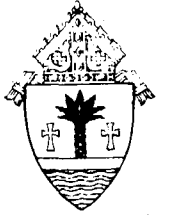




The VOICE



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JULY 15, 1977



Two boys enjoy the gifts of nature on a warm summer day, too young to be concerned about a world where hay, grass, and trees may be in danger. "Will man destroy this beautiful earth with his technology? Or will we remember in time that we are truly stewards of this beautiful earth?" This question is asked by Alma Roberts Giordan in this week's Know Your Faith exploration of the theology of ecology. Pages 11-14.

INSIDE

ABP. LEFEBVRE'S traditionalist movement still in conflict with Rome, criticized by Cdl. Medeiros. Page 8.

POLISH LEADER in the American Revolution...the 200th anniversary of his arrival in America is celebrated by Polish-Americans of which there are 80,000 in Florida. Page 15.

MIAMIAN as envoy to Vatican opposed by Protestant group. Page 3.

WORLD CATHOLICS number 717 million, P 10...Russian Catholic on hunger strike, P 2...Arnold reviews "A Bridge Too Far," P 17...Dade school calendar P 16...The Dameans review pop song, P 14.



"Un pueblo que camina por el mundo gritando: ¡Ven, Señor! un pueblo que busca en esta vida la gran liberación."

"A PEOPLE on the Go" is the theme of the 2nd National Encuentro for Latins set for August in Washington. Hundreds attended a preparatory meeting in Miami. Story, pictures pages 4-5.

Carter backs court's Medicaid abortion ruling

WASHINGTON—(NC)—President Jimmy Carter concedes it is "not fair" that rich women can have abortions while many poor women will be denied Medicaid abortions.

But he said he still believes the states and the federal government should not be required to pay for abortions.

Carter said, "I don't think the government should finance abortions except where the mother's life is threatened or when the pregnancy was a result of rape or incest."

He made his comment when asked his opinion of June 20 Supreme Court decisions which said the Constitution does not require states to pay for abortions which are not medically necessary.

Asked if he thought it was fair that poor women would be denied abortions when rich women could have them, he said, "Well, as you know, there are many things in life that are not fair, that wealthy people can afford and poor people can't. But I don't believe that the federal government should take action to try to make these

opportunities exactly equal, particularly when there is a moral factor involved."

"I know, as well as anyone in the country, having faced this issue during a long campaign, about the intense feelings on both sides of the abortion issue," Carter said. "But my own personal feeling is that the Supreme Court's rulings now are adequate and are reasonably fair..."

Carter said the court rulings should be interpreted "very strictly."

"In my opinion," he said, "the federal government being willing to finance abortions as it has in recent months is an encouragement to abortion and its acceptance as a routine contraceptive means; and I think within that strict definition that I've given to you that I would like to prevent the federal government from financing abortions."

Carter said he and Secretary of Health, Education and Welfare Joseph Califano "are trying to make it possible for the people of this nation to understand how to

prevent unwanted pregnancies with education and with the availability of contraceptives and other devices when they believe in their use as an alternative to abortion."

The Carter Administration also has offered a plan to make adoptions easier and to reduce the unnecessary placement of children in foster care.

The plan involves adoptions subsidies for low- and middle-income families and

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Health in question of Russian Catholic on hunger strike

LONDON—(NC)—The wife and several close friends of a Ukrainian Catholic on trial in Odessa have expressed deep concern for the man's health. Vasily Vladimirovich Barladyanu, an art expert dismissed from Odessa University in 1974, went on a hunger strike when he was arrested last March 2.

His trial began in Odessa June 28 on a charge of "distribution of knowingly false fabrications defaming the Soviet state and social order." The prosecutor is demanding a three-year sentence.

Barladyanu's wife Valentina and nine of his close friends appealed to the authorities after his arrest, asking that he be committed to the guardianship of his relatives while his case was being investigated, as allowed under Ukrainian law, instead of being held in detention.

Later six of the 10 appealed to the International Red Cross in a letter which was probably written shortly after April 21, according to the Center for the Study of Religion and Communism at Keston College near London.

In the letter they said that Barladyanu, considering himself not guilty, had not only declared a hunger strike but also refused to give evidence. He was being kept in strict isolation, the letter said, and those close to him did not even know where he was.

Before his arrest Barladyanu had appealed to Anglican Father Michael Bourdeaux, founder and director of the study center, in a letter dated September, 1976, and made public last March.

At that time Barladyanu claimed that he had spent only five months working in his own field after he was expelled from the Communist party in 1974 and dismissed a few months later from his posts as head of the Odessa University art department and lecturer in aesthetics at Odessa Naval Engineering Institute.

The Keston center said it has also received two more issues, numbers 25 and 26, of the underground Chronicle of the Catholic Church in Lithuania.

In the first of these is an account of a visit by his wife to Petras Plumpa in the Perm strict regime labor camp last September. Plumpa is serving an eight-year sentence there for editing the illegal chronicle.

Before she was allowed to see her husband, the account says, Mrs. Plumpa was stripped naked and searched. She was not allowed to give him any paper or writing material. Authorities objected to her being accompanied by a priest, Father G. Zdebskis. She said a religious picture she had sent her husband at Easter had not been given to him, and when she complained of this and he asked for the picture, he was given a spell in solitary confinement.

The chronicle quoted part of a letter from prison by Plumpa: "The anguish of the soul can be unseen (but) can be plucked and offered, like a flower to the Savior. This is the most beautiful decoration for the altar of Jesus. Without such decorations, even the finest churches are sad places."

News briefs

A Johannesburg policeman restrains a student during a demonstration to protest detention of black student leaders. About 100 demonstrators from nearby Soweto were arrested. One student was killed.



Mexican raid

MEXICO CITY—Mexican police raided the Catholic Center for Social Communications (CENCOS) and took away most of its files, including an elaborate documentation library. In addition to the raid July 8, at least eight members of the staff were detained and taken to police headquarters for interrogation. Earlier they had reported a bomb threat, which prompted them to call for help. Police searched the downtown facilities of the communications center. Apparently the officers had orders to confiscate some of the contents. The raid at noon came a few hours after the occupation by security forces of the Mexico City campus of the country's largest university, the National Autonomous University (UNAM). The government sought to stop a strike by administrative employees and left-wing professors who wanted to form a single labor union. One report said that the strike leaders sought to arrange a press conference through CENCOS, and that this call triggered the raid.

'Boat cases'

WASHINGTON—Heads of eight voluntary agencies—including the U.S. Catholic Conference—who resettled most of the Indochinese refugees in the United States following the Vietnam war say "we are ready to do our part" for 15,000 new refugees likely to enter the country soon, including some 6,000 "boat cases," refugees who left Vietnam in small boats and are

sailing around the Pacific basin in Southeast Asia.

Defend rights

ST. GEORGE'S, Grenada—Despite evidence of widespread torture in many Latin American countries, the seventh general assembly of the Organization of American States (OAS) has declared that its member states must defend human rights against both terrorism and government repression.

Anti-Lefebvre

MEXICO CITY—Suspended Archbishop Marcel Lefebvre was denied a visa to enter Mexico and immediately Church sources said one reason was fear of possible disorders. "The government has enough problems on its hands," the sources said, "There were reports of anti-Lefebvre demonstrations being organized."

Pope on U.N.

VATICAN CITY—Pope Paul VI told visiting United Nations secretary general Kurt Waldheim that the UN should be spokesman for and protector of the human rights of the poor and oppressed. "We hope especially that the UN will become spokesman par excellence for human rights and the protector of those rights which she so solemnly proclaimed 30 years ago," said Pope Paul in a speech to Waldheim.

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Baptists, Americans United hit U.S. envoy to Vatican

By JIM CASTELLI
WASHINGTON—(NC)—Several Protestant churches and Americans United for Separation of Church and State have protested President Carter's appointment of a personal envoy to the Vatican.

The same groups had unsuccessfully urged Carter not to make the appointment after it was first mentioned as a possibility in the press.

The groups protesting the appointment said it violated the constitutional separation of church and state by favoring one church—the Catholic Church—over others.

Carter named David Walters, 60, a Miami attorney and an active Catholic, to the Vatican post on July 6.

Walters succeeds Henry Cabot Lodge, who was personal

envoy for Presidents Nixon and Ford. He also represented Carter at the canonization of St. John Neumann in June.

The Vatican has full diplomatic relations with 89 countries.

A STATE Department spokesman described the appointment of a presidential envoy to the Vatican as "fairly common practice" dating back to Franklin Roosevelt.

But Presidents Eisenhower, Kennedy and Johnson did not have Vatican representatives.

When Roosevelt's representative, Myron Taylor, resigned in 1951, President Harry Truman tried to nominate Gen. Mark Clark as a full ambassador to the Vatican. But Clark asked that his name be withdrawn after strong

criticisms were made by Protestants. Truman never nominated anyone else.

The Walters appointment represents "nothing new" and "no upgrading" of the post to full ambassadorial status, the spokesman said, adding that no upgrading was anticipated.

The State Department spokesman also described the appointment as "fairly common practice by all the major nations to have some form of representation at the Vatican."

The spokesman declined to list "specific benefits" of the past U.S.-Vatican relationship, but noted that the United States has participated in a number of international conferences also attended by the Vatican, including the Helsinki Conference on human rights in Eastern Europe.

AMERICANS United and two Baptist organizations used the occasion of the appointment to protest a July 5 Vatican statement urging Catholic bishops throughout the world to seek government aid for Catholic schools.

The groups also argued that a personal envoy is unnecessary because the Catholic Church, like other churches, can communicate with the U.S. government now.

The strongest criticism came from the Rev. Jimmie Allen of San Antonio, Tex., president of the Southern

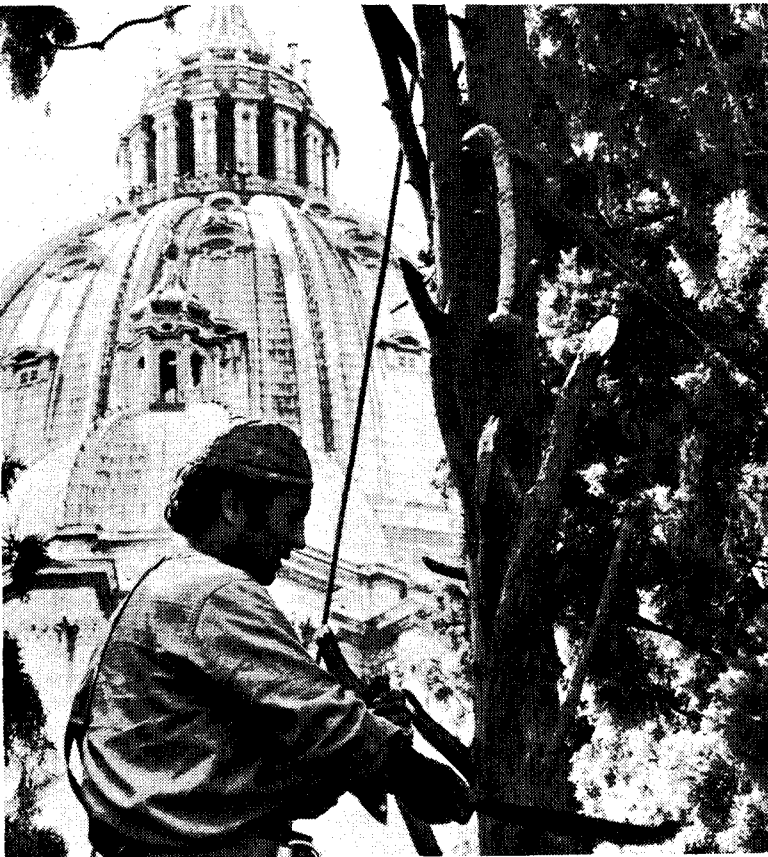
(Continued on Page 20)

Naples citizens unite to end poor housing

NAPLES—A community project to eliminate a sub-standard housing area and relocate black residents in new sites has been launched here by members of the City Commission and other interested civic leaders.

In June Councilwoman Virginia B. Corkran called for a donation of at least \$2 from each person in Naples including those living in the housing area to raise \$125,000 to purchase the McDonald's Quarters buildings. Any additional monies collected, she said, would go toward the purchase of a site for new housing.

Last week, with only about \$1,000 donated so far, a formal committee to conduct a fund-raising campaign was organized with local attorney,



Renowned cypress trees of Rome have been afflicted with a serious disease. Many are dying and have to be removed. The trees, like this one near St. Peter's Square, are over 100 years old.

Fifth annual Florida DRE workshop set

The fifth annual August parish workshop for Directors of Religious Education (DRE) Coordinators will be held at St. Leo College Aug. 21-23.

Featured speaker will be Rev. Robert Stamschror, representative for religious education, Department of

Education, USCC, and executive secretary of the National Conference of Diocesan Directors of Religious Education—CCD (NCDD).

Included in the program are a variety of workshops, swap-shop materials and film showings of new additions to various diocesan AV libraries.

Aim of the workshop is to meet and remeet other DRE's coordinators and share on a personal, informal basis; to experience spiritual growth and sharing; and to acquire new ideas and skills from the national and diocesan level as well as from each other.

From 1973 to 1975, the annual workshop was held for the Orlando-St. Petersburg Dioceses and was prepared and directed by their staffs. In 1976, the five Religious Educations staffs of the State agreed that the workshop would be an excellent sharing and learning opportunity for all DRE's and coordinators of Florida.

This year, the program is a joint venture of all the staffs with each taking responsibility for various aspects of the workshop. It is hoped that this spirit of cooperation and mutual assistance will serve as a model for the parish staffs within the State.

Sees Catholic press in privileged position

VATICAN CITY—(NC)—Despite a revolution in audio-visual mass media, the Catholic press still has a "privileged position" in Church life, said Pope Paul VI.

Addressing a convention of the Italian Catholic press (July 9), the Pope said that "despite the development which has taken place in the competitive audio-visual field, the press still keeps its privileged place because it reaches into and touches directly man's highest faculties.

"The question of the Catholic press must be addressed precisely within this context," said the Pontiff.

The Pope told editors that the Catholic press must try to "form as well as inform" readers.

The Catholic weekly, he said, "certainly must give space to news items, especially to local stories, but first and foremost it must carry out its informative function."

The Pope said that, side-by-side with "the most minute news particulars of diocesan and civic life must come reflections and considerations touching the moral order and the norms of behavior.

"Precious guidelines for global activities, seen in the light of ethical-religious principles and the providential plan of God must be joined to news reporting" said the Pope.

He asked papers to be a voice for bishops and a vehicle for building up a sense of community and a feeling for the concept of the People of God.

He urged them to be "serene and wholesome voices, not aimed at increasing confusion or misunderstanding, but rather at promoting truth, peace, understanding, harmony and active solidarity.

"You are also poor voices, because of your lack of economic resources and guaranteed financing. But because of this you are honest and free voices," said the Pope.

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By ARACELI CANTERO
Voice Spanish Editor

Church bells, roots, and Hispanic faces were depicted on the huge poster on the stage of Immaculata LaSalle Hall.

About 1,000 Spanish-speaking persons from the Archdiocese, with that poster in the background, listened for longer than three hours Saturday night as Archbishop Edward McCarthy and various Hispanic leaders, spoke about the Second National Hispanic Pastoral Encuentro to be held in Washington D.C. in August, and of its relevance for the Church in the United States.

"Your reflection will be a very valued contribution," the archbishop told them, "not only on a national level but, even more so, here in the Archdiocese as it will assist us in our pastoral planning..." he said.

Such a reflection at the community and parish levels has been underway in the Archdiocese for weeks. The meeting Saturday was held as a diocesan show of unity among the various groups and with the hierarchy.

Convoked by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, the meeting will be held under auspices of the NCCB-USCC Committee for the Spanish-speaking.

Officially entitled "Segundo Encuentro Nacional Hispano de Pastoral," this second Encuentro will continue the dialogue and reflection started with the first such session in 1972, Archbishop Bernardin said in a letter seeking support from other American bishops for the event.

He noted that the document produced by the 1972 Encuentro "has proven a valuable instrument for the Church in responding to pastoral needs of our Spanish-speaking people."

