

## Orange Bowl Mass only a beginning

On Friday, Oct. 6, over 80,000 Catholics from the Archdiocese of Miami are expected to fill the Orange Bowl for a rally and Mass to "end the beginning of the Holy Year."

Father Donald Connolly, coordinator of the Holy Year, explained: "Our efforts during the past months were to comprise a five-year plan for the Archdiocese in programs and services to help our Catholic families and parishes. So it would not be right to say that the Holy Year ends with the October 6 Mass."

After assimilating the returns to the Holy Year office from the priests, Religious and laity, Archbishop McCarthy said that he realizes now the first priority will be to evangelize the Catholic community—"Not only fallen-away Catholics, but also practicing Catholics who do not have a sufficient grasp of the Church's teachings."

**THIS NEED** for evangelization became apparent as a result of the Holy Year questionnaires distributed to every Catholic family in the Archdiocese during the Lenten season.

"Most of our people," Father Connolly said, "feel a real need to deepen their prayer life, and to learn more about the Church's teachings and the Bible. A major effect of the Holy Year is that the laity are realizing more and more their need to participate in helping the Church to grow; they realize more than in the past that they are the Church, and have a tremendous personal responsibility to help themselves and their children to come closer to Christ."

The highlight of the Holy Year will be the Mass to be offered at the Orange Bowl on Oct. 6. At this event, representatives from all of the parishes of the Archdiocese will participate. Preceding the Mass, there will be a procession of over 5,000 people—altar boys, lay groups, Religious, priests, and the Bishops from the State of Florida.

A 10,000 voice choir will act as a background for the ceremony, joining with everyone at the stadium in singing the music especially prepared for the event.

Archbishop Fulton Sheen  
(Continued on Page 8)



Voice Photo by Tony Garnet

Little Melina Paraskeva, 5, lays flowers on the grave of Archbishop Coleman F. Carroll at Our Lady of Mercy Cemetery on July 26, the first anniversary of the death of the Miami Archdiocese's first bishop. Archbishop Edward A. McCarthy celebrated a Memorial Mass for the late Archbishop at the Cathedral of St. Mary Thursday night.

## Test tube baby? Yes, no, maybe



### NC News Service

The birth of five-pound, 12-ounce Louise Brown, the world's first test tube baby, and the events that led up to it promise to keep the medical community and Catholic moral theologians talking for quite a while.

Condemned by several Catholic moral theologians, the procedure leading to the birth involved the implantation of a fertilized egg in the womb of Lesley Brown, an English woman who could not conceive normally because of blocked fallopian tubes. Doctors removed eggs from the woman's ovary, then achieved fertilization using sperm from Mrs. Brown's husband Gilbert.

"IT IS NOT the conception of a child as nature intended, and I am opposed to it," said Bishop Gerard McClean of Middlesborough, England, who said it falls among actions covered by

Pope Pius XII's 1949 condemnation of artificial insemination.

Others saw fewer moral problems in the birth of Louise Brown. "Offhand, I don't see anything wrong with childless couples using the test tube method if there is no other possible way for them to have babies," said Bishop Cornelius Lucey of Cork, Ireland.

Auxiliary Bishop Augustine Harris of Liverpool, England, said he would tell couples seeking moral guidance on the issue to ask themselves three questions—whether it was within the context of marriage; whether it was because they loved each other and would love this child; and whether the science involved dominated and fascinated them or whether it was supporting them in a natural act.

"These are important questions," Bishop Harris said. He said he would tell the

hypothetical couple. "If you say yes to them, then I would say: 'Go ahead.'"

In Italian daily newspapers, two theologians gave negative judgments on the morality of such procedures. Father Dionigi Tettamanzi, in the Milan-based national Catholic daily, Avvenire, said that although Pope Pius had said means

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## Ulster prisons called 'inhuman'

DUBLIN, Ireland—(NC)—Archbishop Tomas O'Fiaich of Armagh, Northern Ireland, issued a public blast against "inhuman conditions" in the prison for terrorists at Long Kesh, following a visit July 27 to three sections of the prison's famous H Block.

"One would hardly allow an animal to remain in such conditions, let alone a human being," said the archbishop in a statement distributed Aug. 1 by the Irish bishops' Catholic Press and Information Office in Dublin.

Archbishop O'Fiaich, who last year was made head of Armagh, primatial See of all Ireland, called for an immediate improvement of prison conditions and said he would provide an account of what he had seen to the Vatican "without delay."

"The nearest approach to (conditions in Long Kesh) that I have seen," he said, "was the spectacle of hundreds of homeless people living in sewer-pipes in the slums of Calcutta. The stench and filth in some of the cells, with the remains of rotten food and human excreta scattered around the walls, was almost unbearable. In two of them I was unable to speak for fear of vomiting."

Charging that prisoners are deprived of "basic human needs" and citing numerous complaints he heard from prisoners about beatings and degradations, Archbishop O'Fiaich rejected government claims that the prisoners in Long Kesh are treated as ordinary prisoners.

The prison is a special institution to house those convicted of terrorism in Northern Ireland's civil war. Its inmates consider themselves political prisoners rather than criminals, and they have conducted a long protest over prison conditions and alleged maltreatment by guards.

The archbishop said he spent the whole of Sunday, July 27, in the prison, in which nearly 200 of the 1,800 inmates are from the Armagh Archdiocese.

He said he was surprised to find high morale among the prisoners.

"From talking to them it is evident that they intend to continue their protest indefinitely and it seems they prefer to face death rather than submit to being classified as criminals," he said.

He called it "a triumph of the human spirit" that many of the prisoners combat the dehumanizing conditions by learning Gaelic, shouting Irish words from cell to cell, singing Irish songs and writing Irish on cell walls "with the remnants of toothpaste tubes."

### Wealth of laity

MT. ANGEL, Ore.—The church need not worry about leadership because it has a great reservoir of it among the lay people of this country, according to a Dutch-born pastoral theologian, Tjaard Hommes. "Perhaps there is some shortage of clergy to do specific things, but I am amazed at the wealth of dedicated (lay) men and women doing so many things for the church," he said.

### Rhodesia sanctions

WASHINGTON—As members of the U.S. Senate voted to uphold trade sanctions against Rhodesia, U.S. Catholic Conference associate secretary for social development and world peace,



Troops patrol streets near presidential palace in La Paz, Bolivia, after Gen. Juan Pereda Asbun seized power following a dispute over the results of a July 9 presidential election. The general said he acted to prevent Communists from taking over the government.

Father J. Bryan Hehir, warned the House of Representatives that lifting such sanctions could place the United States "outside the international consensus."

### U.S. Indians vow

WASHINGTON—Although their longest walk was over, American Indians vowed to keep trying to educate non-Indians about injustices they say native Americans have received as "political prisoners" in the United States.

### Lebanon violence

BEIRUT, Lebanon—The apostolic nuncio in Beirut, Archbishop Alfredo Bruneira, has informed lebanese authorities of the efforts under way in various countries to end the violence in Lebanon. The message stressed the great interest of the Holy See in the events in Lebanon.

### Asks for 'new look'

LONDON—Cardinal George Basil Hume of Westminster has urged a careful new look by Rome at Pope Leo XIII's 19-century declaration that Anglican orders are null and void. He said he thinks it is urgent for Anglican and Roman Catholic authorities to consider the three agreed statements—on the Eucharist, on ministry and ordination, and on authority—drawn up in recent years by the Anglican-Roman Catholic International Commission.

