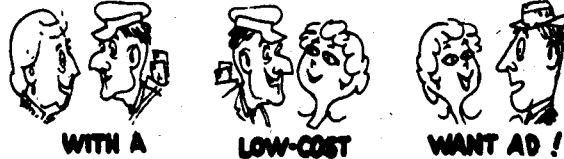
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La Corte Suprema de los EE.UU., por 7 votos a 2, decidió que la legislación federal sobre derechos civiles no exige al empleador sino un esfuerzo mínimo para acomodarse a los requerimientos de tiempo libre de sus trabajadores por razones religiosas.

Mons. Jesús Iribarren, de 65 años de edad, fue electo Secretario General de la Conferencia de Obispos de España, anunció la Radio Vaticana. Monseñor Iribarren es periodista y experto en comunicaciones sociales.

Siete obispos norteamericanos de habla española pidieron a los lectores de esa lengua que apoyaran "El Visitante Dominical", único semanario católico nacional en español en los EE. UU. La meta es llegar a una circulación de 45.000 copias.

El Vaticano anunció que el 42º Congreso Eucarístico Internacional se realizará en el Santuario Mariano de Lourdes, Francia, en 1981.

"El derecho a morir se está tornando en el derecho a matar, con serias consecuencias", dijo un profesor de estudios religiosos a los participantes en una

conferencia auspiciada por el Consejo Educativo en Eutanasia en Los Angeles (Del 17 al 19 de junio).

La Iglesia de la Unificación, dirigida por el Rev. Sun Myung Moon no puede considerarse cristiana, dijo la Comisión de Fé y Orden Sagrado del Consejo Nacional de Iglesias, por divergir con respecto a principios cristianos básicos.

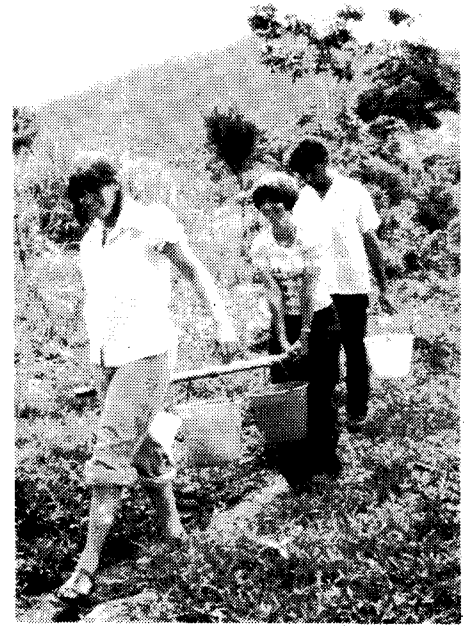
El Patriarca Melkita, Maximo V. Hakim declaró que, pese a la prohibición expresa contra la práctica, las Iglesias del rito oriental conservaban su derecho a ordenar hombres casados para que sirvan como sacerdotes en América del Norte.

La declaración, entregada a NC News en Roma por el Patriarca Máximo, fue su respuesta a una declaración previa efectuada también a NC News por un vocero del Vaticano de que la ordenación reciente de 3 sacerdotes Melkitas casados fue ilícita.

Según el Cardenal William Baum de Washington, D.C., el nuevo libro sobre sexualidad por 5 miembros de la Sociedad Teológica Católica de América contradice la autoridad docente de la Iglesia en algunos puntos y no debiera ser usado para aconsejar a los fieles.



Con el atillo al hombro y sombrero y violín bajo el brazo, el seminarista de Miami Bruce Woods, arriba, se dispone a embarcar para las montañas de México donde con otros jóvenes de Miami y de toda la nación pasará un mes, trabajando como misionero.



dividen según el campo de especialización, de cada misionero ya que van también ingenieros, enfermeras y catequistas. La misión la organiza el Padre Mario Vizcaino Miami. En la foto, arriba, el grupo de Miami en el aeropuerto.