The August Encuentro's central theme—"Evan-

"We want a poor, united, missionary Church..."

gelization"—was selected by more than 80 Catholic Hispanic leaders at a Chicago planning meeting in January. Attending were regional and diocesan directors of the Spanish-speaking apostolate and representatives of national Catholic Hispanic organizations.

Areas of interest to be discussed in August include Unity in Pluralism, Integral Education, Human Rights, Political Responsibility, and Ministries. These same topics have been the subject of reflection at the parish and community levels in local Encuentros across the nation, the input which will form the basis for discussion at the national meeting in Washington.

"The Spanish-speaking community of the Archdiocese has already spoken," Miguel Cabrera told the Miami crowd as he presented his talk on "Evangelization," overall theme for the National meeting.

"All through their reflections, the people at the grassroots have already expressed their dreams about the Church, with the hope that these words uttered in humility and love may be listened to..."

"We want above all a Church that is united, one that is poor in spirit and also in material goods. A Church where the rights of all will be respected and where the role of the committed layman and laywoman may be fully recognized.

"We want a missionary Church with dynamic, flexible structures, able to respond to the signs of the times," he said as he recalled the words of Pope John XXIII during one of his visits to a Roman jail: "I have come to you because I know you may not come to me."

Such is the attitude that must underlie any effort in evangelization," Cabrera said.

In her presentation about Integral Education, Dr. Mirta Gandon summarized the results of the local reflection on the topic and briefly outlined the history of education in this country, stressing at the same time the importance of

bilingual education and of the preservation of culture as a vehicle of values.

Summarizing the local input on Human Rights and Political Responsibility Doctor Jose Ignacio Lasaga stressed the Church's right and duty of reminding the faithful about the moral dimension of every human action. "This is why it is so important that we participate in community affairs," he said.

"Human rights are not protected through sentimental stories in the newspapers, but through the powerful weapon of our votes...and in order to vote we must become American citizens," he added.

Stressing that there are general principles which back the duty of political participation, he said that whoever

lives in a particular community, as a Christian, has the duty of improving conditions in that community—a task he/she must carry out through his vote.

Dr. Lasaga said that the present relevance of human rights issues is a sign of a return to moral principles and absolutes, and he deplored the short sightedness of many, even within the Church, "who lack the human sensitivity to suffer in their own flesh the pain of those persecuted by leftists governments."

He also pointed to the principle of universality in human rights violations wherever they happen.

"In the case of us Cubans," he said, "I worry about some men, my age or younger, who want to justify

injustices and crimes when they are caused by an anti-communist regime..."

To illustrate his point Dr. Lasaga quoted the words pronounced some 70 years ago by the late U.S. President Woodrow Wilson: "America will come into the full light of day when all shall know that she puts human rights above all other rights and her flag is the flag not only of America but of humanity."

Dr. Lasaga's presentation was followed by a concelebrated Eucharist at which Archbishop McCarthy expressed his appreciation for diocesan participation in the National Encuentro.

Local delegates, elected by the community will attend the National Encuentro, Aug. 18-21

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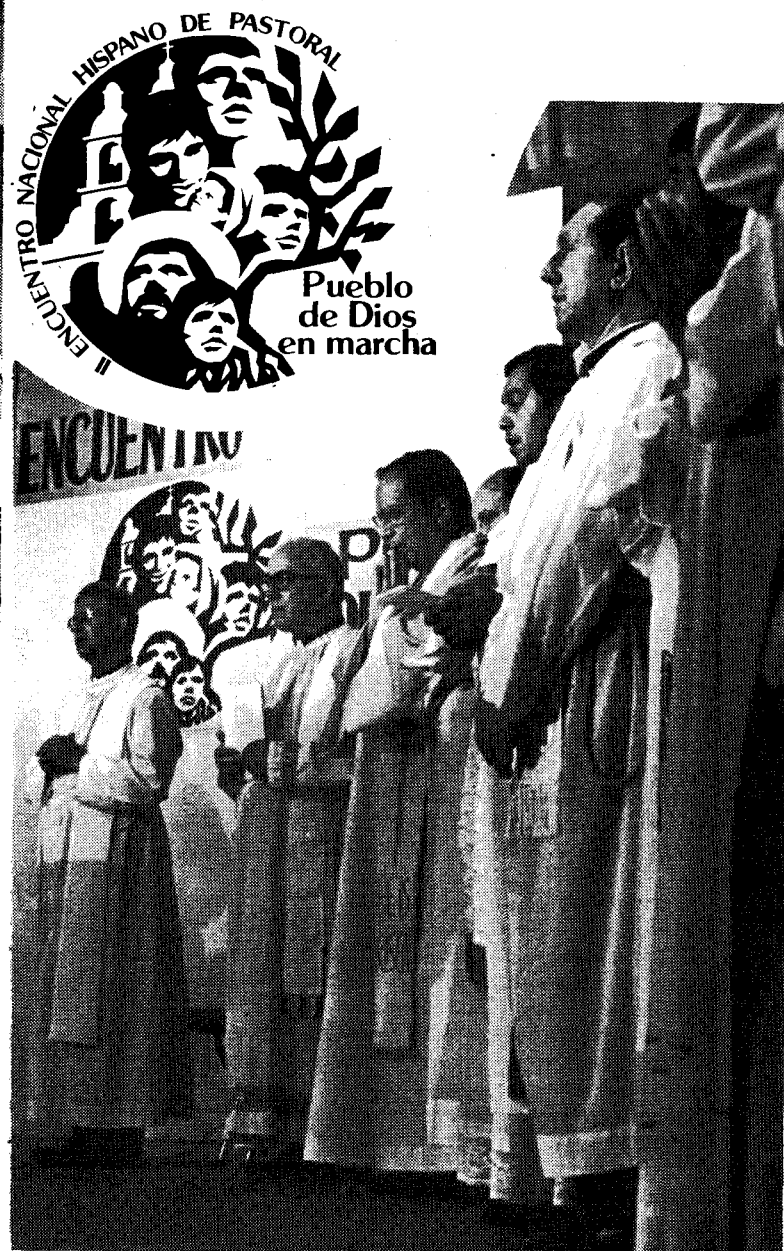
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"I want you to know that I deeply appreciate your participation in the national Encuentro," Archbishop Edward McCarthy (above) told 1,000 Spanish-speaking Catholics, Saturday, as they were holding a diocesan evening of reflection, in preparation for the meeting to be held in Washington August 18-21. At right is Msgr. Agustin Roman, Episcopal Vicar for the Spanish-speaking. He and some 20 priests (right) concelebrated Mass with the Archbishop after listening to members of the laity on the topics of evangelization, total education, human rights and political responsibility. (See story on page 4).

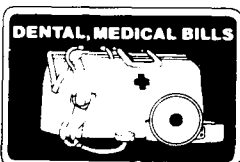
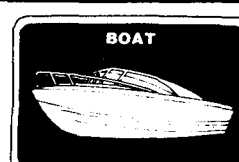
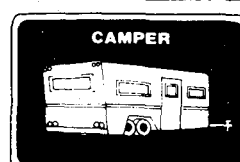
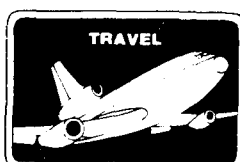
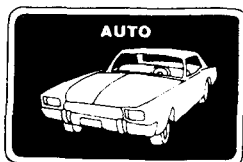


Spanish-speaking Catholics from around the Archdiocese (above) met last weekend at Immaculata LaSalle Hall to prepare for the II National Hispanic Pastoral Encounter to be held in Washington in August. The meeting was part of the reflection process which has taken place in parishes and apostolic groups, both at the local and national level. Above, a group of women religious leads the congregation in the singing of the hymn for the Encuentro: "A People on the go."



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Lefebvre--sad but serious case

It is ironic that the rebellious Archbishop Marcel Lefebvre of France is doing the very thing that he finds so disturbing in the rest of the Church.

The traditionalist Archbishop claims that the post-Vatican II Church is becoming "Protestant." Yet his very defiance not only of Pope Paul but of the collegial unity of all the Church's bishops convened at Vatican II can but lead to setting himself and his followers apart from the Church. Pope Paul, after months of pleading with Abp. Lefebvre to accept Vatican II's norms, including the vernacular Mass, finally suspended the Archbishop's faculties. But Abp. Lefebvre ignored this and ordained 14 priests and 22 subdeacons. Not satisfied with that, the Archbishop has gone traveling to boost the spread of his movement, celebrating the old Tridentine Mass wherever he goes. Last week, it was here in the U.S., and when he and his followers announced their intention to go to Mexico, the government there denied them permission to enter.

It is ironic that Abp. Lefebvre adheres to the Tridentine rite, named for the 16th century Council of Trent, for that council was an ecumenical one at which Protestants were encouraged to express their thoughts in hopes differences could be resolved. That council also decreed that the choice of bishops pertains to the Pope.

While decrying the Church's lack of unity he is creating more of it by becoming a rallying point for all who are not comfortable with change, encouraging many to rebel who would otherwise adjust to change.

Abp. Lefebvre rejects the revised Mass of Vatican II, most of the Council reforms and the ecumenical movement. This could all be written off as a sad case of one stray bishop except that he has a number of followers in Switzerland and his own country and apparently in other countries too. Just how many is uncertain, but even if they remain relatively few the existence of a traditionalist splinter group will foster a continued disunity and distraction in the minds of many people who could otherwise be occupied

with post Vatican II Christian witness.

It is probably useless to point out to Abp. Lefebvre's traditionalists that God hears and understands our Liturgies in English or Swahili as well as He does in Latin, or that the fish-on-Friday rule was only a rule of discipline.

Such traditionalists sadly forget that the vast majority of the Church's great and meaningful traditions are still intact in the Mass and Church dogma remains the same. Latin Masses are still offered everywhere under the new rite promulgated by Pope Paul, including in this Archdiocese. And though they are not Tridentine Masses, most traditionalists wouldn't know the difference, only the sound of the language, which is what really matters to them, the form, the sound, the appearances of the past.

It would do no good to point out that the Apostles had no Tridentine Mass, and that the

Faith has always been an evolving, growing, refining process, not something that became magically perfected in the 16th century.

Traditionalists blame every current Church problem on Vatican II reforms, ignoring the fact that the whole world and all its institutions are in a time of ferment and examination, a process which has happened periodically throughout history. Those institutions which were strong in substance but flexible in form endured. Those which clung to the old ways were simply left behind.

Faith cannot come from a security blanket of rituals that will wrap us up and trundle us off to heaven.

True faith comes, with the grace of God, from inside each of us and lives through the commitment we make in the living Church, whatever its outward forms.

Pulaski: Poland's gift to America

Saturday, July 23rd will mark the 200th anniversary of the arrival in America of a very young man who gave his life so that we might have freedom today.

Kazimierz Pulaski burned with the torch of freedom and liberty for all men. Rather than enjoy his status of nobility, his love of freedom made him a rebel in his own country because of his opposition to Russian control of his country. It's unfortunate that 200 years later there is still Russian control of Poland.

Pulaski didn't need much encouragement to travel to the newly emerging America to fight English tyranny.

Known as the Father of the American cavalry, he died at the early age of 31 during a siege of Savannah, Ga.

On May 4, 1977, 200 years after Pulaski arrived in Philadelphia, the National Conference of Catholic Bishops issued a statement on Human Rights in Eastern Europe. The statement called the protection of human rights "a major preoccupation" among those who pursue peace and noted that the bishops' of West

Germany and Poland had issued statements attacking the denial of the human rights to religious liberty in Eastern Europe.

On this anniversary, we befittingly recall that the May 4 statement specifically advocates:

Encouraging U.S. trade officials, businessmen, intellectuals, performing artists, technicians and scientists to introduce the human rights issue and the issue of religious liberty into their relationships with individuals and groups in Eastern Europe;

Encouraging advocates of corporate responsibility to apply the same norms to East Europe for evaluating the appropriateness of U.S. business presence and activities as they do in the Third World.

The Archdiocese of Miami and The Voice join the 80,000 Americans of Polish heritage living in Florida in honoring the accomplishments, ideals and determination of a great patriot and American Freedom Fighter, General Kazimierz Pulaski, Continental Army.



By Fr. John Dietzen

Is physical handicap an impediment to the priesthood?

Q. A friend of mine was told that the Catholic Church would not ordain a man if he did not have all five fingers on his right hand. Two other priests said they had never heard of the situation.

I know of one priest ordained when he was paralyzed and in a wheel chair. Why should having all one's fingers determine whether you are allowed to serve God as a priest? (Tex.)

A. According to Church regulations, a physical defect such as you mention could be an impediment to ordination. The reason for this insofar as it applies at all today, seems to be simply to assure that a priest be capable of performing his liturgical and other duties in a proper and seemly manner.

As long as a man is able to perform duties the bishop would assign him to, dispensations related to physical defects are regularly given. There are, after all, far more important qualifications for the priesthood than the number of one's fingers.

Q. About five years ago, a young man near our small town was ordained a priest, with a big celebration and all the trimmings. Now this priest is married and can receive the sacraments.

Our daughter married a divorced man about a year ago. He is a wonderful man and they have a child. When he was in his teens, he got a girl pregnant. Her mother said he had to marry her or pay for an abortion. So he married her,

and they lived together for three or four months before they were divorced.

I would like to know how that fallen-away priest can

first marriage, and the sooner the better. Regardless of her shyness, urge her to speak with a priest she can feel reasonably comfortable with.

Your Question Box

receive the sacraments and our daughter cannot. This hurts very much.

She is too shy to talk to a priest. When she was little, the priest always scolded the children, and she has been afraid ever since. (Ohio)

A. First, let's talk about your daughter. If you have related all the basic facts accurately, this case should unquestionably be presented to your diocesan tribunal with a petition for annulment of the

If she cannot do that, at least help her write to the diocesan tribunal (I'm sending you the address privately) and ask them for help. The priests there will be happy to help all they can, I'm sure, and will advise your daughter concerning further steps that might be taken.

Considering your concern for your daughter, I understand your feelings about the priest. Remember, however, that the rule that a priest may not

marry, as serious and as significant as it is, is made by the Church. The Church can, therefore, dispense from that rule, as it does when it "laicizes" an ordained priest. The permanence of marriage, however, is outside the power of the Church to change.

Hence, while he has failed to follow through on his commitment to the priestly ministry, the man you refer to should not be labelled a "fallen away priest." That implies a judgment which none of us has the knowledge or the right to make. Apparently, he followed all the procedures the Church requires in changing to his present state of life.

(Questions for this column should be sent to Father Dietzen, 1113 West Bradley, Peoria, Ill. 61606.)



Fr. John Reedy, C.S.C.

Depression in good men

Aside from marriage problems, the most prevalent personal difficulty I've encountered in recent years is a severe depression experienced by men in their 40's and 50's.

Maybe it's just a coincidence among the people I know; maybe it's always been a serious problem and I just didn't recognize it. My guess, though, is that it's very common, that it's a fairly recent phenomenon, and that much of the difficulty springs from the fallacy of seeing our self-worth as being tied to what we do, not to what we are.

I've seen it find expression in fairly deep psychological depression, in excessive and uncharacteristic drinking, in marital tensions and infidelity which seem to make no sense at all when you look at the general pattern of the lives.

Most of us are accustomed to recognizing the physiological, psychological and social pressures experienced by many women in their middle years; these difficulties experienced by men, however, strike us as more surprising, more bewildering.

I'm sure that psychology has a whole literature on this subject, but these observations are purely personal, based on what I've seen happening in a fair number of lives.

The men I'm talking about are good, responsible people, most of whom have solid values and good families to which they have been seriously committed.

But all of a sudden they start acting differently; their mood changes; a lot of the vitality and enjoyment seems to disappear from their lives. And most of them seem to have no more understanding of what is happening to them than do their troubled wives, children and friends.

A couple of elements seem to be present in most of these situations.

One is the fact that these men took seriously their role as fathers. They cared about their children, were serious about their responsibilities as parents, took joy and satisfaction from the fulfillment of their family responsibilities.