### Mission statistics

The United States Catholic Mission Council's Mission Handbook shows a total of 6,600 U.S. Catholic missionaries. The handbook

says there are 3,483 Religious priests and brothers from 67 mission-sending groups and 166 diocesan priests from 70 U.S. dioceses. There are also 2,673 nuns from 180 mission-sending orders and 279 lay volunteers from 29 sponsoring organizations serving in missions outside the 48 contiguous states.

### Evangelization meet

WASHINGTON—Paternalism, past and present racism, failure to understand cultural differences—all these problems and others can impede evangelization efforts among blacks, Hispanics and American Indians, three experts in those fields told an evangelization conference July 27. Father Giles Conwill, vocation director for the National Office of Black Catholics; Father Frank Ponce, research assistant in the U.S. Catholic Conference's Secretariat for Hispanic Affairs; and Msgr. Paul Lenz, executive director of the Bureau of Catholic Indian Missions, spoke to the group.

### Democracies lack will

CARACAS, Venezuela—Commenting on the Bonn summit meeting, the head of the Latin American Economic system (SELA), Guillermo Maldonado, said the world's industrialized democracies lack the political will to help the developing nations.

### Right-wing used by FBI

DETROIT—An activist right-wing group whose anti-communist fervor was often unleashed against the Detroit Archdiocese and its clergy was used by the FBI to disrupt alleged pro-communist organizations during the 1960s, according to FBI documents obtained by the Detroit Free Press.

### Schools file suit

JOPLIN, Mo.—The Joplin Catholic school system has filed suit in state court against a decision by the Missouri Division of Employment Security that Catholic schools must pay unemployment compensation tax for their lay employees. The action is believed to be the first court test for the controversial application of such taxes to Catholic schools.

### 20-Mile march

GUATEMALA CITY—Some 1,000 men, women and children from the rural parish of San Jose Pinulas staged a 20-mile march to Guatemala City to demand an investigation of the murder of their pastor Father Hermogenes Lopez. About 2,000 students and workers joined them at Plaza Centenario, the government headquarters.

### Communication theme

VATICAN CITY—How media affect children will be the theme of the 1979 World Communications Day sponsored by the Vatican. Pope Paul VI set the theme as "Social Communications for the Protection and Development of Childhood in the Family and Society."

### Heads Cabrini nuns

ROME—Sister Regina Casey, a 47-year-old New Yorker, was elected to a second term as superior general by the general chapter of the Missionary Sisters of the Sacred Heart (Cabrini Sisters). She is the fourth successor of St. Frances Xavier Cabrini, first U.S. citizen to be made a saint.

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Miami, Fla. 33138  
TELEPHONES  
News - 758-0543  
Advertising - 754-2651  
Circulation - 754-2652  
Ft. Lauderdale - 525-5157  
W. Palm Bch. - 833-1951

# The Church and U.S.-Soviet relations

By JIM CASTELLI

WASHINGTON—(NC)—Relations between the United States and the Soviet Union are more confused today than they have been in years; headlines are full of Strategic Arms Limitation Talks (SALT), Russian-backed Cuban troops in Africa, trials of Soviet dissidents and appeals for the United States to be "tougher" with the Russians.

Catholic Church leaders have tried to clarify some of the foreign policy issues involved and U.S. Catholic Conference officials have unofficially assured the Carter administration they will work as hard to win support for an acceptable SALT treaty as they did to help pass the Panama Canal treaties.

ONE REASON for the current confusion is that two goals given high priority by both the administration and the church—arms control and human rights—sometimes appear to be in conflict. Some congressmen, for example, have demanded that the United States delay the SALT talks in retaliation for the

conviction of Russian dissidents or for Russian involvement in Africa.

The USCC has rejected both demands. For example, Bishop Thomas Kelly, the USCC general secretary, joined with leaders of the National Council of Churches and the Synagogue Council of America in protesting the trials and calling for the release of Russian dissidents. But the religious leaders' joint

Session on Disarmament "has no room for great power confrontation and 'tough' rhetoric. It has abundant room for patience, tolerance and a refusal to be irritated by setbacks or fears of being thought weak."

Bishop Kelly followed up Archbishop Quinn's statement with a letter to Carter praising a restatement of U.S. African policy by Secretary of State Cyrus

their disputes peacefully and to help resolve the problems which create instability and the excuse for external intervention," he said.

"The people of each nation in Africa should be in control of their own destinies," he said, "but at the same time they need cooperation and support from the United States and others."

The USCC has not directly addressed the question of sanctions against Cuba for its involvement in Africa. But several years ago the USCC office dealing with Latin America joined the Cuban bishops in opposing the American embargo against Cuba and the USCC has generally supported opening lines of communication between the United States and Cuba.

There is some irony in that recent USCC positions have run against the thinking of Zbigniew Brzezinski, Carter's national security adviser and one of the most prominent Catholics in the administration, and have

supported Vance, an Episcopalian who has worked closely with religious groups in the past.

Brzezinski has supported a harder line against the Russians while Vance has supported a more moderate stand and a continued high priority on the SALT talks.

USCC officials recognize the political pressure surrounding the tension between arms control and human rights policies and have tried to strike a balance between them. But SALT remains the overriding issue for the USCC.

"I PRAY that President Carter will be unswerving in his goal of seeking a successful and early disarmament treaty with the U.S.S.R.," Archbishop Quinn said in his June statement.

"We must all remember that failure to reach agreements in this area will result in the resumption of the disastrous nuclear arms race and increase the danger of a nuclear holocaust."

## An Analysis

statement said "we continue to urge that the road to peace be pursued in all acceptable ways."

In June, the president of the National Conference of Catholic Bishops, Archbishop John Quinn of San Francisco, criticized the United States and Russia for being "preoccupied" with problems in Africa and endangering the SALT talks.

He said the "broad, humane vision of both the problems and possibilities of peacemaking" outlined by Pope Paul VI in his message to the United Nations Special

Vance.

"The slogan 'Africa for the Africans' has become a catchword which conceals the undeniable fact that the continent's economic and strategic importance and growing instability have stimulated increasing outside military involvement and raised the spectre that Africa might become another arena of East-West confrontation," Bishop Kelly said.

"WE, THEREFORE, are reassured by Secretary Vance's statement...that the United States' policy will be to assist Africans to settle

## Cdl. Hume: review Anglican orders

LONDON—(NC)—Cardinal George Basil Hume of Westminster has urged a careful new look by Rome at Pope Leo XIII's 19th-century declaration that Anglican orders are null and void.

He also said he thinks it is urgent for Anglican and Roman Catholic authorities to consider the three agreed statements—on the Eucharist, on ministry and ordination, and on authority—drawn up in recent years by the Anglican-Roman Catholic International Commission.

The cardinal made his comments in a long exclusive interview with Douglas Brown, former religious affairs correspondent of the BBC, in the July 28 issue of the Anglican weekly, Church Times.

CARDINAL HUME pointed out that the history and background of the papal bull, "Apostolicae Curae," in which Leo XIII condemned Anglican orders, had to be studied very carefully.

"I could not in practice dismiss all Anglican orders as 'null and void,'" he added,

"because I know that a number of Anglican bishops have in fact had the presence at their ordination of an Old Catholic or an Orthodox bishop—that is, somebody who, in the traditional theology of our church, has been ordained according to a valid rite.

"As far as the Roman Catholic Church is concerned, I think it needs to look carefully again at 'Apostolicae Curae' and its status. We need to study it to discover whether the historical background upon which it was working and the argumentation upon which it was based is consonant with historical and theological truth as theologians and historians see it today."

On the ordination of women—which is being done in several churches in the Anglican Communion and has been accepted at least in principle though not in practice in some others—Cardinal Hume said his fear was that if the Anglican Church proceeded on this it would divide itself.