El violín es para amenizar las tardes y enseñar algo de música a los jóvenes indios de montañas. Durante su estancia en las montañas de México, los jóvenes trabajarán en varios proyectos, de agricultura, ayuda sanitaria y médica y tarea pastoral. Las tareas se

Listo el material para domingo catequístico

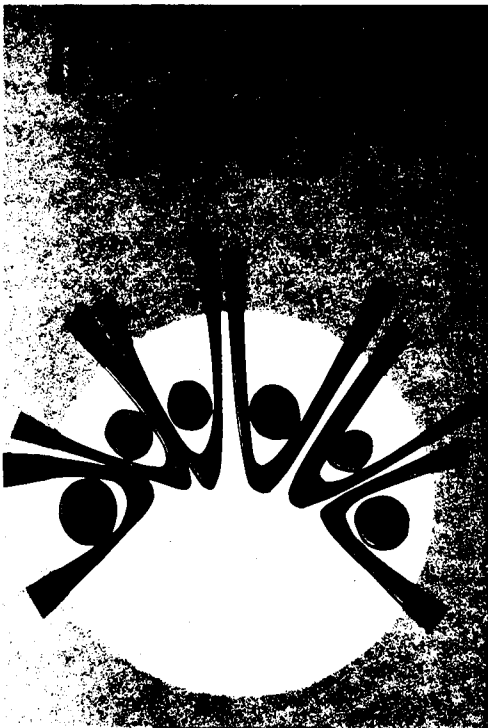
WASHINGTON—(NC)—Los materiales para ayudar a las parroquias en la celebración del Domingo de catequesis el próximo 18 de septiembre han sido ya preparados en español e inglés por el Departamento de Educación de la Conferencia Católica Nacional.

El material incluye sugerencias ofrecidas por diócesis de toda la nación y por el Apostolado Nacional para los Retrasados Mentales.

Bajo el lema "Háblanos, Señor", los materiales en español fueron producidos en colaboración con expertos en el ministerio de la catequesis entre los hispanos. El folleto en español recuerda que "Dios nos habla a través de las enseñanzas de la Iglesia universal, en los Estados Unidos y en la comunidad hispana."

En la archidiócesis, la Oficina de Educación Religiosa ha visto conveniente unir el lema nacional para los de habla inglesa "Juntos en el ministerio", con el de los de habla hispana. Por tanto en Miami, para la comunidad hispana el lema del domingo de catequesis el próximo 18 de septiembre será: "Juntos en el ministerio-háblanos Señor".

El material se puede pedir escribiendo al Departamento de Educación, United States Catholic Conference, 1312 Massachusetts Ave. N.W. Washington D.C. 20005.



DOMINGO

Adolfo Suárez, político europeo del año

Adolfo Suárez ganador de las elecciones españolas el pasado 15 de junio ha sido considerado por los parlamentarios europeos como el dirigente político de Europa más importante del año 1976, según los resultados de una encuesta realizada a petición del semanario francés "Le Point" en los principales países europeos por seis organismos especializados en el sondeo de la opinión pública de Alemania, Bélgica, Francia, Gran Bretaña, Italia y los Países Bajos. La misma encuesta, realizada a nivel del gran público, es decir el hombre de la calle, y en la que fueron consultadas exactamente 6.632 personas, ha demostrado asimismo, que Adolfo Suárez fue

el hombre más destacado del año 1976 para los alemanes, los belgas y los franceses. En Gran Bretaña, el hombre más popular fue el canciller de la R.F.A. Helmut Schmidt, igual que en Italia, mientras que los holandeses se inclinaron por Mario Soares, primer ministro de Portugal, seguido a un sólo punto por el jefe del Gobierno español. La lista de los hombres políticos europeos más destacados del año pasado, según el resultado de la encuesta, es la siguiente:

- Adolfo Suárez (España), 25 por 100
- Helmut Schmidt (Alemania), 20 por 100.

- Mario Soares (Portugal), 19 por 100.
- Leo Tindemans (Bélgica), 19 por 100.
- Gastón Thorn (Luxemburgo) 5 por 100.
- Jacques Chirac (Francia) 4 por 100.
- Raymond Barré (Francia) 3 por 100.
- James Callaghan (Gran Bretaña), Harold Wilson (Gran Bretaña) y Olof Palme (Suecia) 1 por 100, cada uno de los tres.