When the children leave home, marry, take charge of their own lives, a huge empty place is left in the lives of these fathers—as well as in the lives of the mothers.

It's not just a matter of reduced responsibility; that can be a relief. Instead, it has more to do with the sense of self-worth in a man who had come to recognize that the care, guidance and love he gave his children were important. They contributed dignity and significance to his life.

These men know that their children love them. What is missing is the self-respect they recognize in their own efforts.

When this experience is compounded by the realization that the man has probably peaked in any rapid growth in his career or job, that retirement is not far away, that the remaining years of work will be spent doing pretty much the

same thing he is doing today—all these elements contribute to the erosion of self-respect.

If such a man doesn't recognize what's happening to him and deal with it directly, this whole transition can settle in his emotional life. It can tear him up badly and lead to damaging behavior—which only aggravates his self-contempt.

It seems to me that the underlying fallacy which has to be dealt with is the common American heresy that we are of value only for what we do, not for what we are. This is the attitude which sees retirement as a surrender of all social worth; it sees a demotion to a lower job as the equivalent of announcing that you have an incurable disease.

For the Christian, this is all nonsense; it is heresy.

Our worth comes not from what we do—in fact, most of us don't really accomplish a great deal—but from the fact that God made us absolutely unique, gave us an identity which—unlikely as it may seem—makes us loveable.

In fact, a major purpose in Christ's coming was to assure us that we are truly loved by the Father. And if God can love us, we should be able to believe that our family and friends can do so.

Men like these may need different kinds of help to get through their difficulties. But the truth that can do most for the renewal of their self-respect is to be found in their religious faith.

By Dale Francis



Conversion no threat to ecumenism

There was a story in Catholic newspapers not long ago about a young priest who has received a great number of adults into the Catholic Church.

One of the reactions to the story came from a Protestant clergyman who wrote he thought the very idea of conversion to the Catholic Church incompatible with the ecumenical position. It is not a position he holds alone. There are Catholics who say that the making of converts isn't quite proper in this ecumenical age.

Those who speak of convert making as alien to the ecumenical movement ignore the fact that a large proportion of our society is made up of people who have no allegiance to any religious group.

It is obvious that if we are to fulfill Christ's mandate then we must reach out to these people, tell them of Jesus Christ and His

Church, seek to bring them to belief in Christ and to acceptance of the Church.

SUCH AN evangelistic effort obviously does not disturb ecumenism because those to whom such evangelism efforts are directed are not members of any religious body. It would be illogical to speak of efforts to reach the unchurched as disturbing ecumenism. It is difficult to understand how any Catholics could oppose efforts to reach the millions of people in this nation who have no religious commitment.

We suspect the critics of convert making would agree there is nothing wrong with evangelistic efforts directed towards the unchurched. Where they are undoubtedly concerned is when those adults who enter the Church were people who had religious affiliation either in Protestantism and Judaism. It is this that has brought objections to convert

making.

This is a sensitive area. It would seem to me certain that the evangelistic efforts of Catholics should never be directed negatively towards any other religious body. It would be alien to the spirit of ecumenism for Catholics to attack the beliefs of any other religious group. There was a day that Catholic apologetics was polemical, denouncing what was seen as theological error in other religious groups. The modern ecumenical movement cannot permit this kind of an approach, although polemical attacks on the Catholic Church still are carried on by some other religious bodies. For Catholics committed to the cause of ecumenism, however, this approach should never be taken.

BUT IT IS in no way alien to the cause of ecumenism for Catholics to speak positively of what they believe, what the

Church teaches and what the Church is. When this is done, it is perhaps inevitable that some of those who are drawn to the Catholic Church by the force of what the Church teaches could be people who have had previous religious affiliation.

There are people who belong to other religious bodies who are firmly convinced that the religious group to which they belong teaches the truth. Nothing should be done to disturb the sincere faith of people who have religious commitment. That is why it is alien to the cause of ecumenism to attack the religious beliefs of any other religious group.

But there are people who have religious affiliation but who are still searching for greater insights, greater understanding. If when they hear of the Catholic Church they want to know more, if they enter instruction classes in which they are taught what the Catholic

Church believes, if they come to believe they should join the Catholic Church, then this surely is not counter to any true concept of ecumenism.

The Catholic Church is committed to the search for Christian unity. But it does not follow that the evangelistic message of the Church should be muted while unity is awaited. To the contrary, true commitment to the Church always demands that we proclaim Christ to all men, that we call all to His Church.

This proclamation must never be negative. It must never attack the religious beliefs of any other body. It must never seek to disturb sincere religious commitment of others. But it must be a bold proclamation, it must never be muted or diluted under the mistaken apprehension that to teach Catholic truth is alien to the cause of Christian unity.

Cdl. Medeiros criticizes 'irresponsible attacks'

BOSTON — (NC) — Cardinal Humberto Medeiros of Boston has criticized both the traditionalist rebellion of French Archbishop Marcel Lefebvre and a recent study of human sexuality, calling them "two apparently dissimilar but essentially related incidents (which) have disturbed the peace of the Catholic Church."

In a pastoral letter printed July 8 in *The Pilot*, Boston archdiocesan newspaper, the cardinal said he felt obliged to comment on "these irresponsible attacks on the Church's teaching authority" because they "have had the effect of weakening the allegiance in faith owed by Catholics to the Holy Father, and to the structure through which he chooses to lead, teach and govern."

Although he did not mention Archbishop Lefebvre by name in the pastoral, Cardinal Medeiros referred to a European archbishop who has "now drawn the attention of the entire world to his attitude of dissension by conducting ceremonies of clerical ordination in defiance of the explicit prohibition of the Holy Father."

After quoting from the Second Vatican Council's Dogmatic Constitution on the Church, the cardinal said, "I can think of no period of history

when the Church has been more open to legitimate exchange of opinion, and more sympathetic toward honest differences of opinion" than during the reign of Pope Paul VI.

The Pope "endeavors patiently and firmly to bring the Church into more effective relationship with the modern world, and to level the barriers of injustice and hatred, of selfishness and greed," the cardinal said.

"It is senseless for an individual bishop to demand that the directives of the council be abandoned and to allege, as justification for his refusal of submission to the Holy See, his own conviction that the present directions of the Church are diabolically inspired," Cardinal Medeiros added.

Equally wrong, "but for different reasons," are the claims of five Catholic theologians, in a study commissioned by the Catholic Theological Society of America, that "the teachings of Vatican II have opened the way for a completely new formulation of the Church's position on problems relating to human sexuality," the cardinal said.

He urged study of the Vatican's Declaration on Certain Questions Concerning Sexual Ethics and the U.S. bishops' pastoral, *To Live in*

Christ Jesus.

"The Church suffers greatly when Catholic theologians, claiming the right to speak independently of ecclesiastical supervision—seeming to reject the service of authority given to the Church by Christ—continue to present themselves as molders of Catholic opinion and as authentic counsellors for Catholics in the formation of their judgments of conscience," Cardinal Medeiros said.

He warned against "the disastrous consequences of the attitude of indifference toward the Church into which many Catholics seem to be falling today," adding that the attitude is partly caused by "the confusion created by those who should know better."



Archbishop Marcel Lefebvre, who has challenged the changes in the Church following Vatican Council II, shown after confirming 140 children in a Paris church.

Texas Church officials 'saddened' by Abp. Lefebvre's latest actions

DICKINSON, Texas—(NC)—While followers of French Archbishop Marcel Lefebvre welcomed him to Dickinson for the consecration of a chapel for celebrating the Tridentine Mass, the bishop of Galveston-Houston told NC News he was "saddened by the fact that they have placed themselves outside the Church."

Bishop John L. Morkovsky made the comment after Archbishop Lefebvre carried his traditionalist movement to the United States amidst threats that he would soon be excommunicated.

Bishop Morkovsky was the target of an attack recently by the retired French prelate for allegedly ordering Confirmation candidates and their parents to spend 10 days studying with a rabbi or Protestant minister before receiving the

sacrament. Bishop Morkovsky has denied the charge.

The traditionalist bishop's United States followers purchased an unused church in Dickinson recently through a third party, without the knowledge of Galveston-Houston diocesan officials. Father Hector Bolduc, who was ordained by Archbishop Lefebvre in 1973, uses the newly-named Queen of Angels Chapel as a base for bringing his traditionalist message through the states of Texas, Oklahoma, Louisiana, Arkansas and Missouri.

According to Bishop Morkovsky, however, "Such priests of course cannot validly administer the Sacrament of Penance, because they do not have the faculties of the diocese."

Fight with Rome more than language issue

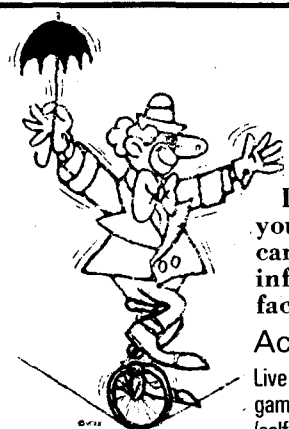
Although most of the coverage of French Archbishop Marcel Lefebvre's rift with Rome has focused on the refusal of the archbishop and his followers to reject the Tridentine Mass, the conflict involves much more than liturgical preferences.

In June, 1975, Bishop Pierre Mamie of Lausanne, Geneva and Fribourg, withdrew canonical approval from the institution—with the Vatican's permission.

Explicitly forbidden by Pope Paul VI to ordain graduating seminarians in June, 1976, Archbishop Lefebvre went ahead with the ceremonies and was suspended by the Pope a month later.

At the time, it was said that any further act of defiance on Archbishop Lefebvre's part would result in excommunication. But he celebrated a public Mass that drew thousands of traditionalists to Lille, France, in August. The Pope took no action.

Again this year there was speculation that should the Archbishop go ahead with scheduled ordinations June 29, the Pope would excommunicate him. No action has been taken yet—although some Vatican spokesmen hinted that the archbishop, by his actions, had cut himself off from the Church, and that formal excommunication was a possibility.



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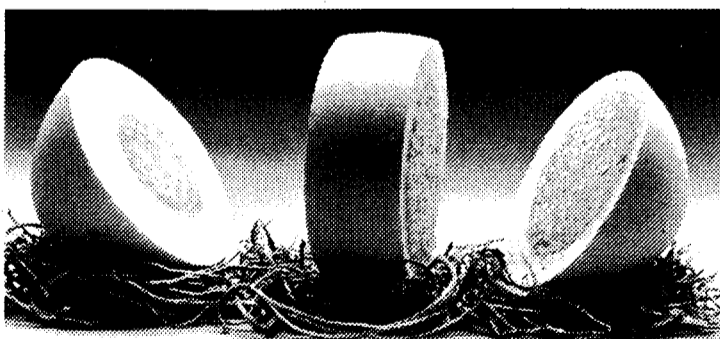
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Two photos of Father Damien de Veuster show the sacrifice he made for lepers isolated in the Hawaiian leper colony at Molokai. At left, Father Damien is shown when he volunteered to work with the



lepers. The photo at right was taken 16 years later when he was 49 years old, a victim of leprosy with only three months to live.

Father Damien of Molokai advances toward sainthood

VATICAN CITY—(NC)—Pope Paul VI has advanced the cause for sainthood of Father Damien de Veuster, 19th-century apostle to the lepers on the Hawaiian island of Molokai.

In ceremonies at the Vatican July 7, Pope Paul officially recognized the heroic virtues of the Belgian-born missionary.

The decree on the priest's heroic virtues means that his life and writings have been thoroughly examined and found to be exemplary by the Vatican Congregation for Saints' Causes.

The process for Father Damien's beatification can now officially begin.

Tales of the priest's exploits have been recounted to generations of American Catholic school children. His biography was among the most popular devotional books in the postwar period.

Born in Tremeloo, Belgium, in 1840, Damien entered the order of the Sacred Heart of Jesus and Mary (Picpus Fathers) and was sent before ordination to the missions of Hawaii.

Ordained in Honolulu in 1864, Father Damien enthusiastically ministered to the native population and built several churches in Hawaii with

his own hands.

When he discovered that a leper colony had formed on the island of Molokai, the priest asked his bishop's permission to become resident pastor there.

The 600 lepers were given little attention by the Hawaiian government. For a long time Father Damien was the only person who cared for those debilitated by the disease.

After 12 years at Molokai the disease struck the hearty Belgian. For three more years he continued his work with the help of two other priests and two Brothers.

He died from the illness on March 28, 1888, at the age of 48.

At the same Vatican ceremony, Pope Paul advanced the causes of seven other priests and Religious. They include miracles approved in the causes for beatification of:

—Dominican Father Francesco Coll, a Spaniard who founded the Sisters of the Third Order of St. Dominic of the Annunciation. He died in 1875.

—French Father Jacques Laval, missionary to the Indian Ocean island of Mauritius in the 19th century. He was a member of the Congregation of the Holy Spirit and the Immaculate Heart of Mary.

—Ecuadorian Christian Brother Miguel Febres Cordero who died in 1910.

—Italian Mother Maria Enrica Dominici, superior of the Institute of St. Ann and of Providence, who died in 1894.

The Pope also approved the heroic virtues of:

—Italian Father Giorgio Maria Martinelli (1655-1727) who reformed the life and educational training of priests in the Milan area.

—Italian Father Pietro Domenico Trabattoni (1848-1930), a pastor who worked with the elderly and poor near Brescia.

—Italian Sister Maria Luisa Maurizi (1770-1831), a nun who was an important figure in Rome at the time of the French Revolution and the French occupation of Rome.



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World Catholics are 717 million

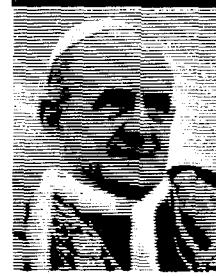
VATICAN CITY—(NC)—The total number of Catholics in the world at mid-year 1975 was 717 million, or 18.2 percent of the world's population of 3.94 billion, statistics just released by the Vatican indicate.

The Statistical Yearbook of the Church 1974, edited by the Church's Central Statistics Office, is the sixth volume in a series begun in 1970. It contains statistics gathered from around the world on Catholic population; parishes and dioceses; numbers of priests, permanent deacons, men and women Religious and seminarians; numbers of infant and adult Baptisms, and marriages; and actions taken

by diocesan and regional marriage tribunals.

The highest proportion of Catholics in the total population was in the Americas with 61 Catholics for every 100 people. Then came Europe with 40 percent, Oceania with 25 percent and Africa with 12 percent. The lowest percentage was in Asia, 2.5 percent.

The United States has 47,075,000 Catholics in a total population of 213.6 million, or 22 percent, the Vatican yearbook reported. According to the U.S. official Catholic Directory, published by P.J. Kennedy and Sons, the U.S. Catholic population in 1977 is 49.3 million.



WHY NOT BUILD A CHURCH?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Hundreds of readers of this column have built chapels and churches in India, Ethiopia, Lebanon, throughout the Near and Middle East in countries where our Holy Father has said one is desperately needed. Why have so many people, at great personal sacrifice, provided the funds for the construction of mission churches?

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'Give us 30 years of peace and we will transform Israel into a land flowing with milk and honey.'



Israel and American Catholicism

By **FATHER JOSEPH M. CHAMPLIN**

I spent Easter week as a pilgrim in Israel, visiting the Holy Land with a young student priest. The following are a few of my observations from that journey and their relationship to the Catholic Church in the United States.

Military alertness and security precautions: As our Alitalia flight from Rome approached the Holy Land, the pilot announced we had entered Israeli air space and the use of all cameras, binoculars, etc., was strictly forbidden. That sober directive was but the beginning of many instances in which we saw visible testimony of past conflicts and current tensions.

WRECKED FIGHTER planes still remain strewn along the main runway of Ben Gurion International Airport. As we disembarked, security personnel quietly and unknown to me whisked my partner away for a routine spot check which nevertheless involved detailed questioning. Soldiers with automatic

arms surrounded the jet, guarded occasional intersections or entrances and always carried their weapons even when riding public transit for obviously private purposes. From a road which parallels the beautiful Jordan river valley, tour bus passengers see double rows of barbed wire, discern signs of well hidden military posts and even pass a few civilian bomb shelters.