Cardinal Hume said he regarded the apparent challenging by some Anglican

clergymen of such central Christian doctrines as the Incarnation and Resurrection

## New Associate named for Religious Education



Brother Miguel Campos

Christian Brother Miguel A. Campos has been named Associate Director of Religious Education for the Archdiocese of Miami. He will primarily be responsible for adult education within the eight counties.

Born in Guantanamo, Cuba, Brother Miguel has a bachelor degree and Licentiate in religious studies and an S.T.D., in theology from the Lateran Pontifical University, Rome, Italy.

He served in campus ministry at Miami Dade Junior College from 1968-70, and in the Miami Archdiocese Religious Education Office from 1973-74. He has taught in Rome, Colombia, Santo Domingo, Mexico, and Philadelphia, Pa., as well as serving at retreat centers in Rome and Maryland.

as "a very serious obstacle to being a Christian."

"And from that I would agree that it is very difficult," he said, "to be united at any depth with persons who would deny the Incarnation and would not accept the Resurrection...Whether the Resurrection was physical, or whether there is some other legitimate expression of that reality, is a question which, in the first instance, I would leave to the scholars to debate and then for the church to decide at a later stage."

## Clergy support foreign aid bill

WASHINGTON—(NC)—An interfaith coalition of almost 30 religious leaders discussed foreign aid with President Jimmy Carter and then asked Congress to pass the president's endangered foreign aid bill.

The religious leaders met with Carter on the eve of a key House vote on the foreign aid appropriations bill. The \$7.3 billion appropriations bill faces a series of amendments to cut its funds.

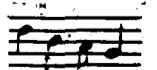
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# Chaplain 'riding a winner' at Calder

By FRANK HALL  
Voice Feature Editor

You can bet your last buck that the Rev. Cliff Hoolsema considers his parish ministry a real thoroughbred in serving the Lord.

Six years ago, Hoolsema went for the longshot and left a comfortable church to become full-time chaplain at Calder Race Track and he's been riding a winner ever since.

"IT'S the most fascinating job in the world," Hoolsema says.

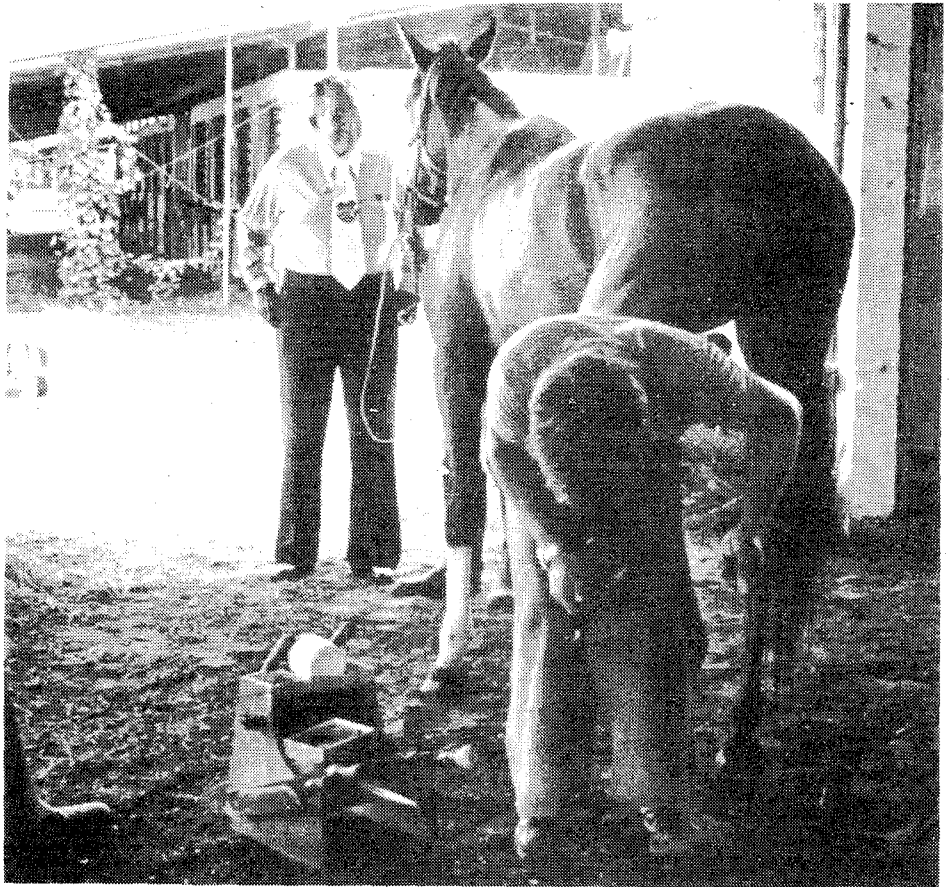
"I was pastoring in North Dade in a lovely church when the Race Track Chaplaincy of America based in Hialeah asked me to consider serving at Calder. I came out here with my son and we just walked around the backstretch (stable area) until he said, 'Dad, if you don't take this you'll be making the mistake of your life.' So, I

needed. And, there are more needy people at race tracks than most people would imagine.

"WHEN you think of race tracks," Hoolsema says, "you don't think of the people who are putting the show on.

"Of course there's a lot of money at the track and a lot of rich people but there's also a lot of poor people here, some who are considered unemployable—couldn't get a job anywhere else because they can't read or write or maybe they're handicapped in some way. But, in the backstretch these same people can work and do a good job."

Often, they need a variety of supportive services and Chaplain Hoolsema finds himself involved in marriage counseling, providing furniture and clothes, driving people to doctor appointments, encouraging some to return to school, or in an assortment of legal, im-



Southern Baptist Minister Cliff Hoolsema walks the backstretch at Calder Race Track meeting his "congregation." Chaplain Hoolsema stops for a moment at the stable of "Where's Amy" who is getting outfitted for a new pair of shoes by blacksmith Craig Horvath.

*"These things happen in the backstretch. People who work back here can get lost."*

took the job and have absolutely loved every moment of it."

The Race Track Association currently supplies qualified chaplains to about 28 tracks in the country although, according to the Southern Baptist Minister, Calder is the only track with a full-time chaplain.

While his salary is not paid directly by Calder, Hoolsema says, "I'm sure Calder pays more than my salary through gifts and donations to the association."

The Dade County track also provides a chapel, office space, furniture, and a benevolent fund to help the

migration and citizenship problems.

"Last week I had a \$100 food bill for some of the workers who were down and out," Hoolsema notes. "The track provides me with benevolent funds to help because they also see the need. This is kind of a central office for aid."

Hoolsema estimates that perhaps 200 people work in the backstretch who don't get paid a lot but work there because they like it and consider themselves "race-trackers."

"WE GET all kinds of people here. I know one man who was a fantastic artist and

could have made all kinds of money but was happy getting \$18 a week just to be in the backstretch.

"Another person who has a doctorate degree is making \$75 a week but is happy here because she loves the race track. Of course, you could hardly call them gamblers since they really don't make enough money to be gamblers."

The track chaplain says he has to be prepared to expect anything.

"I found a man in one of the tack rooms who had been sick for three months. Only two or three people knew it but, since they were Spanish, they didn't know where to turn to for help. They kept him in this room feeding him eggnog because he had cancer of the throat. Finally, we got him sent back to Chile so he could die in peace in his own home."

Another incident involved Hoolsema meeting a young man who had worked for seven years at Calder and two years at Tropical Park.

"He was 27 years old and had worked at race tracks since he was ten. He had never been to a football game, been

to a movie only once in his life, and had never been to a church.