Para la opinión pública europea, Adolfo Suárez fue elegido "hombre del año" por los jóvenes de su generación, así como por aquellas personas que han visitado España por lo

menos una vez en los últimos diez años.

Han sido los socialistas europeos, y sobre todo los franceses, los que han designado al jefe del Gobierno español como el hombre más importante del año. La misma inclinación han demostrado los moderados, en especial entre los parlamentarios.

Los resultados en la encuesta demuestran, además que Adolfo Suárez es un hombre que "causa impacto" en todo tipo de público. Efectivamente, es el único de los dirigentes europeos que es citado tanto por los jóvenes como por personas maduras, ya conservadores ya socialistas, hombres o mujeres.

Escuela católica...

(Viene de la Pág 24)

cristiana." Teniendo en cuenta el contexto del actual debate en la Iglesia de los Estados Unidos sobre formación de sindicatos entre personal de la escuela católica, el documento parece querer decir que el personal de la escuela católica, que lleva a cabo a través de su trabajo una misión evangelizadora, debe estar preparado a sacrificios económicos que no se requerirían del personal de la escuela pública.

El documento también pide a los religiosos y religiosas de órdenes de enseñanza, que no abandonen las escuelas para otros apostolados, sin cuidadosa reflexión.

Al mismo tiempo el documento hace

llamada a una "valiente reforma" en la escuela católica, en estos tiempos en que se le exige al cristianismo vestir 'nuevos lienzos'.

A los maestros se les dice en el documento que "la integración de la fe y la vida en la persona del que enseña" es lo que hace diferente la educación católica de otro sistema de educación.

"Más que ningún otro sistema, el sistema de educación católica ha de ser una comunidad cuya meta es la de transmitir valores para la vida," dice el documento.

Firman el documento el Cardenal Gabriel-Marie Garrone, prefecto de la congregación y el Arzobispo Antonio Javierre, secretario.

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Estos son los obispos hispanos de E.E.U.U.



Monseñor Patrick Flores, de 46 años, nació en Ganado, Tejas, fue el primer sacerdote mexicano-americano de la nación elevado al episcopado.

Graduado del Seminario de St. Mary en Houston, fue ordenado al sacerdocio en mayo de 1956.

Pablo VI le nombró obispo auxiliar de San Antonio en 1970, siendo así el segundo obispo mexicano-americano de la nación en 115 años.

★★★

Monseñor Juan A. Arzube, de 59 años, nació en Guayaquil, Ecuador, y cursó estudios elementales en Ecuador e Inglaterra. Terminó escuela secundaria en Quito, Ecuador y completó estudios universitarios en el Instituto Politécnico de Rensselaer, Toy, Nueva York y el Seminario de St. en Camarillo. Fue Ordenado sacerdote en 1954 y nombrado por Pablo VI obispo auxiliar de la archidiócesis de Los Angeles en 1971, donde ha permanecido desde entonces.

Monseñor René H. Gracida, nació en Nueva Orleans hace 54 años, de padre mexicano y madre de ascendencia francesa de nueva Orleans. Estudió para el sacerdocio en St. Vincent College, Latrobe, Pennsylvania y en el Seminario de St. Vincent de Latrobe, ordenándose sacerdote en Greensburg, Pa. en 1959.

En 1972 Pablo VI le nombró Obispo Auxiliar de la Archidiócesis de Miami donde había servido desde 1962. Desde 1975, Mons. Gracida es obispo ordinario de la nueva diócesis de Pensacola-Tallahassee.

★★★

Monseñor Gilberto Chávez, actualmente obispo auxiliar de San Diego, California, fue ordenado sacerdote en 1960. También de origen mexicano, Mons.



Obispo Flores



Obispo Arzube



Obispo Gracida



Arzobispo Sánchez



Obispo Chavez

Chávez fue nombrado obispo por Pablo VI en junio de 1974 y es el quinto obispo hispano de la nación.