When we departed from Israel, the security search was lengthy and thorough, including a respectful, but quite personal frisking of one's person (ladies and gentlemen done separately in individual compartments.)

National industriousness and pride: "Give us 30 years of peace and we will transform Israel into a land flowing with milk and honey." Our guide's promise that this biblical description of this young nation will become a reality may sound fanciful or arrogant. However, when you view the remarkable transformations which human industry and

ingenious irrigation have already produced in the desert region around Jericho and throughout other areas, his remarks sound more like a prediction than a dream. The high school boy I met doesn't seem to mind the prospects of three required years in the military (girls, too) before college. Part of that time will be employed for productive projects like the reclamation of barren lands and their development into fertile farms.

CHARITY FOR the poor and incapacitated: Riding back on a local bus from En Kerem, the site of Mary's visitation to Elizabeth, I was impressed by a youthful Israeli soldier and a woman in her early twenties, both of whom handed a coin to an elderly, begging lady. There were repeated similar incidents of charity during our visit. We found noteworthy, also, modern looking institutes for the blind, the sick and the aged.

Observation of the sabbath: Residents in Israel

observe three different days for this weekly rest: Friday, for Moslems; Saturday, for Jews; Sunday, for Christians. Apparently Jews, naturally the nation's current dominant population, keep the Sabbath in earnest. There is no public transportation and no Jewish stores remain open for business. In fact, we did not dwell an extra day in Galilee specifically because travel from there to the airport on our Saturday departure date would have been either impossible or excessively expensive.

DURING MY visit I linked those impressions gathered throughout Israel with some aspects of life and worship among American Catholics.

First of all, our prayer for peace in the Middle East during Sunday liturgies assume greater meaning when those images of universal military preparedness and tight security precautions are clearly on your mind.

Secondly, a sense of pride in being Catholic seemed to disappear for many sometime during the past decade or so. The numerical success and great enthusiasm of last summer's Eucharistic Congress may very well have marked the reawakening of that spirit for countless persons.

Thirdly, the need for a constant renewal of our efforts in personal and institutional charity, inspired by examples of others like those in Israel, hardly requires an explanation.

Finally, we Catholics in the United States might examine our own observation of Sunday as a Sabbath for prayer and rest. It appears that more and more stores will open on that day to serve the pluralistic populace. However, how much of our purchasing is truly necessary? How many tasks could be anticipated or postponed? How serious are our intentions to make this a time for the spiritual rejuvenation of individuals and families?

Man: Stewards of God's cr

By FATHER JOHN J. CASTELOT

Thoughtful people are becoming increasingly concerned about the way we have abused our natural resources. Strip mining has scarred lovely landscapes. Careless dumping of waste materials has fouled our lakes and rivers and poisoned the fish that swim in them. We burn up energy supplies as if there were no limit to them. We harness atomic energy and use it to annihilate innocent human beings and blight the lives of the survivors. And on and on goes the ugly recital of our folly, of our sinful mismanagement of God's precious gifts. Sinful? Yes, if we believe in a God who has made us stewards of His creation. And so He has.

THE CREATION accounts of the Bible are not scientific descriptions of how the world came to be, but they are serious theological reflections on the meaning of creation. One lesson that comes through insistently is that our universe is, by divine design, beautiful and good. There is a recurring refrain in the priestly account (Gn. 1,1 - 2,4a): "God saw how good the light was" (1,4); "God saw how good it was" (1, 10, 12, 18, 21, 25). And at the end: "God looked at everything he had made, and he

found it very good" (Gn. 1, 31). Psalm 24 opens with this reminder: "The LORD's are the earth and its fullness, the world/and those who dwell in it./ For he founded it upon the seas and established it/upon the rivers."

At the climax of the creation story, God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground" (Gn. 1, 26). We are stewards of His universe, which He has given to us as a sacred trust. Ecology, then, is not simply a natural concern; it has serious theological implications.

THE AUTHOR of Psalm 8 has left us a beautiful meditation on this truth, more like a cry of wonder, really: "When I behold your heavens, the work of your fingers,/ the moon and the stars which you set in place/ What is man that you should be mindful of him, or the son of man that you should care for him?... You have given him rule over the works of your hands,/ putting all things under his feet..." (Ps. 8, 4-5, 7).

Centuries later, in speaking of the exaltation of the risen Christ to His position as head of the universe,

KNOW YOUR FAITH

the author of Ephesians recalls this psalm: "He has put all things under Christ's feet..." (Eph. 1,22). The risen Christ is the Son of Man who, in His glorified humanity, rules and transforms and gives new meaning to a universe which sinful humanity has misinterpreted and misruled (see also Eph 1,10). This same latter says: "Both with and in Christ Jesus he raised us up and gave us a place in the heavens" (Eph. 26). We are, then, one with the cosmic Christ, the glorified Man who exercises humanity's governance of the universe in a transcendent, perfect way. This adds a new dimension to our responsibility, which is now not merely a human concern, but a specifically Christian one. Our oneness with the glorified Son of

Man, ruler of the universe, demands that we use that universe wisely, reverently, respectfully, lovingly, gratefully.

HUMAN SINFULNESS selfishness, stupidity, and greed have disoriented and polluted creation. To the extent that we share actively in Christ's victory over these destructive forces, to that extent we shall exercise benevolent and beneficent stewardship over our world. In a passage of powerful imagery, Paul describes our situation: "Indeed, the whole creation world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now" (Rom. 8, 19-22).

We are a servant Church, with a mission to save, not in the narrow sense of "saving souls," but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment. This involves inescapably and pre-eminently the service of humanity, for as humanity goes, so goes the whole universe.

Does Go

By FATHER ALFRED McBRIDE, O.P.R.A.E.

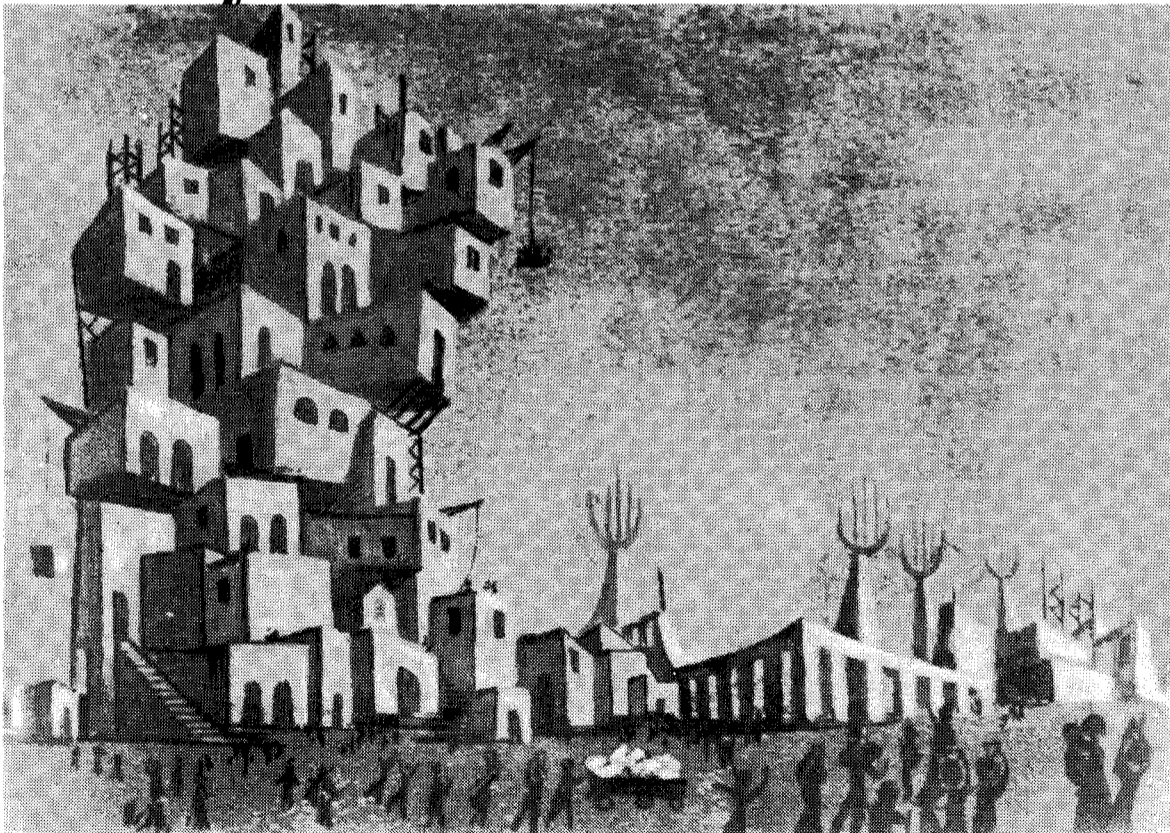
When God put Adam and Eve in the garden of Eden, He told them to take care of it. Later, when driven from the garden, that baleful couple was told to till the earth in the sweat of their brow. Now whether with joy and serenity in Eden or with sweat and tears outside it, Adam and Eve were expected to develop the potential of the earth. The Bible teaches that God made the world, but expects people to take care of it and develop it.

This inspired biblical principle has helped power the slow and painful progress of the human race from the age of agriculture to the era of industrialization to our own technological period. God expects us to be creative and responsible guardians of the earth. But along with this construction principle, the Bible offers two shrewd pieces of advice: (1) Respect the need for human communication in the progress of our work. (2) Don't become a work slave.

THE FIRST piece of advice is found in the story of the building of the tower of Babel. Thrilled with the discovered capacity to engineer and design a tall building, the people thought they might construct a tower that would reach right up into the heavens. As the story is told, God considered this an act of pride, and only could truly bring man to heaven. To punish them, He made them all speak different languages, so they failed to communicate and were unable to finish the structure.

The story has three meanings. People cannot reach God by human power alone. That would be equivalent to becoming gods themselves. Secondly, this is a legendary tale to account for the diversity of languages in the world. Thirdly, work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch—especially the capacity to communicate. It is this last message that is worth heeding today as we build ever bigger bombs and high rises and skyscrapers.

Our age is characterized by the loss of communication at the human level. We have the best communications system in history (phone, TV, radio, telegraph, planes, cars, roads, train,



"Thrilled with the discovered capacity to engineer and design a tall building, the people (of Babel) thought they might construct a tower that would reach right up into the heavens."

reation

'Indeed, the whole created world eagerly awaits the revelation of the sons of God.'



'Human sinfulness, selfishness, stupidity, and greed have disoriented and polluted creation.'



od intend us to build up the world?

and yet also have a tongue-tied culture. Psychologists, clergy, teachers and counselors spend half their time trying to help people learn how to talk and listen to each other. The babel of tongues today is not foreign languages so much as paralysis of the personality. Overstress on work means understress on communication at the human level. Let us balance our technological progress with some humane progress as well.

ALLIED to this is the error of being a work slave, a work-a-holic. By making work an addiction we are creating a showcase of industry and technology and an insane asylum of stricken human beings. This is why the Bible advises regular rest periods where no work is to be done at all. The bible calls it sabbath. In the strictest forms of Judaism, the sabbath rest meant not

only absence of work, but almost all physical effort. Don't cook. Don't even take more than a mile walk. Just rest. And do this every seventh day.

The purpose of the sabbath was twofold. First, to set aside a day to honor and reverence God. Having spent six days attending to the creation of God, pass the seventh day concentrating on the God of creation. The second reason was also important. People should take a break, a rest from their work. And take a real rest. This rest aspect of the sabbath has been ignored and forgotten. The worship side has been retained, though even that is in decline as less than 50 percent of the people are involved in regular worship these days.

But the main point here is the sabbath rest.

This puts perspective in our lives, gives us time to evaluate the work of our hands, machines and computers and should prevent us from creating a Frankenstein. The Frankenstein story is more than an entertainment. It is a parable of what happens when our work and ethic goes berserk. We create a monster and then it destroys us. We already have that potential in our hands. Our bombs can wipe us out. Our tanks full of poison gas could choke us. Our massive buildings are beehives of non-communication.

Unless we rest and pray and think, we may become the heedless victims of the work of our hands. Yes, God wants us to labor and build up His earth. But He also wants us to love, pray, commune and relax. What could be more sensible?

Mass is at seven

By ALMA ROBERTS
GIORDAN

This is the first Mass on a Sunday morning in July. In my smalltown parish church of St. John the Evangelist, I am the lone reader for the celebration. There is a sense of warm togetherness among the few sleepy-eyed regulars. A boy of about 10 has been conscripted from the congregation to serve as acolyte. He is unfamiliar with the ritual, but he is learning with obvious delight what it means to be on the altar so close, so truly a part of the action. Who knows? He may...one day...replace the celebrant. There is a stirring within his Fonzi-shirted breast.

And I...sitting back while the

pastor expostulates on the Gospel, humanizing the classic story of five loaves and two fishes...wonder if that makeshift altarboy sees himself in the role of the lad who gave up his picnic lunch for that miraculous multiplication. The priest develops his theme. (I never thought of it in such light before, but it makes sense.) Each one of us is an individual. God wants, God needs every single soul of His creation to further His work. The boy, I, the people in the last and foremost pews, the priest. We are all of primal importance to His plan...

MY GAZE wanders out the open side door opposite my sanctuary chair. What's to be seen out there? Nothing...to those who "have eyes to see yet see not." But with vision clear

this fresh morning I observe a segment of God's precious handiwork. The grass on the church lawn is alive and green, truly "dew-pearled." Beyond, a low maple branch is leafed full in a pattern of lace-filagree against blue sky. The limb which bears it is brown and sturdy. The leaves dance but the limb is less frivolous. (It takes more than a slight breeze to disturb its parental stability...)

Then I note the man-made wonders framed in that doorway. They, too, are good, coming from hand and brain of God's ultimate creatures. There is the concrete sidewalk, glinting diamonds of mica. The rear end of a green Chevy parked against the back of a neighboring building. That's all...wall, car and

walk; grass, tree and sky. People in here praying for people, for country, for the bountiful earth as the pastor winds up his homily...

OUT OF SIGHT in the maples a robin strikes up another anthem of praise. And suddenly, a terrible thought disturbs my tranquility—will man destroy this beautiful earth with his technology? Or will we remember in time that we are truly stewards of this beautiful earth?

Again, I see the warm sunshine streaming in through the doorway and the fresh, green grass. And I am grateful for this first Sunday morning Mass in July in my own hometown. Suddenly, I know my intention for Communion is Lord, give us the grace to respect our land.

JET AIRLINER

**'Big ole jet airliner,
don't carry me too
far away...'**



Leaving on out on the road I've been down before
Riding along on this big ole jet plane
I've been thinkin' about my home
My love life seems so far away, and I feel like it's all been done
Somebody's trying to make me stay
You know I've got to be movin' on.

Big ole jet airliner, don't carry me too far away
Big old jet airliner, 'cause it's here that I've got to stay.

Goodby to all my friends at home
Goodby to people I've trusted
I got to go out and make my way
I might get rich, you know I might get busted
But my heart keeps calling me backwards, as I get on the 707
Riding, I got tears in my eyes
You know, you got to go through hell before you get to heaven

Big ole jet airliner, don't carry me too far away
Big old jet airliner, 'cause it's here that I've got to stay.

Touching down in New England town, feel the heat coming down
I've got to keep on keepin' on
You know, the big wheel keeps a spinning around
And I'm going with some hesitation
You know that I can surely see
That I don't want to get caught up in any funky kicks going down in the city

Big old jet airliner...
(c) 1977 Sailor Productions
Written by: Paul Pena
Performed by: The Steve Miller Band

By THE DAMEANS
The saying, "the grass looks greener on the other side" certainly has been used often. We tend to be restless, yearning for something more and better. We don't like the limitations imposed on us by work, family, or any such responsibilities. It is not hard to dream about the grass on the other side and how much greener it seems.

The Steve Miller Band has a nice follow-up from their last hit, "Fly Like An Eagle." This song has the same image of flying, of "moving on," and it is appropriately named "Jet Airliner." When we are in boring situations, we think of the freedom associated with the "jet-set" people. To be able to travel, see different places, meet different people, have different experiences, all appear exciting. And they are. They open us to newness and refreshment—they are a Springtime experience.