"MY WIFE and I took him under our wing and finally he started going to church with us and he loved it. Now he's working in New Jersey; bought some clothes, learned to drive, bought a car and is a whole different person.

"These things happen in the backstretch. People who work back here can get lost."

That's the thrill for Hoolsema, to work with people who appear to be the down and outers, the people who need a lift.

"The Lord has been very good to me to let me see so many people turn to Him and give their whole lives to Him."

Perhaps Hoolsema is proudest of young Marlene Mausolf.

Marlene first met the chaplain when she arrived at Calder to take on a job as a trainer's assistant and needed furniture for her apartment. Last year, she became the first person to receive a religious scholarship from the Race Track Chaplaincy of America and is now studying at Miami

Christian College to become a chaplain. This summer she's back at Calder serving in an internship program with Hoolsema.

ALTHOUGH he spends six hours a day, three days a week on a dialysis machine, Hoolsema puts in well over 40 hours a week at Calder. What keeps him going is "seeing someone become somebody—there's just hundreds and hundreds of people who just need someone who cares."

Drive through the backstretch and ask anyone where the chapel is and they'll tell you as if they just came from there; and of course, the possibility is that they might have.

Walk through the backstretch and see people come up and slip Hoolsema \$5 or \$2 and say, 'thanks chaplain, it really helped,' and you realize that in a world often forgotten and where people can easily get lost, here is a man who has earned the reputation as "someone who cares."

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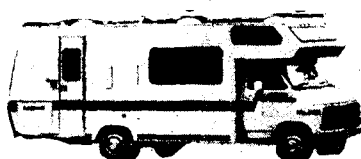
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# Kendale Lakes parish marks anniversary

**KENDALE LAKES—**The Church of the Good Shepherd will celebrate its first anniversary here August 11-13, with an anniversary Mass, an international song and dance festival, and a parish picnic.

Sunday, Aug. 13, Archbishop Edward A. McCarthy of Miami will concelebrate a high Mass at 11 a.m. commemorating the church's founding a year ago. The Archbishop will also speak at the 12:30 p.m. Mass.

**THE WEEKEND** of celebration begins Friday night at 8 p.m. at the Howard D. McMillan Jr. High School where an International Song and Dance Festival will be held. Headlining this show will be the Jamaican Folk Revue who are veterans of many local functions, including Hispanic Heritage Week and the Miami Music and Cultural Show.

Also appearing on the program with the Jamaican singers and dancers will be Joe Marchante whose operatic talents have been acclaimed locally by many listeners. Marchante is a former University of Miami School of Music participant, and also was privileged to study opera

## Mass offered for disarmament

**LOS ANGELES—**(NC)—Victims of the Hiroshima A-bomb will be memorialized at a Mass Aug. 15 to be offered for the intention of disarmament. Sponsors of the Mass are a coalition of Catholic pacifists and others who, although not pacifists, oppose nuclear arms.



Church of the Good Shepherd pastor, Fr. Charles D. Clements, and his Anniversary Committee put the finishing touch on plans for this year's 1st Anniversary celebration.

at Carnegie Hall under famous Singer/Composer Gian Carlo Menotti. He has also performed at U of M in various student recitals under the supervision of Mrs. Jean Cummings.

Many other acts are on the Song and Dance Festival program that will lend to its international flavor such as dances from France, Italy,

Spain and other European and Latin American countries. Tickets for the Friday function are \$4 per adult and \$2 for children under 12 and may be purchased after weekend Masses by calling the parish rectory at 279-4320.

The parish picnic will be held at Boystown of Florida Aug. 12 from 11:30 a.m. to 6

p.m. Prices will be the same as for the International Festival. The theme of the parish picnic this year is unity and will feature athletic competition such as Hot-Shot and Horse Basketball, Swimming, Horseshoes, a 3-Legged Race and the perennial Husband-Wives Softball Confrontation. Parish wives will also have various items on sale while a barbeque lunch is being served.

**THERE ARE** over 300 families registered at the Church of the Good Shepherd whose pastor is Father Charles D. Clements. He said the parish is continually growing, with new residents coming into the area daily. Father said he hoped that the first anniversary celebration will be an inspiration for further unity and spiritual growth in the parish community.

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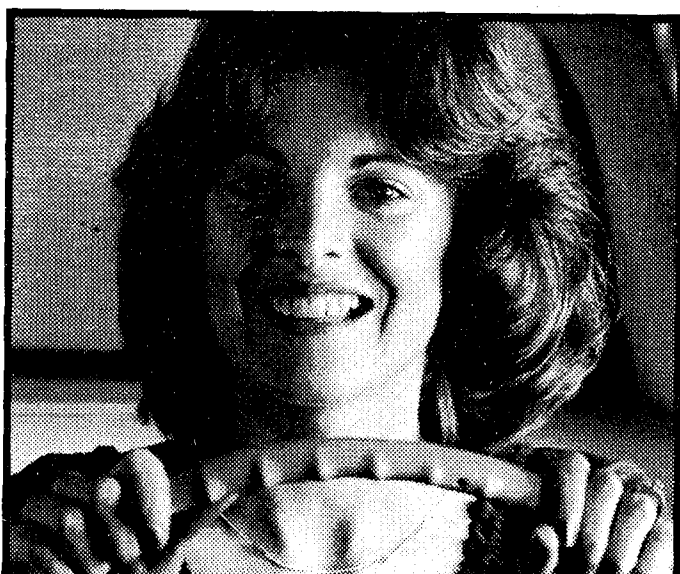
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## Editorial

### Russia also persecutes Christians

The trials and convictions of Jewish activists Alexander Ginzburg and Anatoly Shcharansky in mid-July were given heavy publicity in the worldwide media.

Not so widely covered was the trial of Lithuanian Catholic activist Viktoras Petkus who around the same time was convicted of "anti-Soviet agitation" and sentenced to 15 years in prison, labor camp and exile.

It is good to remind ourselves that while we should be concerned about Soviet oppression of Jewish human rights activists, they are not the only ones being persecuted. Indeed, the silencing of the Catholic Church in Lithuania has been an on-going project ever since the Soviets annexed the Baltic States in 1945.

Lithuania, the most Catholic country in the area, has been a thriving Church systematically reduced almost to an underground organization, with a few show-

places left open to justify Russian claims of religious freedom.

From London comes a report smuggled out of Lithuania which gives some further details of the Petkus trial. It says four Lithuanian boys were expelled from school because they refused to cooperate with the Soviet Secret Police by giving "false evidence against our common acquaintance, Viktoras Petkus."

The declaration by the four students to the Lithuanian State prosecutor appeared in Number 31 of the chronicle of the Catholic Church in Lithuania, a Samizdat (underground publication) which reports on anti-religious activity and human rights violations by the government in Soviet Lithuania. The declaration was signed with the boys' full names and addresses.

Contents of the latest chronicle were made public in England by the Center for

the study of Religion and Communism at Keston College, Kent.

In their declaration the boys said they were unjustly expelled from Venoulis Secondary School because of their religious and nationalist views and their friendship with former political prisoners, and because they had refused to give the KGB false evidence against Petkus.

The proposal for their expulsion was not approved by their teachers, and an appeal in their behalf was signed by 43 fellow pupils, the Chronicle said.

Behind the Iron and Bamboo Curtains of Communism, there are millions of Christians who languish in dungeons for resisting strangulation of their beliefs. We ought to continually protest their suffering as we join with our brethren of other faiths in deploring the denial of human rights all over the world.