★★★

Monseñor Raimundo Peña, fue el primer sacerdote nativo de la diócesis de Corpus Christi, Tejas. De padres mexicanos muy comprometidos con la comunidad, Mons. Peña creció en Robstown, Tejas y se ordenó sacerdote en 1956, elevado al episcopado en diciembre de 1976 por nombramiento de Pablo VI. Es actualmente el sexto obispo hispano de la nación, auxiliar de la diócesis de San Antonio.

★★★

Elevado al episcopado el 19 de febrero de 1977, Monseñor Manuel Moreno es el sexto obispo hispano de la nación y ayuda al Cardenal



Obispo Peña



Obispo Moreno



Obispo Garmendia

Timothy Manning de Los Angeles en el pastoreo de dos millones de católicos.

★★★

Monseñor Francisco Garmendia, de 52 años, nació en Lazcano, provincia de Navarra, España y fue ordenado sacerdote en 1947. Posteriormente fue profesor de inglés en la Universidad de Salta, Argentina y se trasladó a Nueva York en 1964.

El 31 de mayo de 1977,

Pablo VI le nombró obispo auxiliar de Nueva York. Todavía no ha tenido lugar la consagración episcopal de este octavo obispo hispano de la nación.

★★★

Monseñor Roberto Sánchez, único arzobispo hispano de la nación, fue ordenado sacerdote en diciembre de 1959. En 1974 Pablo VI le nombro Arzobispo de Santa Fe, California.

Apuntes encuentro

La Voz tiene opinión

El II Encuentro: desafío y oportunidad

Esta semana ofrecemos la opinión del Director del Secretariado Nacional Hispano de la Conferencia Católica Nacional.

En el segundo encuentro los hispanos estaremos ante los ojos de todo el país. Todos nos mirarán. La Iglesia católica, el gobierno, los políticos. Todos.

Es un desafío. Una oportunidad.

Es un desafío para ser, a la altura del compromiso, un pueblo despierto, conciente, lleno de fé y muy unidos. Un pueblo verdaderamente de Dios y en marcha.

Es una oportunidad de mostrar como la iglesia católica es el lazo más fuerte para unir a los pueblos. La razón última de nuestro encuentro es nuestra fé cristiana, y esto nos obliga a mucha responsabilidad:

El cristiano sabe dialogar, sabe oír al otro, trata de entenderlo, le da su valor, no lo prejuzga, quiere aprender del otro lo que más pueda; sus ideas van más allá de sus emociones y se fundamentan seriamente; no busca ganar, quiere aprender del otro, proponer su punto de vista, encontrar lo que sea mejor junto con todos.

Hoy en la Iglesia unos insisten más en un aspecto, otros reclaman más la atención sobre otro aspecto. Muy bien: lo que pide el Evangelio es el respeto por el otro, no excomulgarlo por cuenta nuestra, tratar de ver lo que haya de acertado en el otro, y así todos juntos lograr un conjunto equilibrado según el Evangelio.

Las ideas valen mucho. Si van servidas con comprensión y caridad, mostraremos al país no sólo nuestra madurez como pueblo, sino nuestra adultez en la fé cristiana y en el amor comprometido.

Que bella ocasión y oportunidad será el segundo encuentro hispano para crecer en nuestra fé y para mostrar al país y al mundo nuestra madurez.

Nadie ni nada nos podrá separar ni de la caridad de Cristo ni de la unidad de nuestro pueblo.

Pablo Sedillo, Jr.
Director del Secretariado
Nacional Hispano

...Y Usted?

Doble felicitación

Editor:

Dos felicitaciones: Una por su espléndido reportaje titulado, "Religiosas piden parte en planificación" y la otra para las 50 Religiosas hispanas de nuestra Archidiócesis, por sus sensatas recomendaciones al II Encuentro Nacional Hispano de Pastoral que se celebrará en Washington

del 18 al 21 de agosto.

Oremos para que no solo estas recomendaciones lleguen a ser factibles, sino para que el trabajo pleno de este ansiado II Encuentro sea un completo éxito bajo la inspiración del Espíritu Santo.

Gonzalo Soto
Miami

Envíe su correspondencia a "Opinan los lectores" La Voz, P.O. Box 1059, Miami Fla. 33138.