The jet airliner taking this group to a new place gives balance and realism to life on the other side of the fence. This journey will mean saying "goodby to friends at home," being separated from "people I've trusted." It will demand leaving love behind and involves hesitation about what is ahead. It's the feeling that comes with the excitement of leaving, but the realization of what is being left behind. It is likewise the awareness that maybe the grass is really green where I am and that it is in leaving it for awhile that I am able to appreciate it more.

"Jet Airliner" not only has a good beat and is, no doubt, a popular song to dance to, but it also reflects a person who is sensitive to those things which can make life meaningful. The person seems to have a good balance between using one's gift to "go out and make my way" and yet not wandering "too far away." It reflects the life of a person who knows where the roots of love are in his life.

He seems to realize that even in the moments of sharing the talents, and being exposed to a different type of lifestyle, the real heart of life is "at home."

As we have just celebrated graduations, we are aware that within our life experience there are times when we have to "travel," to move on in order to develop further those gifts and talents we have. Whether it is changing jobs, changing schools, moving from one city to another, we know the excitement of change, yet fear and hesitation are part of the experience. We have experienced having to go "through hell" in order to get "to heaven."

What helps us through these experiences are the friends at home, the people who love us and the people whom we trust. These people are with us in our journey even though there might be miles between us. In search of the greener grass, even with "tears in our eyes," it is always comforting to have that special place called "home." It is a place where we are given love and where we share love. It is a place where we have invested ourselves, and where we are never "too far away?"

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

Prayer of the Faithful

16TH SUNDAY OF
ORDINARY TIME (CYCLE C)
July 17th, 1977

Celebrante: Often we too are like Martha, anxious over many small things, and unaware of larger, more important concerns in our life. We stand before you today, Lord, confident that you will calm our narrow concerns and open up our hearts to broader concerns.

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

LECTOR: That the Holy Father and the Bishops of the world may, by their preaching and teaching of God's Word, calm the anxieties of a disturbed world, we pray to the Lord: (R.)

LECTOR: That leaders of both civil and religious communities might be able to perceive and respond to the physical and spiritual needs of their people, we pray to the Lord: (R.)

LECTOR: That parents, who are so rightfully concerned about the proper environment of their children within society, might provide a proper positive environment for their children at home by their words and deeds, we pray to the Lord: (R.)

LECTOR: That the aged, who are so rejected in a society which

seems to value superficiality and materialism over wisdom and human dignity, might have their anxieties about the future eased by the loving concern of both relatives and friends, we pray to the Lord: (R.)

LECTOR: That youth, who are so torn by disparate values and priorities, might find strength and guidance in the Word of God, the Church, and their deepening relationship with God through prayer, we pray to the Lord: (R.)

Celebrante: Father, help us not to be so anxious over those things which we either don't have any control over or which are not really that important. Help us to accept the things we cannot change, to have the courage to change the things we can, and to have the wisdom to know the difference. We ask this through Christ our Lord. Amen.

DECIMO SEXTO DOMINGO DE AÑO
17 de Julio de 1977

Celebrante: También nosotros como Marta, la hermana de Lázaro, muchas veces vivimos preocupados por las cosas pequeñas de la vida olvidando las que son importantes. Hoy nos presentamos ante el Señor, pidiéndole que abra nuestro corazón a las necesidades del mundo.

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

LECTOR: Por el Santo Padre y los obispos del mundo, para que con su predicación de la Palabra de Dios y su testimonio sean signo de esperanza ante el mundo, oremos: Señor...

LECTOR: Por los líderes de las comunidades religiosas y civiles, para que se mantengan atentos a las

necesidades materiales y espirituales de los pueblos y sepan responder a ellas adecuadamente, oremos: Señor...

LECTOR: Por las familias, para que preocupadas por el bienestar de sus hijos en la sociedad de hoy, sepan comprometerse en la construcción de hogares cristianos y de una sociedad más justa, oremos: Señor...

LECTOR: Por la juventud, para que en su búsqueda de valores y prioridades, encuentre orientación en la Palabra de Dios, en la Iglesia y en el testimonio de servicio y oración de la comunidad cristiana, oremos: Señor...

LECTOR: Por los enfermos, los ancianos y los que se encuentran solos y rechazados, para que la preocupación sincera y amorosa de sus familiares y amigos les ayude a confiar en la providencia y alejar los temores de ser víctimas de nuestra sociedad materialista, oremos: Señor...

Celebrante: Padre nuestro, ayúdanos a evitar la preocupación excesiva por lo que no podemos cambiar y a centrarnos en los valores que no mueren. Permanece junto a nosotros para que sepamos descubrir tus planes, escuchar tu invitación a construir un mundo más justo y no dejarnos vencer por la ansiedad y el pesimismo. Te lo pedimos por tu Hijo Jesús. Amén.

Discussion

1. What does the Bible tell us about our responsibility for the world?
2. How does the Bible advise us to accomplish a responsible guardianship?
3. Discuss this statement: "Work should not be so frantic, mammoth and overwhelming that the people engaged have lost the human touch—especially the capacity to communicate."
4. Do you feel that we need a day of rest? Discuss what applications this has for modern man.
5. Discuss the theological implications of ecology.
6. Discuss this statement: "We are a servant Church, with a mission to save, not in the narrow sense of "saving souls," but in the all-embracing sense of bringing the universe, in and with the risen Christ, to its God-intended fulfillment."
7. Do you feel a personal responsibility to take care of the earth? Have a family discussion about ecology.
8. In the Epistle of Paul to the Ephesians, read Chapters 1 and 2.

July 23 designated Pulaski Day in Fla.

On July 23, the United States will mark the 200th anniversary of the arrival in America of General Kazimierz Pulaski, a hero of the American Revolution.

Florida's Governor Reubin Askew, in declaring Saturday, July 23 as General Kazimierz Pulaski Day, noted that one of the most heroic fighters for independence was "General Pulaski who fought for our freedom and gave his life for our independence while fighting at the head of his troops in defense of the city of Savannah at the age of 31."

Gov. Askew added, "there are more than 80,000 Americans of Polish heritage living in Florida who are joining the 11 million Americans of Polish heritage in the United States in honoring General Pulaski on July 23."

The Governor urged "all citizens to join in honoring this hero of Polish descent who gave his life while fighting for our independence and freedom."

Born in 1748 in Podolia, Poland, Pulaski was the son of a count. In 1768, he fought in a Polish revolt against King Stanislas II Augustus and Russian control of Poland and became a leader of the Polish patriots.

estates, Pulaski escaped to Turkey and in 1775 went to France. In France, he met Benjamin Franklin who convinced Pulaski to aid the American colonists struggling for freedom from England.

Carrying a letter of introduction from Franklin to George Washington, Pulaski arrived in Philadelphia in 1777.

He was appointed chief of Dragoons with the rank of brigadier general for his distinguished service at the Battle of Brandywine, Sept. 11, 1777. He organized an independent corps of cavalry and light infantry, known as the Pulaski Legion, in 1778 on a commission from the Continental Congress.

General Pulaski was ordered with his corps to South Carolina in 1779 to aid Gen. Benjamin Lincoln. He reached Charleston in May and led an attack against a British force approaching the city but was repulsed. Later, in 1779, Pulaski joined forces with Gen. Lincoln and a French force planning to besiege Savannah, Ga. Pulaski commanded both the French and American cavalry during the siege and was mortally wounded in an attack on Oct. 9, 1779.

Declared an outlaw by the king in 1772 and denied his (See related editorial on page 6.)

Travelers in upstate New York often are caught by the golden spires of Holy Trinity Monastery, a Russian Orthodox church. The monastery includes the church, a dormitory, a farm and cemetery. A monk talks with a prisoner outside.



Polish bishops hit communists for increasing pressures

ROME —(NC)— Poland's bishops have declared that Polish Communists are increasing pressure to remove both God and the Church from society.

At the end of its plenary session (June 16) in Warsaw, the Polish Bishops' Conference declared that "ideological pressure continues to intensify, and it is felt above all by young people and children."

"All secularist forces are being activated so that society—and the young generation especially—might grow up outside the Church and without God."

In the communique, released by the Polish bishops' press office in Rome July 8, the bishops said that local Polish Communist officials are refusing to carry through with pledges by the central government to cooperate more with the Church.

Several weeks before the meeting, the Polish primate, Cardinal Stefan Wyszynski of Warsaw, told 30 newly ordained priests that the Polish people have been enslaved by the Communist system.

"Don't think that you are going among free men," said the primate. "You are going to work among slaves. Contemporary life is so complex and persons so intertwined that a man cannot move a hand or foot without a command from the emperor who estranges man from his rights and his means and uses them for his own advantage, as did the monstrous Assyrian emperors."

"The 20th century is the century of totalitarian

autocrats who steal man's rights, as well as his spiritual and material goods, and make men slaves," said Cardinal Wyszynski.

The cardinal asserted that all Poles, "miners to clerks, to ministers, presidents and first secretaries, are slaves of the present system of government."

But he said that the struggle for human rights will be a long one.

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1977-78 School Calendar Archdiocese of Miami Dade County

Aug. 24-26	Teacher Workdays
Aug. 29	School Opens
Sept. 5	Labor Day Holiday
Oct. 28	End First Quarter
Oct. 31	Teacher Workday-No Classes
Nov. 1	Holy Day-Optional
Nov. 2	Second Quarter Begins
Nov. 24-25	Thanksgiving Holidays
Dec. 8	Holy Day-Optional
Dec. 22	Christmas Holidays Begin
Jan. 3	Classes Resume
Jan. 19	End Second Quarter
Jan. 20	Teacher Workday-No Classes
Jan. 23	Third Quarter Begins
Feb. 20	President's Day
March 23	End Third Quarter
March 24	Easter Holidays Begin
April 3	Classes Resume
May 29	Memorial Day Holiday
June 8	Summer Vacation Begins
June 9	Last Day for Teachers

Dade County

BOYSTOWN OF FLORIDA has slated a benefit rummage sale on Saturday, July 16 at St. Timothy parish, Miller Rd. and SW 102 Ave. A variety of youth items such as Lionel trains, musical instruments, surf boards and pool tables will be available as well as furniture, between 9:30 a.m. and 3:30 p.m.

CORPUS CHRISTI Community of Lay Carmelites will receive one member and profess two others at a ceremony during 6 p.m. Mass, July 17 at St. Raymond's Church, 3465 S.W. 17 St. Visitors are also welcome to attend the hour of prayer which will precede the Mass.

Palm Beach County

HOLY SPIRIT parish, Lantana, Women's Guild has started its 1977-78 membership drive. The fee is \$2.50. Checks should be made payable to Holy Spirit Women's Guild and mailed to Rose Noto, Chairman, 138 S. Dixie Highway, Lantana, Florida 33462.

It's a Date

Broward County

LAUDERDALE CATHOLIC Singles Club will sponsor a house party on Saturday, July 16 at 7501 N.W. 16 St., Apt. 3407, Fort Lauderdale. Non-members will be welcome.

ST. BARTHOLOMEW Young at Heart Senior Club, Miramar, will sponsor a social on Tuesday, July 19. Games and cards will be followed by refreshments beginning at 1:30 p.m. in the parish hall.

CATHOLIC WIDOWS and Widowers will hold a meeting July 18 at 8 p.m. in the Knights of Columbus Hall, 3571 N. Andrews Ave., Oakland Park. July 24 there will be Communion at St. Clement's parish at 10:30 a.m. with brunch following.

S. Florida Scene

Miami Serra

A report on the Serra International convention recently held in San Francisco will be featured at a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, July 19 at the Hotel Columbus.

Guest speaker will be Dr. Michael Bevilacqua, immediate past president of the Miami club and governor-elect of Serra District 30. Robert M. Brake, newly installed president, will conduct the business meeting.

New trustee

Morrie A. Moss has been appointed to the Biscayne College Board of Trustees. Mr. Moss has served as trustee to several institutions including Brooks Memorial Art Gallery of Memphis, Tenn. the Memphis Academy of Arts, Tennessee Housing Authority, Cordell Hull Foundation and LeBonheur Children's Hospital. He is now a director member of the Audit and Compensation Committees of Occidental Petroleum Corporation.

TV repairmen needed

WEST PALM BEACH—TV repairmen who can donate a few hours of their professional services are urgently needed by the St. Vincent de Paul Society to put some 30 TV sets in working order at the three stores maintained throughout Palm Beach County.

A recent report at a meeting of the area Particular Council revealed that more than \$18,000 has been distributed by the Society to the poor during the first four months of 1977. The money was derived from low cost sales of donated used clothing, appliances, furniture, etc., at the stores.

Safe boating

Coast Guard Auxiliary, Flotilla 69, is giving free courtesy motor boats examinations Sundays throughout the summer at Watson Island Ramp from 9 a.m. to 12 noon. For more information call Jim Ryan at 893-6100 or Linda Maville at 624-

4974.

Free public education course on boating skills and seamanship will be offered by the auxiliary at Miami Beach Senior High School. Beginning Tuesday, July 19, classes will be from 7 to 10 p.m., on Tuesday and Thursday evenings for approximately six weeks. For more information call Joel Aberbach at 532-5446 or Elaine Skapiro at 932-1316.

'Stop Smoking'

A "Stop Smoking" Clinic begins July 18 and continues through July 21 at Mt. Sinai Medical Center, Miami Beach.

Classes will be conducted by the American Cancer Society from 7:30 to 9:30 p.m. nightly and reservations are requested.

Those interested in attending should call the public relations office at Mt. Sinai or the American Cancer Society at 576-2430.

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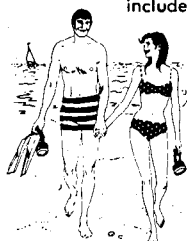
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'A Bridge Too Far' goes just far enough

"A Bridge Too Far" is a sort of sequel to "The Longest Day," but with a crucial difference. Both are epic historical re-creations based on books by the late Cornelius Ryan. But while Darryl Zanuck's 1962 classic on the Normandy invasion described one of history's greatest military triumphs (a victory pock-marked by small ironic defeats), Joseph Levine's describes a great disaster (a defeat marked by a few small human victories).

The setting, of course, is Holland in 1944, and Montgomery's ill-conceived plan to take some of the glory from Patton with a bold paratroop attack to bypass the hardening German lines. The operation would seize six key bridges and provide Allied armor with a secure avenue into Germany. Like most grand plans, it was designed to "bring the boys home by Christmas." Some bridges fell easily, others with difficulty. But the last one, at Arnhem on the Rhine, didn't

fall at all, at tremendous human cost on both sides.

"Bridge" is essentially the big, noisy, star-studded war film, re-staging the nine-day struggle with numbing realism and horror at great expense (over \$25 million, which would put it among the half-dozen most expensive movies of all-time). It underlines the blunders, stupidities and bad luck that frustrated both contending armies. Thus, the troops dropped in on two German panzer divisions which happened to be resting innocently in the area, the Germans captured the Allied plans but the arrogant German commander refused to believe them and blow the bridges, Allied supplies were dropped with dull-witted determination into zones controlled by the enemy, etc.

In the end, while Monty gets the largest share of the blame for the fiasco (even after the horrific results are in and the losses tabulated, he is quoted as "proud and pleased...the plan was 90 percent successful"), the real villain is war itself. In war, everybody loses, a perspective that definitely belongs to the 1970's.

The film has some superbly shattering combat scenes, ranging from the beautiful (the bravura re-staging of the 35,000-man parachute assault itself) to the absurdly gallant and useless (a string of battles for control of the Arnhem bridge). But it's most successful at being able to define the utter nastiness of war while at the same time extolling the dignity of many of the persons trapped in it.