## Letters to the Editor

### Catholics can't back YWCA

I am frankly amazed that a letter, asking Catholics to "join the YWCA in taking vigorous action" for the ERA, was printed in The Voice July 21. The fact that the YWCA supports abortion on demand and is actively trying to stop the pro-life movement's efforts to obtain constitutional protection for the unborn was probably not known by The Voice editor and staff.

At its National Convention in Houston, Texas, (April 1970) the YWCA passed a resolution (unanimously) "to support repeal of restrictive abortion laws." (Altoona, Pa. Catholic Register, July 19, 1974). At its 26th National Convention, the YWCA again issued a pro-abortion statement, in support of the "woman's right to choose" abortion, that is, to choose to kill her unborn offspring if she so desires. (See "Excerpts from statements about abortion rights as expressed by national religious organizations," prepared and printed by the Religious Coalition for Abortion Rights.)

In addition to this, the YWCA here in Miami, is, according to the National Organization for Women bulletins, the meeting place for the "Right to Choose Committee" and the "Lesbian Task Force Committee," both a part of NOW. Can we honestly be expected, as Catholic Christians, to "join" in support of an organization which promotes abortion and has such a "laissez-

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

faire" attitude in other moral issues as well?

Mrs. Granda, (YWCA Miami President) like most ERA supporters believes that failure to ratify the ERA is "violating the principles of our democratic system" and supports the economic boycott of all states that have not ratified; a boycott that is making innocent people who have nothing to do with the issue, the victims due to loss of job revenues. Is this the democratic way? Is it democratic to "change the rules in the middle of the game," in order to win, as ERA advocates are doing in demanding a 7 year extension for ratification from Congress?

What democratic principle can be in any way reconciled with the demand by ERA supporters, that states that have not ratified may have 7 more years to do so, but that those who have ratified and wish to rescind can't? And what of the totalitarian tactics and methods used by the leaders of the International Women's

Year Conferences, the majority of whom suppressed or ignored the rights and opinions of the pro-family attendants?

In my opinion, it is imperative that all who wish to protect family life and true democracy, write their Congressmen immediately and oppose the ERA extension, another flagrant attack on the Constitution, democracy and the American family.

Mrs. Margaret Llaguno  
Comite Pro-Vida

### Group opposes Fla. boycott

In reply to the letter by the President of the YWCA, who took a dim view of some of our legislators, we point with great pride to our Florida lawmakers for having wiped out old restrictions on women's rights in our State. Nationally the U.S. Constitution does not deny equality to women and the due process and equal protection clause of the Fifth and Fourteenth Amendment as now construed, guarantees it.

Space will not allow further discussion on the Equal Rights Amendment but let it suffice to say that when the proponents of ERA failed to win ratification, they resorted to the force of economic blackmail...convention boycotts in unratified States. This threat to the economic stability of the states, turned many legislators against the ERA.

We will not support the boycott, but will support the legislators who made the Victory

possible. In conclusion, our National Federation, the National Council of Catholic Women has chosen Miami, for its next General Assembly.

Mrs. Thomas F. Palmer  
Stop ERA Committee, ACCW

### Stop pushing ALL of us

"Stop pushing us Around!" Excellent editorial and about time that The Voice took the stand.

Now I believe you and others will understand how the American of Polish heritage (95% Catholics) feels about the Polish jokes—the humiliations—the discriminations because of one's Polish heritage. It's time for all to say stop pushing the Polish Americans around—in fact, stop pushing people of any race, color, creed or ethnic background around!

If the Catholics would stand up and Lead, others would follow. The silent Church must also take the blame for being pushed around—and for songs like "Only the Good Die Young."

Lillian J. Miciak  
Hollywood

### Station banned Billy Joel song

Not all Catholics are apathetic about the Billy Joel song "Only The Good Die Young."

When this song was presented to me by my Program

Director my immediate reaction was that it was an insult to the Catholic population.

We made the decision that in spite of the song's rise on the national charts, it would not be played on WIRK.

Rome J. Hartman  
General Manager

### 'West Side Story' or 'Grease'?

Recently in The Voice a review was given for "Grease." As you well know it was a bad one. Yet, on the same page you also review the T.V. movie "West Side Story." It was rated well and recommended for everyone to watch. Though I really enjoyed both movies, as did my children—8 and 12—I can hardly understand your reviewer. "West Side Story" was certainly the worst of the two because of the sex and violence in it. Though none of this stuck in my children's minds at all.

What I would like your reviewer to do is go back to the original review of "West Side Story" when it was at the theaters. I know "The Voice" rated it very poorly then, because I had to sneak to the theater to see it. I am just glad that I have more sense than my parents at picking my children's movies, because it is very certain The Voice can't make up their mind to a movie's rating.

Mrs. Robinson,  
Lauderdale Lakes





By Fr. John Dietzen

# Why can't divorced Catholics receive Communion?

**Q.** If even non-Catholics can go to Communion sometimes in our church, why is it that divorced people cannot? We are members of the church, we believe in the Eucharist, and we're trying to do what's right. It hurts very much not to be able to receive the Eucharist, and we need it maybe more than the others do. (Fla.)

**A.** I hope you are aware that simply being divorced is no obstacle to Holy Communion. I assume from your letter that you are remarried; but if you're not, there is nothing preventing your reception of Communion, if the usual other conditions are fulfilled.

The problem arises if one is divorced and remarried, which makes it, of course, an entirely different problem.

By present church law, it is true, divorced and remarried Catholics are unable to receive the Eucharist. Without getting too complicated, I think it is true to note that the church is seriously concerned about moving toward a more understanding and open stance in relation to such Catholics. It recognizes the difficulty and delicacy of the effort to accomplish this without compromising its belief in the permanence of marriage, as

well as its convictions about the Eucharist being a sign of unity and faith, which has, at least to some degree, been broken by the individual's remarriage in contradiction to the laws of the church.

It seems to me we are experiencing an increasing awareness of the need to

## Question Box

recognize that at least many divorced and remarried Catholics are, in the present circumstances of their lives, still members of the church, spend themselves generously for their spouses and their children. They are doing all they are morally capable of doing to live as good Catholic Christians.

The American bishops acknowledged the urgency of this question, and the possibility of its being resolved, when they requested the removal of excommunication for divorced and remarried Catholics. The church cannot recognize the second marriage as valid, they said; nor does their move concerning excommunication "of itself" (an important phrase) permit remarried Catholics to receive Communion. This "most difficult question—return to full eucharistic Communion—can

be resolved," explained the bishops, "only in a limited number of instances, depending on particular circumstances."

Clearly, much more reflection on the subject can be expected. In the meantime, I suggest you take the bishops' advice to remarried

Catholics: "Take the next step by approaching parish priests and diocesan tribunals to see whether their return to full eucharistic Communion is possible."

**Q.** How is it non-Catholics can go into our church and receive Communion without going to confession? Do they believe they are receiving the body and blood of Christ? They can go without confession. They can even be divorced several times and receive Communion. (Del.)

**A.** Non-Catholic Christians are allowed by Catholic Church regulations to receive Communion in our church only when all of several very clear conditions are present. One of those conditions is that their faith in the Eucharist conforms to that of the Catholic faith.

Another is that they have

the proper disposition of soul—in other words, that they are aware of no serious offense against God which would be contradictory to that union with him professed in the Eucharist.

**Q.** Some our our parish would like to know the patron saint for ironworkers—if there is one—for a forthcoming celebration. When is his feast day?—(Penn.)

**A.** The most commonly accepted patron of metal workers is Saint Eligius, bishop of Noyon in France. He learned the metal working trade from his father, and became one of the most skilled in his art in Europe during the very early Middle Ages.