Agenda provisional para el II Encuentro

- AGOSTO 18, JUEVES (TARDE)
 - 1-4 Inscripción
 - 4- Bienvenida; Videotape del Papa; Liturgia; Orientación práctica 5:30 Convivencia
- AGOSTO 19, VIERNES (MANANA)
 - 9- Evangelización: Arzobispo Sánchez
 - 10:30 Plenaria: Presentaciones regionales; talleres; Plenaria de Aprobación
 - Tarde - Los 5 sub-temas: Presentaciones regionales, talleres simultáneos por temas. Plenario por temas, preparando el conjunto de conclusiones de cada tema para el plenario final de votación.
- AGOSTO 20, SABADO
 - Mañana- Plenaria; discusión por talleres; resumen
 - Tarde - Plenaria de conclusiones generales
 - Noche - Festival
- AGOSTO 21, DOMINGO
 - Mañana - Plenaria de aprobaciones
 - Tarde - Eucaristía final y salida

La escuela católica es garantía de pluralismo

CIUDAD DEL VATICANO—(NC)— En un documento con fecha del 5 de julio el departamento de educación del Vaticano apoya la ayuda estatal a la escuela católica como el modo ideal para los gobiernos de garantizar el pluralismo en la educación.

El documento, publicado por la Congregación Vaticana para Educación Católica, afirma que la Iglesia "está absolutamente convencida" de que el sistema de educación católica debe mantenerse para el bien de la Iglesia y de la humanidad.

Haciendo referencia indirecta a la formación de sindicatos en las escuelas católicas, el documento defiende los derechos del personal escolar a buscar condiciones de trabajo y de paga "según estricta justicia."

Señala, sin embargo, que el personal de las escuelas católicas está llevando a cabo la misión de evangelización que les viene exigida por el bautismo. Les pide que al formular sus exigencias sindicales, tengan en cuenta tanto su misión evangelizadora como sus derechos de ciudadanos.

El documento, de unas 10,000 palabras, también pide a las órdenes religiosas establecidas para la enseñanza, que "vuelvan a evaluar" las razones por las que algunos de sus miembros han dejado la labor de la enseñanza en favor de otras tareas pastorales. Aunque en general el tono del documento es positivo, no deja de deplorar "la cortedad de vista" de algunos gobiernos que no han proveído ayuda económica a las escuelas de la Iglesia.

En algunos países, dice el documento, "los gobiernos han valorado las ventajas y la necesidad de un sistema de educación pluralista capaz de ofrecer alternativas a un sistema estatal único." En esos países, las escuelas católicas "están más o menos asociadas al sistema nacional y cuentan con un status económico y jurídico semejante a las escuelas estatales," dice

el documento.

"Las restricciones económicas en las que frecuentemente se encuentra la educación católica, debido al rechazo de ayuda económica del estado, obliga a algunas escuelas a "restringir sus actividades educativas a las clases más pudientes, dando así la impresión de cierta discriminación social y económica," dice