"Bridge" is anti-war without being cynical and nihilist. Credit director Richard Attenborough, who has not only acted in some great humanist war documents ("In Which We Serve," "Dunkirk") but directed some of them ("Oh, What a Lovely War,"

Rossini encore for Channel 2

Gioacchino Rossini's comic opera, *The Barber of Seville*, will be given a special encore performance on WPBT-Channel 2, Tuesday, July 19 at 8 p.m. Claudio Abbado conducts the orchestra and chorus of La Scala for this GREAT PERFORMANCES program, which features Hermann Prey, Teresa Berganza and Luigi Alva in leading roles.



by James Arnold

"Young Winston"). Who else would dare stage a scene, right out of the sensibility of the 1940's, where the masses of British wounded, waiting to be captured sing the old hymn, "Abide With Me"?

This is a film that has a few foals. To match the German general who sincerely believes the whole operation has been mounted just to capture him personally, there is the ebullient Briton who describes the assault in terms of an American western movie, with tanks as the cavalry riding to the rescue of the encircled wagon train. But there are dozens more with whom we can identify, laugh and weep. That's no small achievement in a genre in which it's usually impossible to do much more than recognize a passing face. (Good grief, isn't that Robert Redford?).

Attenborough makes us remember, and deeply feel, the human moments: a Dutch civilian, picking up bodies, finds the corpse of his own son and gently puts it on the cart with the others; a private home is requisitioned as a hospital,

and as the wounded pass, blood drips among the children's toys on the floor; in a mad daylight assault across a river in small boats, the panicked GI's shout the Hail Mary and Our Father in time with the frantic strokes of their oars and rifle butts. At the close, there is no noble or ironic narrative, but a long look at the silent ravaged faces of his best actors, Liv Ullmann and Laurence Olivier, which says everything.

The casting has weak spots: Ryan O'Neal is far from convincing as young Gen. Gavin and Elliott Gould's combat commander comes off as a burlesque of Patton. But Anthony Hopkins is terrific as the British colonel stuck at Arnhem bridge for eight days instead of two; Dirk Bogarde Sean Connery and Michael Caine are three-dimensional British leaders; Max Schell and Hardy Kruger are predictably solid as sympathetic Germans, and James Caan has a moving cameo as a sergeant who stubbornly refuses to let his young captain die in battle. The script by William Goldman ("All the President's Men") is adult and rightly compassionate.

At three hours, "Bridge" adds up to a lot of spectacle and carnage, and the ordeal may not be worth it for sensitive viewers. But if the war genre is ever justified ethically and aesthetically, "Bridge" goes not too far, but just far enough. (A-3, PG)

Capsule movie reviews

THE DEEP (Columbia) is a slovenly plotted, indifferently acted adventure film about a young unmarried couple (Jacqueline Bisset and Nick Nolte) coming across a sunken treasure during a Bermuda vacation and enlisting a crusty salvage expert (Robert Shaw) to aid them in their struggle with a crew of black villains led by Louis Gosset. Nothing much happens, and what does is usually offensive. Beside the melodramatic black-white confrontation (which can hardly help but provoke racial tension in the average audience) and a brutal fight scene, there is some highly calculated sexual titillation, much of it coming from the menace directed at Miss Bisset. B (PG)

PARDON MON AFFAIRE (First Artists) is a rather amiable, well acted French farce about marital infidelity, but since Director Yves Robert does not strike quite the right balance between the comic and the serious, the light-hearted attempt to condone the hero's infidelity is something that the perceptive viewer cannot help but find offensive. B (PG)

RACE FOR YOUR LIFE, CHARLIE BROWN (Paramount) This full-length cartoon feature based upon the Charles M. Schulz "Peanuts" characters is such a bore that it is hard to see how any but the youngest and least demanding of children would be able to get any enjoyment from it. There is hardly a vestige of the subtle Schulz spirit here, nothing but a series of slapstick encounters not notably different from any of those that constitute any run-of-the-mill Roadrunner episode. A-I (G)



The Lorax, a Seussian symbol of ecology, loudly voices his complaints as he fights for the preservation of some threatened Truffula Trees, on the award-winning animated special, "Dr. Seuss' The Lorax," to be rebroadcast Tuesday, July 19 (8-8:30 p.m.) on WTVJ-Channel 4.

Children's Film Festival to feature 'On Snowwhite'

The story of a sensitive girl named Katka, who likes to imagine herself in a fairy-tale land, and what happens when she and her friends produce their version of the classic story, is told in "On Snowwhite," a film from Czechoslovakia that will be rebroadcast on "The CBS Children's Film Festival," Saturday, July 23 (1-2 p.m.) in color on WTVJ-Channel 4.

During preparation of the production, Katka dreams of playing the leading role, with Jerry, an older boy she has a crush on, as the Prince. Jerry, however, is more interested in riding horses than playing the Prince.

One day, when Katka and

Jerry are out riding, Katka's horse is frightened and the girl falls and breaks her leg. Later, Jerry decides to play the Prince after all, and the final scenes of the film show the children in costume marching to the schoolhouse, with Katka, now recovered, joining in.

The cast of "On Snowwhite" features Marie Moravcova as Katka and Petr Pulpan as Jerry. The film was directed by Vera Plivova-Simkova and produced in 1972 by the Barrandov Film Studio.

Burr Tillstrom's Kukla, Fran and Ollie with Fran Allison are hosts of "The CBS Children's Film Festival."

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Summer theater season, activities in S. Fla.

Lauren Bacall, Shirley Jones, Roberta Peters and Ginger Rogers will star in the line-up of four consecutive summer season productions opening Tuesday, July 26, through Sunday, Aug. 21, at the Miami Beach Theater of the Performing Arts.

Launched by the premiere

Lively Arts at a glance

of Franz Lehar's lavish operetta, "The Merry Widow," Miss Peters will be complemented by co-stars Werner

Klemperer, Laurence Guittard, Harry Danner and Judith McCauley. Lauren Bacall will arrive Tuesday, Aug. 2, to star for her week's engagement in the musical, "Wonderful Town."

Third on the roster, opening Tuesday, Aug. 9, will be the first local appearance of Ginger Rogers, star of 72 films, in her personal production, "The Ginger Rogers Show." As a season finale, Shirley Jones will star in Rodgers and Hammerstein's musical, "The Sound of Music."

Performances are evenings, Tuesday through Saturday at 8:30 p.m., with matinees at 2 p.m., Thursday, Saturday and Sunday. For further information, call (Dade) 673-8300 or (in Broward) 467-2855.



Ralph Sandler and Tony Young will be opening at the Sunrise Musical Theatre, Sunrise, Monday, July 18 to Saturday, July 23. Their special guest star will be comic Billy Fellows. Shows will be at 6 p.m. on Monday through Thursday and on Saturday, and at 9:30 p.m. on Friday and Saturday. For reservations and information call 741-8600.

Hoyt Axton's message is 'joy to the world'

Singer-songwriter Hoyt Axton's autographed inscription to friends and fans is quite simple:

"Joy to you."

The burly performer, whose music runs the gamut from folk, pop and country-western, spreads joy whether he's singing, writing, acting or just being.

"If I didn't have a well developed sense of humor, they would have blown my head off," Axton said with a wide grin.

This was quite evident as Axton strolled around on the set of NBC-TV's "McCloud," where he was one of a cast of guest stars in "The Moscow Connection," a 90-minute segment which will be

presented on "NBC Sunday Mystery Movie" July 31 (8-9:30 p.m.) on WKCT-Channel 7.

"When I was a kid, I learned to love singing from my father, who loved to sing," Hoyt recalls. "My father, John Thomas Axton, was a high school history teacher and athletic director who sang because it made him feel good. That's the main reason I sing."

"My songs express a positive attitude toward life; they accentuate the positive and eliminate the negative," he concluded.

One of Axton's biggest hits, recorded by Three Dog Night, was "Joy to the World."

That's Hoyt message all the time.

Israel's Yacov Noy brings his one-man mime show to the Coconut Grove Playhouse Friday, July 29 and Saturday, July 30 at 8:30 p.m. The two concerts are being presented by Fusion Dance Co., as the first installment of their Guest Artist Series.

Miami Beach Symphony Pops concert will be presented at the Miami Beach Theater for the Performing Arts Sunday, July 17 at 8:15 p.m. Barnett Breeskin will conduct and Ivan Davis will be guest pianist.

Schedule of free concerts provided by P.A.C.E., (Performing Arts for Community and Education), Dade County Parks & Recreation Dept., the National Endowment for the Arts, and the Music Performance Trust Funds includes:

July 15: Gillis (jazz-rock), 5:30 p.m., Richmond Park, 14375 Boggs Drive. July 16: Don Goldie's Dixieland Band, 1 p.m., Homestead Plaza, 250 NE 8 St. July 17: Duffy Jackson Big Band featuring jazz tap dancer Steve Condos, 5 p.m., Holiday Park, Fort Lauderdale. Presented by the Miami Herald. July 19: So. Fla. Pickin' (bluegrass), 5:30 p.m., Miller Park, 5510 SW 94 Ct. July 20: Gillis, 5:30 p.m., Larchmont Gardens, 406 NW 85 St. July 21: Metropolitan Brass Quartet, 10 a.m., for Young Artists Day at Crandon Park Zoo.



William Conrad and Shirley Jones are host and hostess for "The World Famous Moscow Circus," to be presented in two parts, Friday, July 22 and Friday, July 29 (8-9 p.m., both dates) on WTVJ-Channel 4. Conrad is the host of the first program, and Miss Jones is hostess for the second broadcast.

Moscow Circus to air in two-part special

"The World Famous Moscow Circus," long recognized as one of the premier entertainments of its kind, will be seen in a two-part special, to be broadcast Friday, July 22 and Friday, July 29 (8-9 p.m. both dates) on WTVJ-Channel 4.

"The World Famous Moscow Circus" brings to this country the best acts the Soviet circus has to offer. Included are aerial acts, animal acts featuring trained horses, elephants and full-grown brown bears, and tumbling and balancing acts.

Two acts are particularly outstanding. One is the aerial act performed by the Volzhanskis, who work 80 feet off the ground with high wires, trapezes and wires inclined at 45-degree angles. The second is the Arnautov gymnasts who, using horizontal bars 20 feet apart and 20 feet off the floor, literally throw each other back and forth.

The Moscow Circus is a permanent institution of the Soviet Union. Performers are graduates of state circus schools and they perform 350

shows a year in their specially designed domed auditorium, built in 1971. While the spangles, glitter and excitement of the Moscow Circus is identical to American circuses, it employs only one ring, not three. But the arena is so designed that it permits for a rapid change in the performing area; thus, in a matter of minutes, an ice skating show can follow an animal act.

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 NEW RENEWAL

Columbus H. S. defensive back to U. of Pa. team

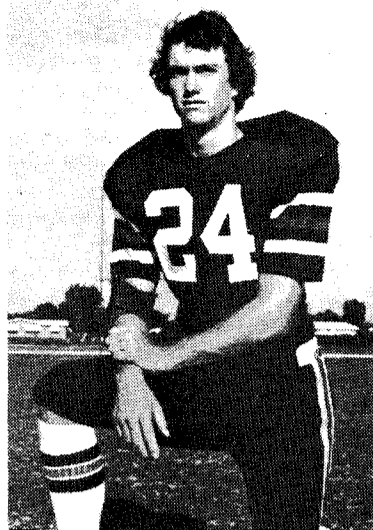
Eric Evans, a two-year defensive back for Columbus High School's football team, has accepted a scholarship from the University of Pennsylvania where he will play both football and baseball.

Evans, one of Columbus' 10 Athletes of Distinction this year, played third base on Columbus' District Championship team.

He is the son of Mr. and Mrs. Lee Evans of 7731 S.W. 53 Ave. Evans was highly recruited by the Service Academies and Southwestern colleges.

Evans played cornerback as a junior, moving to safety in his senior year in a defensive backfield that used only three backs.

Four weeks before Columbus opened its baseball season Evans suffered a 48-stitch gash in his lip and face



ERIC EVANS

when hit by a "bad hop" grounder. However, he returned in time to start every regular game for the Explorers.

Evans, who also played basketball his first two years at Columbus, was the President of the Fellowship of Christian Athletes. He made the District 16 AAAA football team and was All-Catholic in baseball.

Notre Dame graduate gets commendation

Elizabeth Paz, recent graduate of Notre Dame Academy, has received a commendation from Dade County Commission for her services as chairperson of the Youth Focus on Government



Elizabeth Paz

Boystown plans rummage sale

Boystown of Florida has scheduled a benefit rummage sale for Saturday, July 16, at St. Timothy parish, Miller Rd., and SW 102nd Ave.

Items include Lionel trains, musical instruments, surf boards and pool tables as well as furniture. The sale will be from 9:30 a.m., to 3:30 p.m.

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Next year John Raup, Archbishop Curley High School, succeeds to the chairmanship. Other officers are Georgina Perez, Lourdes Academy, recording secretary; and Mary Rudolph, Notre Dame Academy, corresponding secretary.

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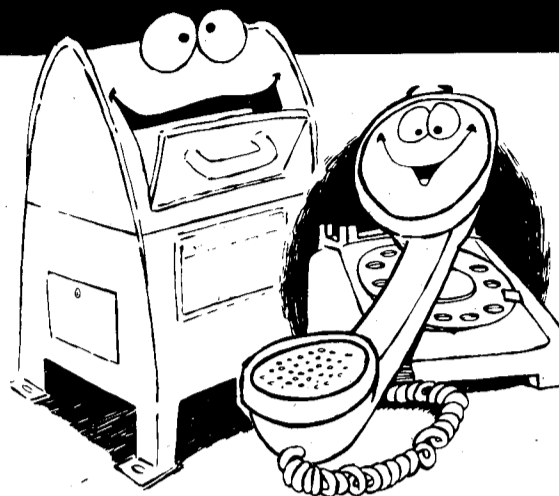
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Miamians named to dean's list

SAINT LEO, Fla.—Two residents of Miami were among the 209 students at St. Leo College here to achieve the Dean's List for the Spring Semester 1977.

The two students were Carolina Bustamante, daughter of Mr. and Mrs. R. Bustamante, who is a senior with a concentration in social

work; and Theresa A. Traynor, daughter of Mr. and Mrs. A.R. Traynor, who is a 1977 honor graduate with a bachelor's degree in elementary education.



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FALL SCHEDULE: Deadline for telephone or mail-in registration (using the telephone/mail-in registration booklet) is Aug. 5. On-campus registration deadline: Aug. 19.


CLASSES BEGIN: Aug. 23.

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OPEN COLLEGE: Tel. 596-1333

Carter backs Medicaid abortion ruling

Continued from Page 1)
families adopting "hard-to-place" children—handicapped, minority or older children or two or more members of the same family.

Secretary of Health, Education and Welfare Joseph Califano told a White House press briefing the subsidy could amount to several thousand dollars a year for adopting families.

Califano said 90,000 — 120,000 of the 350,000 children now living in foster care are considered "hard-to-place."

Vice President Walter Mondale said "studies show that some of these children could be returned to their natural families with a little extra help. Others could be adopted, by willing families, including foster care parents, if only assistance were available for medical and other expenses."

If Congress approves the proposal, he said, the first people affected would probably be foster parents who want to adopt their foster children but cannot afford it. Institutionalized children would also be affected, he said.

The Vice President said at the briefing the Carter Administration believes "a special

effort should be made at both the federal and state level to ensure the right of every child to a loving, stable family."

Califano has often referred to adoption reform as an "alternative to abortion."

But there was some confusion among Administration officials about whether the Administration supported a key "abortion alternative" provision—government payment for the medical expenses of women who give their children up for adoption.

This subsidy was in the original adoption bill written by Sen. Alan Cranston (D-Calif.) and cosponsored by Mondale when he was in the Senate.

Asked about the subsidy, Califano said the Administration would "absolutely" pick it up.

But Bert Carp, deputy director of the White House Domestic Council, told NC News after the briefing that the Administration proposal did not include Medicaid childbirth assistance for women not already eligible.

"We're not necessarily opposed," Carp said, "it's just not in there. We're going to propose national health insurance next year and that

would probably be a good place for it."

HEW officials say Carp is right about not extending Medicaid eligibility. But, they say, medical costs for women not eligible for Medicaid — a college student dependent on her parents income or a low-paid worker without health insurance for example would probably be paid out of administrative costs for the adoption program.