For years he held the position of official artisan for King Clotaire of France, and many of his works are still in existence.

He was also noted for his remarkable honesty, and his concern for the poor, who were always seen around his home.

His feast is Dec. 1, the date of his death, in the year 660.

**Q.** Is it permissible for a

practicing Catholic to be the main witness at a wedding between a divorced Catholic and a Protestant, in a civil ceremony.

**I have heard that this is not allowed by the church, but have been told that I am misinformed. (Mo.)**

**A.** It is wrong for a Catholic to be witness at a marriage ceremony which is invalid and wrong according to church law, as this marriage seems to be.

It is possible, though unlikely according to your letter, that the marriage will be in accord with church legislation. This would have required action by a Catholic marriage court relating to the first marriage, and a dispensation for the new marriage to take place in another church or court.

If you're not certain, your parish priest can help you find out.

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

## RCA boycott hits

## T.V. programming

By Dick Conklin



You can't fight city hall. That's what some people say. And some people say you can't do anything about television and newspaper reporting of the news. The media are protected by the constitutional freedom of the press. If they want to play up violence and sex, they can. If they want to slant the news, that's OK, too. If they choose not to report a major event or a national issue, that's their choice, not yours. Or is it?

**YOU MAY** have read recently about the public outcry over trends in TV violence—especially during family viewing hours. People first tried writing to the three major networks about it, but got nowhere. Then they tried a different approach. Letters started going to the sponsors of the offending programs. People said they

wouldn't buy their products as long as they sponsored violent programs. Sears was among the first to pull back. The rest were quick to follow. Suddenly the networks decided to issue new "guidelines" for their family programming.

Score one for the folks at home. The NBC network recently cancelled a program from the long-running weekly Lutheran Hour radio series. The reason—a minister expressed his church's opposition to abortion. (NBC has consistently tried to present opposition to abortion as strictly a "Catholic issue.")

Last January nearly 100,000 people marched in the cold around the nation's capitol in an overwhelming show of support for the cause of Life and the Human Life Amendment. The crowd was far larger than any of the recent Washington marches. Cameras and

reporters were everywhere. People at home read and watched—many for the first time.

But NBC did nothing. Out of sight, out of mind. A "non-event." Some called it a blackout.

One group of viewers has decided to do something about it. Calling themselves the Network Action Committee, they are aiming their protest directly at the giant RCA Corporation, which owns NBC and other companies like Hertz Rent-A-Car, Banquet Foods, Random House, and Coronet Industries.

**NAC ANNOUNCED** a boycott of those companies at a recent RCA stockholders meeting. Viewers will be encouraged to boycott NBC's biased network news and family entertainment that features sex and violence themes. Said NAC founder William Mogush, "We must make it expensive for the networks to be pro-

abortion when they arrogantly ignore and trample upon the convictions of a majority of pro-life Americans; Americans they depend on for profits. It is our firm belief that television addiction has a stranglehold on far too many people who allow a mere handful of network executives to shape their moral values and view of the world."

The group is providing a set of posters and bumper stickers designed to inform the public on NBC's policies and provide information about the boycott. They hope to affect the important TV ratings by encouraging a widespread "turn off" during prime viewing hours, as well as hit the powerful RCA Corporation in the pocketbook. The Network Action Committee can be contacted at P.O. Box 38, East McKeesport, Pa. 15035.

# Orange Bowl Mass only a beginning

(Continued from Page 1)

will preach during the Mass. Also present will be the Bishops of Florida, Cardinal Edwardo Pironio of the Vatican congregation for Religious, along with other prelates, as yet unannounced.

The Priests' Senate has set up a special committee, under the direction of Msgr. Bryan Walsh, to organize the

details of the occasion. According to Father Connolly, over 17 other committees are being activated with "everything from arranging the liturgy to handling the parking problem."

This week Archbishop McCarthy will meet with the Holy Year committee to finalize the plans for the Orange Bowl Mass. The

committee represents every ethnic and geographical part of the Archdiocese.

NO OTHER Diocese in the United States has ever conducted its own Holy Year, although every 25 years the Holy Father calls for a universal jubilee renewal. The Archdiocese of Miami hopes to serve as a model for other dioceses to imitate. For the first time, all of the laity, Religious and clergy have been asked to evaluate the status of the Church in the Archdiocese and to articulate their own spiritual needs. During the Oct. 6 Mass, Arch-

bishop McCarthy will outline the five-year program of the Archdiocese in attempting to solve the people's needs.

Archbishop McCarthy, in establishing various lay groups throughout the Archdiocese, has repeatedly pointed out that both clergy and laity from one family and each member of the family must share in the responsibility for helping the kingdom of God to spread. "I have come to realize," he said, "that our greatest need is to evangelize, to make the Gospel of Jesus more meaningful and real to our people."

"I can't wait for this Mass on October 6," said Mrs. Mary Machin of Saint Patrick's Church in Miami Beach. "It will be just grand for all of us to get together and realize we are one big happy family." And Antonio Sanchez of Saint John Bosco parish in Miami smiled, "Wait until you hear us all sing praise to the Lord. It will reach to the stars."

But, cautioned Jim Steers of Saint Anthony's parish in Fort Lauderdale, "It won't be that much of a success unless everyone comes. So remind the folks to set aside the evening of Oct. 6."

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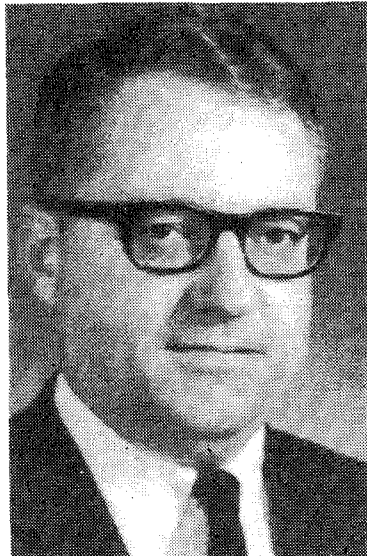
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Thomas A. Horkan, executive director of the Florida Catholic Conference, was this week elected president of the National Association of State Catholic Conference Directors.

## It's a Date

### BROWARD

NATIVITY Church Leisure Club, Hollywood, First Friday Mass (today) at noon followed by luncheon in the parish hall.

WOMEN'S AGLOW Fellowship of Fort Lauderdale luncheon at The Reef Restaurant Saturday, Aug. 5, at 11:30 a.m. Guest speaker will be June C. Evans.

CATHOLIC WIDOW & WIDOWERS Club will meet Monday, Aug. 7, at 8 p.m., in the Knights of Columbus Hall, 3571 N. Andrews Ave., Fort Lauderdale.

### ST. BARTHOLOMEW

Church Senior Club, Miramar, luncheon at Les Violins Thursday, Aug. 10, with entertainment and a fashion show. Bus leaves church grounds at 10 a.m. For reservations call Max Altman, 987-7517 or Frank Mauro, 989-4652.

### SOUTH BROWARD

Marriage Encounter will sponsor a square dance at St. Boniface Church, 8330 Johnson St., Pembroke Pines, Saturday, Aug. 19, at 8 p.m.

THE KINGS JESTERS will appear at Chaminade High School Tuesday, Aug. 8, at 8:30 p.m.

### PALM BEACH

ST. JULIANA Women's Club, West Palm Beach, annual rummage sale Aug. 11-17, from 9 a.m. to 4 p.m. in the school cafeteria, 4500 South Dixie Highway.

### DADE

BEREAVED CATHOLIC Parents group meeting at the Family Enrichment Center, 18330 NW 12 Ave., Miami, Sunday Aug. 6. For information call 651-0280.