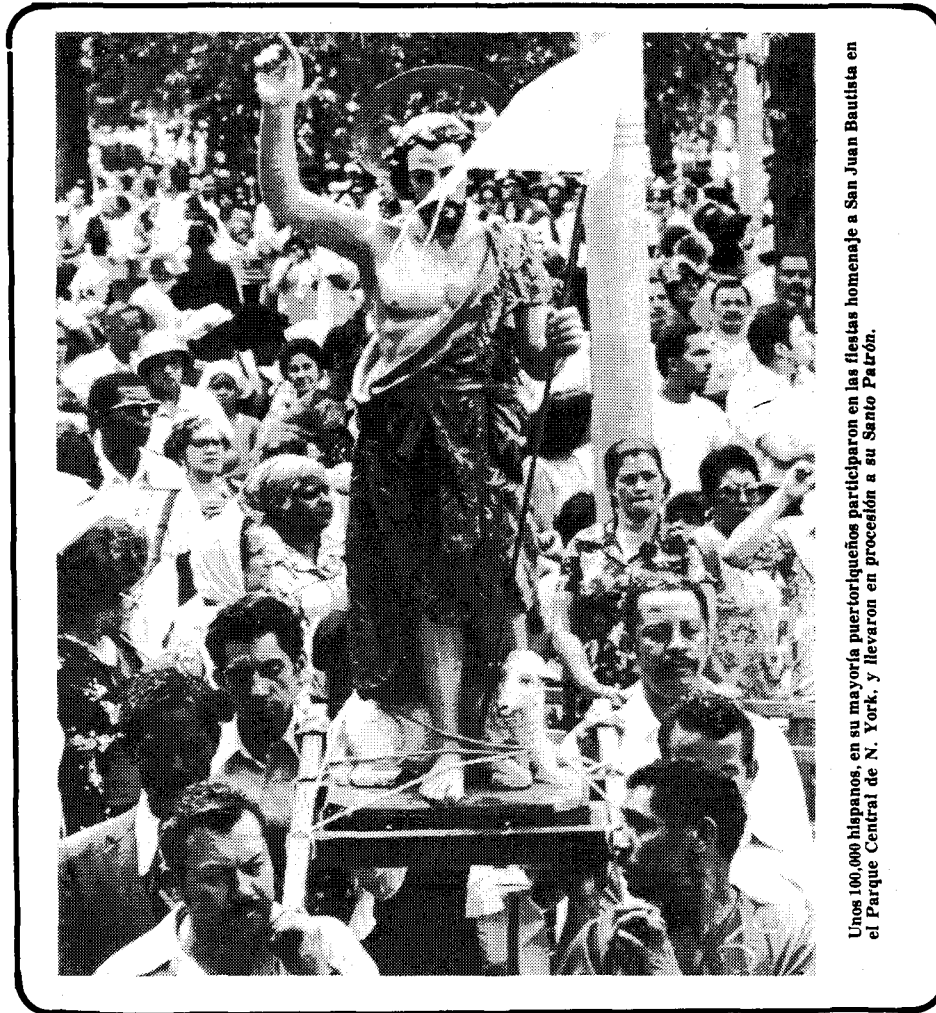
el documento.

El documento aclara que si las escuelas católicas fueran para servir "exclusivamente a la clase dominante," éstas estarían contribuyendo a mantener "su situación de privilegiados, y estarían por lo tanto en favor de una sociedad injusta."

El documento afirma que "la escuela

católica ofrece un servicio único y esencial" para la Iglesia y que "la ausencia de la escuela católica sería una gran pérdida para la civilización." La escuela católica, según dice el documento, trata de servir las necesidades de "una sociedad caracterizada por la despersonalización y la mentalidad de producción en masa."

El documento señala "que las organizaciones profesionales" que tratan de proteger al personal escolar no pueden olvidar la especial misión apostólica de la escuela católica. "Deben salvaguardarse en estricta justicia, los derechos de las personas comprometidas con la escuela católica," dice. "Pero sean cual fueren los intereses materiales o las condiciones sociales y morales influyendo en su desarrollo profesional, los principios del Concilio Vaticano II a este respecto no se pueden olvidar: "Los fieles deben aprender a distinguir cuidadosamente entre los derechos y deberes que tienen como miembros de la Iglesia, y aquellos que tienen como miembros de la sociedad. Esfuércense por armonizarlos, recordando que incluso los asuntos temporales deben ser orientados por una conciencia (Pasa a la Pág. 22)



Unos 100,000 hispanos, en su mayoría puertorriqueños participaron en las fiestas homenaje a San Juan Bautista en el Parque Central de N. York, y llevaron en procesión a su Santo Patrón.

Suplemento en Español

La VOZ

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Asamblea diocesana hoy viernes

Más de 1,000 católicos hispanos de la Archidiócesis se espera asistan esta noche a la asamblea diocesana de preparación al II Encuentro Nacional Hispano de Pastoral.

Comenzando a las 9 pm., en el salón del colegio de Immaculata La Salle, 3601 S. Miami Ave., la asamblea estará presidida por el Arzobispo Coadjutor de Miami, Mons. Edward McCarthy.