Mike Suzuki of HEW's Office of Human Development said HEW has always assumed it would pay for such costs as part of an effort to remove "impediments" to adoption. But, he said, specific language has not yet been written and there are no estimates about what such a program would cost.

Carp said the adoption measure was never discussed as an "abortion alternative" within the White House. It was discussed as a "pro-family" issue, he said.

The House of Representatives has passed a weaker version of the Cranston bill and the Senate is holding hearings on the bill. Cranston will introduce the Administration's proposals.

Child welfare services now

cost about \$171-million a year. The Administration proposal would increase this to about \$200 million by Fiscal Year 1979 and by 10 percent a year for five years after that.

The federal government now spends \$56.5 million a year for adoption-related aid to states. Under the Administration program, this would be increased to \$209.5 million a year by the mid-1980s. The additional funds

would be for:

- Increased family service programs—counseling, treatment of alcoholism, and so on—to help keep families together.

- Establishing systems to "track" all children in foster care.

- Establishing due process procedures to protect the rights of children, natural parents and adoptive parents.

Pastoral is backed over sex study book

DETROIT—(NC)— The bishops of Detroit have urged Catholics to seek guidance in sexual morality from the 1976 pastoral of the U.S. bishops, "To Live in Christ Jesus," rather than from a recently released study by five theologians which, they said, contains many conclusions "not in conformity with the current teaching of the Church."

In a joint statement, Cardinal John Dearden of Detroit and his auxiliaries, Bishop Thomas Gumbleton, Joseph Imesch, Arthur Krawczak and Walter Schoenherr, termed the controversial report simply "a speculative study" lacking authority.

Meanwhile, the five authors of the report defended their work from what they alleged were "serious misrepresentations and distortions."

The five, Father Anthony Kosnik of Sts. Cyril and Methodius Seminary, Orchard Lake, Mich.; Servant of the Holy Heart of Mary Sister Agnes Cunningham of St. Mary of the Lake Seminary, Mundelein, Ill.; William Carroll of the John Marshall School of Law, Chicago; Father Ronald Modras of St. John's Seminary, Plymouth, Mich.; and James Schulte of the St. Joseph's Hospital School of Nursing, Marshfield, Wis., said the study does not endorse permissiveness.

The bishops agree that the work was put forth by the authors as a tentative study

meant to provoke further discussion among theologians.

For that reason, the bishops deplore the widespread publicity surrounding the book, along with the popular understanding that the work proposes "pastoral guidelines."

"Our regret is not based on a desire for secrecy, for we encourage Catholic theologians, pastors and lay persons to give continued serious thought and reflection to the important role of human sexuality in their lives. Our regret stems rather from the impression that the findings of this work are conclusive and final," the bishops' statement said.

Baptists, Americans United hit U.S. envoy to Vatican

(Continued from Page 3)
Baptist Convention.

"It is essentially ironic," Dr. Allen said, "that this announcement is being made hard on the heels of the papal statement urging American churchmen to attack the constitutional prohibitions against using public tax money to propagate the Roman Catholic faith."

"It is unbelievable that an Italian churchman who has never enjoyed the privilege of living under the American system of church-state relations would use his spiritual authority to instruct American churchmen to seek to destroy the American system."

The Rev. James Wood, executive director of the Baptist Joint Committee on Public Affairs, said: "Significantly, the President's appointment of Mr. Walters was cleared with the president of the National Conference of Catholic Bishops, (Archbishop) Joseph Bernardin (of Cin-

cinnati). This itself reveals the ecclesiastical nature of the appointment and the concern of the President for ecclesiastical approval of the first Roman Catholic to serve as an envoy to the Vatican."

The White House called Archbishop Bernardin to get his reaction to the appointment, according to Russell Shaw, secretary of public affairs for the U.S. Catholic Conference. Shaw described the call as a "courtesy."

Dr. Wood said that while Walters' appointment does not require Senate confirmation, it "raises serious constitutional questions which have plagued American church-state

relations for the past several decades. Clearly, the appointment does involve an official recognition and entanglement of the executive branch of this government with a particular church."

"It also officially underscores the special concern of this government, to the point of preferential treatment, for one religious body not accorded any other church or religious body anywhere else in the world."

Dr. Wood said: "The matter needs to be resolved in spite of the present practice which avoids any accountability to the Congress or the people of the United States."

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mundo y nación

Al cabo de 99 días con la Cruz a cuestas en una peregrinación contra el aborto de Green al Capitolio en Washington, Paul Litke declaró que no descansará en su campaña por detener "esta gran tragedia nacional". Tal fue su mensaje el recorrer 1,200 millas desde su casa hasta las gradas de la Corte Suprema en la capital, cuya decisión en 1973 abrió las puertas al aborto provocado. Se estima en un millón al año el número de tales abortos.

El Papa Pablo VI Pidió a los católicos que resistan la sensualidad desordenada que caracteriza la vida pública y privada en muchos pueblos, y se mantengan con más fuerza en los principios morales y religiosos que dirigen el destino del hombre a la eternidad.

Pablo VI advirtió a los gobernantes de Brasil que no se puede establecer ley y orden en una sociedad violando los derechos humanos. Cuando recibía las credenciales del embajador Espedito de Freitas Resende el Papa dijo que las naciones "no pueden permitir en su afán por un desarrollo eficiente y un orden público vital, degenerar hasta actos arbitrarios o violaciones de los inalienables derechos del hombre." El Papa también reafirmó su apoyo a los obispos del Brasil que han salido en defensa de esos derechos.

La Asamblea Francesa Nacional Votó por mayoría prestar ayuda financiera a las escuelas católicas en edificios y en el seguro social para sus maestros, pese a reclamos de socialistas y radicales para que se nacionalicen dichas escuelas. Los comunistas en cambio votaron a favor de la ayuda.

El Superior de los Jesuitas P. Pedro Arrupe, pidió al nuevo presidente de El Salvador Gen. Carlos Romero que proteja la vida de 47 sacerdotes de su orden amenazados de muerte por la organización derechista Unión Guerrera Blanca. En marzo fue asesinado en su aldea el P. Rutilio Grande, jesuita, y un mes después el P. Alfonso Navarro, del clero diocesano. "Invoco su noble deseo de garantizar los derechos humanos, y por eso le pido que proteja a mis hermanos jesuitas amenazados por la Unión Guerrera Blanca," dice el telegrama del P. Arrupe.

En la Clausura del Encuentro Mundial del Matrimonio al que asistieron 31,000 parejas de 29 países, el cardenal Timothy Manning, arzobispo de Los Angeles, pidió a las familias que den una cosecha primaveral de vocaciones a la Iglesia. Poco antes de la misa final unos 3,000 jóvenes recorrieron las calles de la ciudad portando una cruz hecha por ellos proclamando su apoyo a las vocaciones religiosas.

El Misionero Norteamericano P. Ricardo Preston escapó con vida de un atentado al acelerar el vehículo bajo una lluvia de balas cuando viajaba de su parroquia en Catacammas a unos 40

Enseñanza Transicional en 9 lenguas

Afectando a unos 10,000 estudiantes y 156 escuelas del Condado de Dade el Programa Bilingüe de Transición para la Enseñanza de las Asignaturas básicas ofrecerá el curso próximo en nueve idiomas, según informaron funcionarios del Sistema de Escuelas Públicas del Condado.

"Si algún día desaparece la educación bilingüe, será por culpa de la apatía de los padres que no reclaman lo que tienen derecho a exigir en la enseñanza de sus hijos," dijo la Dra. Rosa Inclán, del Departamento de Educación Bilingüe.

El programa de "enseñanza transicional" se inició en 1976, funcionando solamente en español, francés y vietnamés, para ayudar a los niños llegados al país sin suficiente conocimiento del inglés, y en cumplimiento del requisito de la ley de derechos civiles de los ciudadanos. A través de él, los niños aprenden en su idioma nativo asignaturas como ciencias o estudios sociales, mientras van adquiriendo conocimiento del inglés. Conforme mejora su aprendizaje de la

Nueva dirección al MACC

SAN ANTONIO—(NC)—El Padre Virgilio Elizondo conservó su puesto de Presidente del Centro Cultural México-Americano, MACC, después de los nuevos nombramientos para el Centro, por el Obispo Auxiliar de San Antonio, Mons. Patrick Flores.

Fue nombrado para Director Ejecutivo del mismo el Padre Ricardo Ramírez, natural de Bay City, Tex., quien desde el mes de septiembre había actuado de director del MACC.

Nacido en San Antonio, Tex., el Padre Elizondo ha sido director del MACC durante cuatro años y permaneció este último año en sabática, terminando su doctorado en París.

El MACC fue iniciado en 1972 como centro de formación para sacerdotes, religiosos-sas y seglares comprometidos en la tarea educacional y pastoral de los hispanos.

Actualmente existen centros similares en Los Angeles, Nueva York, Chicago, South Bend, Ind., El Paso y San José, Calif.

kilómetros hacia esta sede de la prelatura de Olancho, Honduras. En 1975 soldados y hacenderos mataron a dos sacerdotes, a dos muchachos y a diez campesinos, durante una marcha del hambre de 12,000 campesinos sin tierra. La Unión Nacional Campesina, que viene pidiendo castigo a los asesinos, ha exigido una investigación de este último intento de asesinato.



Phyllis Miller, al microfono explica a la prensa el Programa de Enseñanza Transicional del sistema escolar del condado. A su derecha Luis Vazquez, a su izquierda Aracely Vigil y la Dra. Rosa Inclán.

nueva lengua, va disminuyendo su participación en el programa transicional.

El programa no interfiere con los sistemas de educación bilingüe ya existentes en el Condado.

"La comunidad debe llegar a entender que los niños pueden aprender inglés sin por eso perder su cultura y su lengua," afirmó Phyllis Miller, de la Junta Escolar

del Condado.

"Los padres deben saber que el aprendizaje de otra lengua hace a los hijos más proficientes en ambas," añadió, señalando la situación geográfica de Miami, "puente" entre las culturas.

La nueva fase del programa de enseñanza transicional se realizará en árabe, cantonés, español, hebreo, francés, italiano, portugués o vietnamita.



Durante la ceremonia, el Abad coloca el libro de la Liturgia de las Horas sobre el hombro del hermano Fidells.

Cubano benedictino profesó votos

ST. LEO—El cubano Enrique Portuondo, hoy Hermano Fidelis O.S.B., de la Orden Benedictina en la Abadía de St. Leo. profesó sus votos perpetuos como monje benedictino, durante una Eucaristía concelebrada, y en la presencia de familiares y amigos.

Asistieron a la ceremonia sus padres Enrique y Silvia Portuondo así como su hermano Roberto quienes residen hoy en Enfield, Conn. También su prima Patricia de Miami y unos 100 compañeros de la abadía.

... en la comunidad

La Hermandad de Terciarios Franciscanos de habla hispana en Miami fue establecida oficialmente el pasado martes, en una ceremonia en la parroquia de San Juan Bosco. Asistieron al acto los Padres franciscanos de Miami, P.P. José M. Biañ, José Zubieta y Angel Villaronga quien predicó la homilía. También estuvieron presentes el Padre Emilio Vallina y Mons. Arcadio Marinas. Para información sobre Hermandad de Terciarios Franciscanos, llamar a la

Parroquia de San Juan Bosco, sede local de la hermandad.

Los grupos de oración de la Renovación Católica Carismática invitan al Seminario de Vida en el Espíritu Santo que se celebrará el sábado 23 de julio de 9:00 a.m. a 5:00 p.m. y el domingo 24 de 1:00 p.m. a 7:00 p.m. en la Academia La Asunción 1517 Brickell Ave. La Eucaristía será concelebrada por el Reverendo Padre Miguel Fernández. Para mayor información llamar a la Sra. María Teresa de la Cruz 226-0533.

Congreso Nacional de Evangelización tendrá presencia hispana.

Los hispanos están presentando un gran reto a la Iglesia de esta nación y ya van existiendo signos de la buena voluntad de la Iglesia en responder.

Uno de esos signos es el Congreso Nacional sobre Evangelización, a celebrarse del 26 al 28 de agosto en Minneapolis, el cual este año presentará un taller sobre el tema "La Comunidad Hispana y la Evangelización."

Coordinará este taller el

Padre Jerome J. Martínez, decano estudiantil del Seminario-College del Immaculado Corazón de María en Santa Fe, y quien afirma que el hispano está tomando una creciente conciencia de su identidad, su historia, su espiritualidad y su lengua.

"Pero hemos de hacer mucho más," dice, "mucho más especialmente en el área de evangelización. La palabra de Dios, con toda su riqueza, ha de predicarse al hispano, pero ha de

hacerse de modo que este pueblo se identifique con ella."

El taller sobre la evangelización de la comunidad hispana convocará personalidades de toda la nación. Se realizarán discusiones sobre múltiples temas relacionados con los hispanos, su fe, su proceso de liberación y evangelización, nuevas formas de ministerios y programas de catequesis para los hispanos.

Entre los conferenciantes estarán: P. Ricardo Ramírez y

Hna., Angela Erevia del Centro Cultural México-Americano MACC, en San Antonio. P. Luciano Hendran, canciller de la Archidiócesis de Santa Fe y coordinador del proceso hispano para el Congreso Eucarístico; Rogelio Manrique, director ejecutivo de las regiones VI y VII de la Comisión Hispana de la Conferencia Episcopal.

Más información sobre el Congreso se puede obtener escribiendo a The Word of God Institute, 487 Ave. N. E. Washington, D. C. 200017.

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Iglesia pobre, unida, misionera...

(Viene de la Pág. 24)
haya una autoridad que sea respetada y una disciplina que todos sigamos.

"Queremos una Iglesia pobre," continuó diciendo Cabrera, "pobre espiritual y materialmente y que sea verdaderamente comunidad donde 'todos somos Iglesia'—obispos, sacerdotes, seglares... y donde se reconozca verdaderamente el papel del seglar comprometido.

"Queremos una Iglesia donde se respeten las necesidades del pueblo... una Iglesia misionera con estructuras flexibles y dinámicas, y una Iglesia que sepa escuchar, aceptar y poner en uso lo que el pueblo hispano, mucho o poco, tiene que ofrecer."

Cabrera recordó la urgencia por la evangelización de los diversos grupos hispanos de la nación, "pero no creemos que sea necesario ni justo asimilarlos a la nueva sociedad que es a lo que equivale el desechar nuestra mentalidad, nuestra lengua, nuestra cultura..." Con palabras de Pablo VI señaló que la "ruptura entre Evangelio y cultura es sin duda alguna el drama de nuestro tiempo," señalando como actitud para todo evangelizador, la del Papa Juan XXII al visitar a los presos de la cárcel de Roma a quienes les dijo: "Como Uds. no pueden venir a mí es por eso que yo he venido a Uds." "No podemos olvidar que un mundo hambriento de Dios nos espera," dijo Cabrera.

Durante su ponencia sobre Educación Integral, la Doctora Mirta Gandon, aclaró el sentido cristiano de la educación integral y resumió la historia de la escuela en este país. Con el uso de estadísticas describió la situación educacional de Miami subrayando la importancia de la educación bilingüe y la preservación de la cultura que es transmisora de valores.

Resumiendo el fruto de la reflexión diocesana sobre Derechos Humanos y Responsabilidad Política, el Doctor José Ignacia Lasaga resaltó la inquietud de muchas de las aportaciones por motivar a los hispanos a la participación política.

El conferenciante subrayó el deber de la Iglesia en recordar a los fieles que toda actividad humana tiene una dimensión moral. También señaló el peligro de caer, por un excesivo verticalismo, en el olvido de la dimensión horizontal del hombre, o viceversa y recordó a los presentes y concretamente a los cubanos, su obligación, como cristianos en trabajar por el mejoramiento de la vida de la comunidad. Trabajo "que no se logra a través de legítimas declaraciones en español en los periódicos que nosotros mismos leemos, sino con la amenaza a los políticos del uso del voto" para lo que es preciso poseer la ciudadanía americana.

"Hoy se habla mucho de los derechos humanos," dijo Lasaga "y hablar de ello es hablar de un absoluto que va más allá del relativismo moral circundante," añadió.