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# Test tube baby prompts debate

(Continued from Page 1)

designed to facilitate natural conception could not necessarily be excluded, the test tube baby technique would not fit into the category of acceptable aids.

IN THE ROME daily, Il Tempo, Father Virgil Rotondi also condemned the procedure, saying, "Although the intention of having a child is praiseworthy, the means used to achieve it wander fearfully from licitness... To sum up: The end does not justify the means."

Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, said the test tube conception of children stems from the same mentality as that which gave the world atomic weapons and carcinogenic pesticides. He called the procedure "ingenious" but said it raises important moral issues.

"One moral issue raised in this case concerns conception outside the womb," the bishop said. "Christian morality has insisted on the importance of protecting the process by which human life is transmitted. The fact that science now has the ability to alter this process significantly does not mean that, morally speaking, it has the right to do so."

Some, like Archbishop William D. Borders of Baltimore, questioned "the moral schizophrenia that has a world rejoicing at the birth of one baby in England, while we abort hundreds of lives daily right here in Maryland."

People Concerned for the Unborn Child, a non-denominational group in Pennsylvania, said the birth "confirms our belief that a human life amendment is absolutely necessary to safeguard all human life from the moment of fertilization, whether within a mother's body or within a test tube."

THE GROUP especially condemned the fact that in the

test tube process, several eggs are fertilized and all but one later destroyed. "Such thoughtless destruction of preborn human life is appalling and chilling in its far-reaching implication," the group said.

Before the birth, Dr. Andre Hellegers of Georgetown University's Kennedy Institute for the Study of Human Reproduction and Bioethics said Catholic Church opposition to artificial insemination would mean it would also oppose the development of a test tube baby since both procedures "divorce intercourse from procreation."

A third group, however, seemed to agree with Redemptorist Father Bernard Haring's view that the church is "still in a state of search" for answers to the ethical questions raised by the birth.

"This is quite different from artificial insemination with the sperm of a donor. This is completely with the biological parents, and all the expressions of love in this case were directed toward the desire for children," said Father Haring, author of "Medical Ethics and Manipulation."

"The fact is that Pope Pius spoke against artificial insemination. However, that is a long way back," he added. "The church takes time to

come to positions on these matters."

Bishop Mark Hurley of Santa Rosa, Calif., chairman of the U.S. Bishops' Human Values Committee, discussed the new technology in a pastoral letter read at all Masses June 30, and concluded: "The church, then, must seek moral judgments on these complex and precarious applications of technology. They cannot be solved simply by appealing to the good intentions of either scientists or doctors or the people involved."

The birth also brought a flurry of warnings from Catholics in the United States and abroad. Jesuit Father Richard McCormick of the Kennedy Institute for the Study of Human Reproduction and Bioethics cautioned that the development of the test tube procedure "may seem like a small step, but we seem to be taking it without serious

thought and study.

"SEEMS TO ME we're buying a whole package, like donor insemination or third party fertilization," he said. "Once we accept that, what's to keep us from renting host wombs and from cloning?"

Noting that he had "grave misgivings" about the test tube procedure, Cardinal

Gordon Gray of St. Andrews and Edinburgh, Scotland, said: "This is an entirely new situation and one on which no specific pronouncement has yet been made by the church. Such a pronouncement will come only after the moral theologians have made the most exhaustive investigations into the whole question."

## Amoral psychology criticized

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI has criticized some modern psychology for wanting to abolish a sense of moral conscience in man.



## PICKING UP THE BROKEN PIECES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Through no fault of their own, hundreds of thousands of innocent war victims in Lebanon are trying to pull themselves together. Hungry boys search out scraps of food. Little girls look through rubble heaps for rags to cover their tired bodies. Cripples plead for crutches; the wounded, bandages; and the elderly, a roof to cover their heads. It goes without saying that during the aftermath of any war, guilt-free victims suffer tremendously as they attempt to pick up the pieces of their broken lives. . . . These refugees are profoundly grateful for what you are doing for them. Reports an on-the-spot priest: "They spoke to me with tears in their eyes of their losses, but expressed profound gratitude for all American Catholics are doing for them."

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Overlooked by the headlines from the Near East are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Lebanon spoke of four nursing Sisters—"They care for the wounded with supreme dedication . . . hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world. Pray, please, they'll be safe. . . . Many young girls that longed for a life of service to God now face disappointment. Their families, impoverished by war, have no means to support their training as Sisters. . . . Will you help? A Sister's training lasts two years, costs \$12.50 a month, \$150 a year, or \$300 altogether. Your "peacemaker" in one of our 18 countries will write to thank you.

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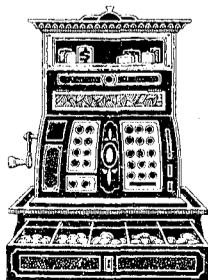
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# If the World wants peace it must provide justice

By Fr. ALFRED McBRIDE

Wars are usually fought for economic reasons. The propaganda may center on racial pride, love of country, manifest destiny or some other self-justifying motives, but behind most wars lies an economic cause based on some form of injustice. If the world wants peace then it must provide justice for the peoples of the world.

When the working classes of Europe and the United States needed justice they had to fight for it. The managers brought in their goons to club the workers into submission. So the workers brought in their clubs and fought back. Mob violence at factory gates, doors of mines and the streets of the capitals of the world marked the unpeaceful achievement of justice for the workers of the West. Their will to win was matched by their fists. They came to the bargaining table with a clout that was won by force as well as by backing from the new social philosophy and the social teachings of the church.

By and large the workers of the First World have won their battle. Other justice causes have still to be won, such as those for the blacks, browns and other minorities in the capitalist countries. Also the rights of women. But clearly the new and pressing social problem facing the West—and also the church—is the rampant injustice that afflicts the peoples of the so-called Third World.

Where are the new poor and afflicted? Underneath the 39th parallel in southern Asia, South America and Africa. It used to be

said in courses on European history that the Balkans were the tinderbox of Europe. Today the Third World is the tinderbox of the world. At least a billion people live in a pre-industrial, pre-democratic, pre-capitalist milieu. It is as though the 15th century still exists in the 20th century.

Where is most of the 20th century? Fundamentally in the North Atlantic—the United States and Western Europe—with Japan and Australia and the newly rich Arab states as partners. Social critics claim that the wealth of the first world has been built up by exploitation of the Third World, both during the period of colonialism and now through the policies of multinational corporations.

Our last two popes have tried to draw the attention of the church and the wealthy nations to the problems of the Third World. Pope John XXIII in his encyclical, "Pacem In Terris," outlined the proper conditions for peace among nations. His theme was that peace is built upon just treatment. Peace and justice go together. Paul VI followed this with his encyclical, "Populorum Progressio," in which he outlined the problems of underdeveloped nations and reminded the rich ones of their responsibilities to help the poor ones.

Both of these popes have drawn attention to what are called the institutional causes of injustice. They have been increasingly sharp in their criticism of the capitalistic system whenever its furtherance means the continued exploitation of poor nations. They have spoken at length about oppressive social systems that keep the poor the way they are. Such

systemic violence can only increase the burden of injustice and create the powder keg for war.

But the teaching is not just to avoid war, but the positive one that appeals to the conscience of rich nations to realize their moral responsibility to help poor nations to develop a decent standard of living. The popes have reasserted the right of workers to bargain collectively and the need of governments to intervene on behalf of the poor.

Catholics must begin to see that their involvement in the cause of social justice, especially for the Third World, is an essential part of commitment to Christ. The task is so immense that Catholics should join forces with all persons of good will (as John XXIII advised in his encyclical, "Mater Et Magistra") to solve the problems of the world community.