Para la reflexión conjunta se desarrollarán tres temas que a su vez resumirán la reflexión llevada a cabo hasta el momento por los diversos grupos diocesanos. Los temas son los siguientes: "Derechos Humanos y Responsabilidad Política", por el Dr. José Ignacio Lasaga.

"Evangelización", por Miguel Cabrera; y "Educación Integral", por Mirta Gandon.

La Asamblea concluirá con una Eucaristía concelebrada.

Abogado de Miami, primer católico enviado presidencial al Vaticano

Un abogado de Miami que es experto en asuntos federales y ley internacional, será el primer enviado presidencial católico de los Estados Unidos representante ante el Santo Padre.

David Walters, de 60 años, es miembro de la parroquia de St. Kieran, en Miami, Caballero de Malta y miembro del Club Serra, para el fomento de vocaciones. Con su nombramiento, sucede a Henry Cabot Lodge, quien sirvió de enviado especial al Vaticano desde 1970, con nombramiento de Richard Nixon, y durante la presidencia de Gerald Ford.

Walter afirmó que no encuentra conflicto alguno en un católico representando a los Estados Unidos en el Vaticano. "El hecho deja indicar los progresos que hemos hecho," dijo. "Desde luego, representaré al Presidente como americano, y no sólo como católico."

Según Walters su prioridad será la de derechos humanos, y comentando sobre el apoyo del Vaticano a la política del Presidente Carter sobre derechos humanos Walters preguntó: "no es más bien al contrario, Carter apoyando al Vaticano?" Walter afirmó que con su nombramiento el Vaticano no busca influenciar la política interna de esta nación.

Fuentes informativas indican que Walter fue recomendado para el puesto por figuras como el Arzobispo de Miami Coleman F. Carroll y el Cardenal Terence Cook Arzobispo de Nueva York. Walters sirvió en 1975 de co-chairman de la

Campaña de Caridad del Arzobispo ABCD.

Walters nació en Cleveland y es graduado de Baldwin College en Ohio, la Escuela de Leyes de Cleveland y de la Universidad de Miami. Esta casado con Betty Jane Lattiner y tiene una hija, Susan Patricia Smith, y un nieto de 7 años.

Según el servicio de noticias católico, NC News, el nombramiento oficial de Walters por la Casa Blanca debía haberse hecho público el miércoles 6 de julio.

Desde 1797 los Estados Unidos man-



DAVID WALTERS

tuvieron relaciones no oficiales con el Vaticano, hasta 1848 en que se establecieron relaciones diplomáticas. En 1867 el Congreso cotó la prohibición del uso de fondos federales para la continuación de tales relaciones.

El Senado recientemente aprobó una enmienda—presentada por el Senador Demócrata de Florida, Richard Stone,—para rechazar la citada prohibición.

Actualmente el Vaticano tiene relaciones diplomáticas oficiales con 89 países. México y los Estados Unidos son los únicos países en el hemisferio occidental sin tales relaciones diplomáticas oficiales, la iniciativa para las cuales debe ser tomada por Estados Unidos.

Sacerdote de Miami visitó Cuba, contará sus impresiones el domingo

Durante su visita de cinco días a Cuba, el padre Donald O'Brien de la parroquia de St. Stephen, en West Hollywood, conversó con la gente y constató que los jóvenes son muy poco expresivos con los turistas americanos.

"Mostraban cierto miedo de hablar con nosotros, mientras que con los rusos tenían conversaciones espontáneas", dijo el sacerdote de la Archidiócesis de Miami a su regreso de Cuba.

Visitó varias iglesias y me parecían más museos que templos," añadió el Padre O'Brien en conversación por

teléfono con la Voz.

En Cuba del 22 al 26 de junio, con un grupo de 199 turistas americanos, el sacerdote se separó después con 37 agentes de viajes para un tour especial de la isla. Visitó La Habana, Cienfuegos, Pasacaballo, Trinidad y Varadero entre otros lugares.

Utilizando fotografías y mapas de la Cuba de hoy el Padre O'Brien dará una charla en español sobre sus impresiones de Cuba el domingo 10, después de la Misa de una de la tarde en español, en St. Stephen, 6040 S.W. 19 St. West Hollywood.