Lasaga recordó palabras del Presidente Americano Woodrow Wilson quien hace cosa de 70 años afirmó en el Independence Hall de Filadelfia: "América llegará a su apogeo político cuando todos sepan que los derechos humanos por encima del cualquier otro derecho y que su bandera no es sólo bandera de América sino de la humanidad."

"Tesis cristiana que debemos apoyar, pero en su dimensión total," dijo Lasaga. "Porque si no hay valor de decir las cosas... existe la hipocresía del silencio,"

dijo.

"Porque Dios le dio al ser humano dos ojos, uno a la derecha y otro a la izquierda, para ver los pecados donde quiera que estén, en los regímenes de derechas y en los regímenes de izquierdas," dijo Lasaga. "En el ambiente cubano y en los hombres de mi edad o más jóvenes, me preocupa la presencia de tuertos del ojo derecho que quieren justificar la injusticia y el crimen cuando se producen por un régimen supuestamente anticomunista o de derechas... Pero me preocupa también, y en el orden práctico me preocupa más, la presencia de tuertos del ojo izquierdo en el Senado de los Estados Unidos, en Departamento de Estado y en posiciones claves de la vida de este país..."

"Y no me preocupa, sino que como cristiano me duele —y expresó aquí opiniones personales— me duele el escándalo de la Iglesia en donde hay presidentes de universidades católicas, directores de periódicos católicos, sacerdotes de Jesucristo y personas que llevan en su cabeza una mitra episcopal y carecen por razón de sus simpatías personales de la sensibilidad humana necesaria, para sufrir en su carne el dolor de los perseguidos por los regímenes de izquierda."

Mensaje del Arz. McCarthy

Queridos hermanos, antes que nada permítanme expresarles mi saludo afectuoso y la alegría que me causa encontrarme con ustedes. La labor que ustedes desarrollan con tanto celo y tan sinceramente en nuestro esfuerzo común por el Reino de Dios entre nosotros me mueve a expresarles mi cariño sincero, la admiración que les tengo, y al mismo tiempo el papel tan importante que ustedes desempeñan en esta comunidad de Fe que es la Archidiócesis de Miami. Como peregrinos en exilio muchos de ustedes han tenido que hacer sacrificios extraordinarios para mantenerse fieles a Cristo. Uds., han traído a esta su patria adoptiva dones extraordinarios y los comparten con todos los miembros de la Archidiócesis; tales son el testimonio de Fe, la Fe profunda que está arraigada en vuestra cultura, y finalmente la forma sabia y prudente de utilizar los canales que fomentan, protegen y enriquecen la Fe. En ocasiones anteriores ya he dicho, y lo repito ahora, que si alguna vez yo necesitara una transfusión de sangre yo pediría que me dieran sangre Hispana. Me sentiría orgulloso de tener sangre Hispana corriendo por mis venas.

... Todos nosotros somos miembros del mismo cuerpo de Cristo. La Sagrada Escritura nos recuerda que en el Reino de Dios no hay diferencia entre Judíos y Gentiles, Hombres y mujeres, libres y esclavos. Una de las necesidades más urgentes en la Archidiócesis de Miami es la de la unidad: aceptando y compartiendo las riquezas que cada cultura ofrece y poniéndolas al servicio de la vida de Cristo y formando un mosaico de mucho colorido con las diversas piedras preciosas que son los miembros del Cuerpo de Cristo quien habita entre nosotros por mediación del Espíritu Santo. Esto debe lograrse sin necesidad de crear una "olla fundidora" (Melting Pot) donde se aniquilarían las características distintivas de cada cultura y los dones de los fieles que forman la Iglesia de Miami. Como entidades individuales cristianas debemos aprender a admirar y respetar los dones, las personalidades y los sentimientos de cada uno. Como sub-grupos cristianos siempre debemos respetar los dones, las características y los sentimientos individuales. Este esfuerzo dirigido a formar una unidad amorosa en medio de una diversidad es la meta de esta generación.

La lección del pasado nos enseña que ha habido problemas entre otros grupos de inmigrantes que vinieron a los Estados Unidos. Por una parte hubo quienes identificaron tanto su Fe con su cultura que sintieron la necesidad de abandonar la Fe para poderse integrar completamente en este ambiente nuevo y predominantemente Protestante. De esta forma, la Iglesia perdió muchos hijos venidos del continente europeo. Por otra parte la Iglesia perdió otros hijos que no se sentían en su casa en las nuevas parroquias, por razones de idioma y de una expresión cultural de la religión totalmente distinta a la de la madre patria. Entre estos últimos contamos los hispanos de abolengo mexicano-americano. Es sumamente descorazonador el saber que hay más personas de este abolengo preparándose para ser Ministros Protestantes que los que hay en los Seminarios católicos estudiando para ser sacerdotes.

Estos hechos dan a las deliberaciones de este Segundo Encuentro un tinte de importancia y de urgencia. Debemos planear el ministerio de la Iglesia de tal manera que todos los miembros se unan y trabajen juntos, amándose y respetándose los unos a los otros como ilustres miembros del cuerpo único de Cristo. Por

Lasaga reafirmó el principio de la universalidad de los derechos humanos: "y cuando hablamos de los derechos humanos en este país, deben preocuparnos las violaciones de éstos sean quienes sean las víctimas —puertorriqueños, mexicano-americanos, polacos, judíos y hasta los descendientes de la más ilustre familia anglosajona, si se diera el caso.

Lasaga terminó su conferencia con palabras de José Martí a quien describió como hombre universal, "que sintió en su cuerpo el espíritu de todos los países de América Latina". "En la mejilla debe sentir el hombre honrado, cualquier golpe que reciba cualquier otra mejilla de hombre."

(En semanas próximas publicaremos el texto de las tres ponencias presentadas durante la asamblea diocesana.)

(Más fotos ver pág. 5).



La doctora Mirta Gandon, arriba, durante la presentación del tema sobre Educación Integral. A la izquierda un grupo de las religiosas del coro.



Como va el proceso hacia II Encuentro

eso no podemos perder, la riqueza y el tormento de las expresiones culturales singulares en la vida de la Fe.

Yo he descubierto que hay grandes diferencias de expresión cultural dentro del grupo de habla hispana. Me doy cuenta que los cubanos tienen modos y maneras que hasta cierto punto son diferentes de los de los mexicano-americanos o de los de la comunidad puertorriqueña. También me he enterado que en el Noreste hay un grupo de cubanos que se oponen totalmente a este Segundo Encuentro.

No hace mucho asistí a una reunión de Obispos en la que se discutió con los Rectores de Seminario de los Estados Unidos la necesidad de enseñar no sólo Español y la cultura Hispana a los seminaristas que no lo eran, sino también la necesidad de formar un ambiente en los seminarios que ayudara a los hispanos a sentirse a gusto. Espero que todo lo que hagamos, que en todas nuestras conclusiones tengamos ante nuestros ojos el fin de la Iglesia, a saber, ayudar a todos los miembros a alcanzar lo que Dios espera de ellos. Esta es la plenitud que la mente Divina poseyó cuando creó al hombre con el alma, corazón e inteligencia para que lo amara, lo alabara y lo gozara en el cielo eternamente. Dios determinó que esta vida celestial empezara aquí en la tierra, en la Iglesia, donde los hombres se ayudan los unos a los otros y crecen en santidad, adorando al Señor y realizando su presencia en el mundo por medio del amor hacia El y hacia cada uno.

No perdamos de vista jamás que esto se realiza a través de nuestras vidas en Jesucristo y en la Iglesia... Así (Etesios, 1: 3-10; 2: 19-22)... Nuestro interés debe llevarnos a formular los medios de fortalecer nuestra Fe en Jesús y sus enseñanzas. Debe buscar como aumentar nuestra vida de oración y de gracia, especialmente por medio de la Liturgia, y en tercer lugar, debe impulsarnos a ayudarnos los unos a los otros a convertirnos en pueblo de amor, amor de Dios, amor mutuo y de todas las virtudes que se concretizan en el amor. En cuarto lugar, nuestro interés nos llevará a la creación de un espíritu de comunidad que sostenga la vida de fe de cada uno, la oración el amor, impulsándonos a la misión y servicio en todo nuestro pueblo, creando en todos ellos un entusiasmo profundo, una dedicación y una obsesión por convertirnos como individuos y como Iglesia, en luz, levadura, y sal.

Quiero que sepan que agradezco su participación en este Encuentro. Su deliberación constituye una aportación valiosa no sólo en el plano nacional, sino mucho más para nuestra Archidiócesis, ya que nos servirá para el planeamiento pastoral, para saber cómo poder completar aquí, en nuestra querida Iglesia de Miami, los ideales que les he descrito. Que Dios los bendiga.

En el boletín nacional para noticias del proceso del Encuentro se informa que durante el mes de julio han de ir llegando las aportaciones de las diócesis y regiones para así poder trabajar en las ponencias de la reunión de Washington.

También informan que el día 8 de julio era la fecha límite para inscripciones para el Encuentro. Miami todavía no ha informado sobre sus delegados y observadores.

Respondiendo a preguntas sobre quienes han de ser los delegados, el boletín señala las directivas dadas al comienzo del proceso: "Es condición indispensable para poder ser nombrados como delegados el haber participado en reuniones de base. Deben presentar en cada nivel del proceso, el pensamiento de los grupos participantes. Serán Delegados: Los Obispos, el Vicario Hispano y el Director Diocesano. Representantes diocesanos en proporción al número de hispanos de la diócesis, y serán elegidos por la Comunidad, habiendo participado en el proceso desde el principio. Instituciones y Movimientos apostólicos Nacionales, 2 por cada movimiento, cada matrimonio se considerará como un voto. La Diócesis será responsable de la representación de jóvenes, etc..."

En la Arquidiócesis, el Vicario Episcopal hispano ha convocado una jornada de reflexión sacerdotal pro-encuentro para el miércoles 20 de julio de 10 am. a 4 pm., en la Ermita de la Caridad.

"Tómense vacaciones para el alma," Pablo VI

CIUDAD DEL VATICANO (NC)— El Santo Padre ha recomendado a los católicos que tomen este verano unas "vacaciones para el alma"

Dirigiéndose a miles de peregrinos congregados en la Plaza de San Pedro para el "angelus" del día 10, el Papa dijo "Encarecemos a todos a que se tomen unas alegres vacaciones para el alma".

"Vacaciones para el alma" dijo el Pontífice son días de "reencuentro con uno mismo, con los propios pensamientos, la propia alma, libertad y espíritu.

"Un descanso de la rutina del trabajo, que no es mera inactividad o diversión externa" dijo Pablo VI. "Puede ser un beneficioso tiempo para la conciencia, el crecimiento de la personalidad, para la elevación del espíritu... tiempo de reflexión interior, de especial oración, y de "ejercicios espirituales."

El Papa también recomendó el contacto con la naturaleza.

"Póngase una vez más en contacto con la naturaleza y sus más auténticos aspectos: con el espacio, la atmósfera, los

animales, con el mar, las montañas, las llanuras, el amanecer, la puesta del sol y especialmente con las noches estrelladas, siempre llenas de profundidad y siempre

encantadoras.

"La naturaleza es también un libro escrito por Dios...Saber leer este libro es saber orar" dijo Pablo VI.

La VOZ

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Cerca de 1,000 personas, abajo, acudieron durante el fin de semana a al salón de actos de Inmaculata LaSalle, para participar en la Jornada Diocesana pro II Encuentro Nacional de Pastoral Hispana. A la derecha el Arzobispo Edward McCarthy y numerosos sacerdotes durante la Eucaristía que clausuró el acto.



Piden Iglesia pobre, unida, misionera...

"Esta noche podemos decir que ya habló, o va a hablar o ha estado hablando la Iglesia hispana de Miami, y esperamos que durante mucho tiempo, y en muchas calles y en toda esta gran nación, se escuche se atiende y se ponga en práctica aquello que han hablado con humildad y con amor y con deseo de servir a Dios, los hispanos de los Estados Unidos y de esta Arquidiócesis de Miami."

Hablaba Miguel Cabrera, del Equipo Coordinador de Apostolado Seglar hispano de la Arquidiócesis, y le escuchaban cerca de 1,000 personas acudidas el sábado 9 al salón de actos de la escuela Immaculata La Salle, para celebrar la jornada de reflexión diocesana en preparación al II Encuentro Hispano de Pastoral Hispana.

Por ARACELI CANTERO

Sentado con el pueblo, escuchaba el Arzobispo Edward A. McCarthy, quien durante la Eucaristía de clausura en español, concelebrada con unos 20 sacerdotes, agradeció la participación de los hispanos de la Arquidiócesis en el II Encuentro. (Las palabras de su mensaje van en la pag. 23).

"Hoy nos reunimos a nivel Diocesano para contemplar juntos el fruto de la reflexión en los grupos y parroquias," dijo John Figueras al explicar el plan de la asamblea y presentar a los conferenciantes.

De hecho, desde el pasado mes de abril, grupos hispanos en movimientos apostólicos y parroquias han celebrado reuniones de reflexión sobre los temas para el Encuentro. El fruto de su reflexión y conclusiones se ha ido enviando al Comité Diocesano Pro-Encuentro que a su vez ha ido recopilando las aportaciones.

En su tema sobre Evangelización, el sábado y resumiendo la reflexión local de Miami sobre la Iglesia, Miguel Cabrera señaló que el pueblo quiere: "una Iglesia ante todo unida, guiada por el Papa y donde en marco de diálogo y apertura

(Pasa a la Pág. 23)

Congreso de mujeres de la Florida hoy 15

TALLAHASSEE, Fla.—La Comisión Nacional para la Celebración del Año Internacional de la Mujer ha designado 48 mujeres floridananas para integrar el Comité de Coordinación de la Conferencia de Mujeres de la Florida, que se celebrará del 15 al 17 de Julio, en Orlando.

La Representante Gwen Cherry, que preside la Conferencia de Mujeres de la Florida, define el evento que durará tres días como: "una conferencia para determinar que papel desempeña la mujer en el campo económico, social, cultural y político, en el proceso de desarrollo de nuestro país; valorar los progresos que se han logrado al tratar de igualar los derechos entre el hombre y la mujer; e identificar y determinar los objetivos para remover obstáculos que precluyen a la mujer de lograr una total y completa participación en todos los aspectos de la vida."

Interesantes secciones de trabajo bajo el título de "Las Siete Edades de la Mujer," desde el nacimiento hasta la

vejez, será el marco de los diversos papeles que asume la mujer contemporánea. A través de las secciones de trabajo, se presentarán métodos alternos de cómo lograr mayor interés tanto personal como social para atraer a la mujer hacia la integración más completa de su vida en la sociedad moderna.

Las secciones de trabajo cubrirán temas que incluyen la presentación de la educación y su avance hacia el próximo siglo, cómo desarrollar poder político, utilización de los derechos legales, atención de la salud después de los 65 años o su derecho, como mujer, a desenvolverse económicamente.

Exhibiciones, grupos de discusión, películas de mujeres notables, pero que han sido poco reconocidas, múltiples eventos culturales se combinarán con las secciones de trabajo, como parte del programa, terminando la Conferencia con la adopción de un plan de acción para eliminar discriminación por razón de sexo en los diferentes niveles o aspectos de la

vida.

"Nosotras, las mujeres, tenemos que estar alertas, con la conciencia despierta," dijo la Representante Cherry. "Este es el momento de ir hacia adelante para eliminar los distintos tipos de discriminación. Necesitamos atraer e interesar a la mujer de la Florida que hasta ahora no ha estado interesada."

De la Conferencia de la Florida 40 delegadas serán seleccionadas para llevar el plan de acción a la Conferencia Nacional que se celebrará en Houston, Texas, este otoño.

La Conferencia de la Mujer de la Florida en Julio es para el público en general. Estas reuniones se mantienen a través de una donación de la Comisión Nacional de la Celebración del Año Internacional de la Mujer, en Washington, D. C. El Año Internacional de la Mujer se estableció en 1975 por una Orden Presidencial. Los mítines a través de los distintos estados han sido financiados a través del Congreso de los Estados Unidos.