In the papal teaching that the right to private property is limited by its social function one is reminded of contemporary discussions about the limits of growth and the thesis that "small is beautiful."

Aggressive acquisition of the world's goods has always been condemned as greed. Now it is seen as not even practical. In the last analysis the popes center the whole moral effort to seek justice around faith in God, the obligation of authority to serve the common good and the centrality of the family values of love, justice and truth.

The oppressed await our loving concern. Peace depends on it.

## KNOW YOU

### Economic

The following interview with a couple in their 20s was done in 1977.

**Q: Did you have savings?**  
**Greg:** Yes, about \$1,000 went into our savings for tuition special purchases. It's hard to work and I go to college full time. It goes for rent and utilities, health, student loan payments. We have about \$70 for recreation. We haven't saved anything.

**Q: How do you feel about tithing?**  
**Jane:** We believe in tithing. It's made about that. It teaches responsibility without some of our money going to other people's expectations down.

**Q: What improvement do you see in the picture?**

**Greg:** Not much improvement for my tuition next year, per cent. Jane will have to work and go to school. Now I am the house husband. I bake bread, wash dishes, better, and a real satisfactory job and Jane will be a wife.

**Q: What about babies?**

**Greg:** We haven't planned. We haven't closed our minds to having enough money; there are a lot of ourselves open to life and to have a child even in the marriage. We would worry, but not too much.

**Q: What do you think about a two-career family?**

**Jane:** A two-career family is necessary. I wouldn't want to have children. I wouldn't want to have my child. Neither would Greg. It's necessary, but much of it is a burden. We are satisfied with being rich, or even comfortable.

**Q: Can you support a family?**  
**Jane:** I'm sure there are ways to make. We would like to have a family.

**Q: How do you react to an average family \$60,000 to a year?**

**Greg:** That's scary, but it's not that bad. It doesn't have to be new or that bad with God's help. Since I have a family and being a father is exhilarating. Only after I married. The Lord's hand was in it. It was a manifestation of his personal discovery. I was open to it.

**Q: What do you mean, "F.I.S.T."?**

**Greg:** To God's plan for my life while I am in school, it would have to adjust. The burden of getting a degree quickly would indicate God's faith in me. The burden to carry would be a



When working classes of Europe and the United States needed justice they had to fight for it. The managers brought in their goons to club the workers into submission. So the workers had to bring in their clubs to fight back. Armed with sticks and lengths of pipe, workers march into battle with union-busting goons, in this tense scene from the recent movie, "F.I.S.T."



# OUR FAITH

## economic pressures

Interview by Eugene G. Geissler was with couples who have been married nine

years since you were married?

100. There's about \$400 left. We pay tuition, car repairs, and some hard to replace savings. Jane works full time. She takes care of the household utilities, food, transportation, insurance, phone, laundry, personals, recreation and savings. But we

What about tithing?

Tithing and the promises the Lord gives us that we can get along with money and helps us keep our expenses

What do you see in this economic climate?

Immediately. My summer job pays perhaps a little will be left over. Another two years until I finish with my husband. I had to learn lots of things every week. It's cheaper and more efficient. After graduation I'll get a job and live with my wife and mother at home.

What are your concerns?

Concerned on any immediately, but we are open to the possibility. There is never a day without hardships. If we leave a child to love, it cannot be wrong to do so in the midst of uncertainty and hardship but we would be happy.

What about two-career families?

Two-career family is not in our plans if we can't find someone else taking care of the children. Greg. For some families it is based on a false standard of living with our expectations of never being able to afford it.

What about a family that way?

Are others doing it on less than we are? We have five or six children.

What do the figures showing it costs more to raise and educate a child?

It's not that you don't have to have it all at once, it's the cost that much. Everything is the best. I'm sure it can be done. I've been married, I have thought about it granted before—about raising a child. It's challenging and I met Jane did I see a plan for my life in the way we met. It was a clear personal design for me. And I'm open to it.

What about a child, open to it?

For my life. If there were a child I would use that present plans and we would be more important to me. It would work out. A child in me, his giving me that kind of a sign.

# Natural family planning can enrich marital life

By Fr. DONALD McCARTHY

This week the Catholic world marked the 10th anniversary of Pope Paul VI's widely criticized encyclical letter opposing contraception "Humanae Vitae." During these past 10 years the urgency of responsible family planning has been magnified by inflation, especially in health care and education; two areas vitally necessary for family welfare.

The Second Vatican Council recognized responsible planning of family size as a conscientious decision to be made by parents themselves who must realistically face their duty of rearing and educating their children. Neither the council nor Pope Paul's encyclical approved of contraception and sterilization, the methods of family planning widely propagated by social and governmental agencies.

In the United States the widespread use of contraception, sterilization and abortion has successfully reduced the birth rate to its lowest rate since the Depression of the 1930s. Simultaneously the climate of public opinion has swung heavily in favor of the so-called "contraceptive mentality." In this perspective parenthood ceases to be a physical or moral obligation in marriage, and is only recommended for those who enjoy that sort of thing.

The contraceptive mentality makes a notable impact on traditional sexual morality. Couples who have excluded parenthood from their marriage often find the marriage itself less stable. In 1977 in this country one divorce occurred for every two marriages.

Similarly, premarital and extramarital sexual activity are more readily excused as meaningful expressions of affection when the procreative potential of such activity is deliberately and effectively excluded. One study has shown a 33 percent increase in both premarital sexual activity and premarital pregnancies in the United States from 1971 to 1976. This may indicate the adoption of the contraceptive mentality without corresponding efficiency in premarital contraception. The epidemic spread of venereal disease offers further silent witness to the outcome of our prevalent contraceptive mentality.

Pope Paul predicted such developments in his encyclical when he listed as the first consequence of artificial birth control that "a wide and easy road would thus be opened up toward conjugal infidelity and the general lowering of morality."

Yet none of Pope Paul's advisers of his Papal Birth Control Commission who recommended a less stringent position on contraception would approve of this dangerous contraceptive mentality. They felt that contraception could only be justified within marriage for urgent reasons, never as a mere convenience or as a way of eliminating entirely the procreative responsibility from conjugal intercourse.

Pope Paul may have seen justifiable contraception in marriage as a "slippery slope" which would ultimately lead to the contraceptive mentality despite good intentions to the contrary. The fact remains that despite opposition to the contraceptive mentality by all Catholic leaders, the current inroads of divorce and premarital and extramarital sexual activity within the Catholic community are distressing. Some would say the "slippery slope" principle is being verified by what is happening.

Unfortunately, the alternative method of planning families without the use of contraceptives and the attendant risk of the contraceptive mentality remains largely unpopular and untrusted.

Pope Paul rejected contraception and sterilization because in these practices a married couple intentionally, effectively destroys the procreative potential of their acts of conjugal love. He offered the alternative of planning family size by postponing conjugal intercourse during those days in each month when a woman is fertile according to the "natural rhythms in the generative functions." This rhythm method was developed in the 1930s. Abstinence from intercourse was based on a calendar record of the average length of the wife's menstrual cycle.

Pope Paul challenged scientists to develop more accurate ways for married couples to know when their conjugal relations are fertile. Remarkable progress has been accomplished since 1968. In addition to calendar calculations couples may

now learn to practice fertility awareness by noting the wife's basal body temperature shifts, the appearance of cervical mucus which accompanies fertility, and the condition of the cervix itself. This new approach to family planning is called natural family planning and is more reliable than calendar rhythm.

Just as contraception tends to develop a contraceptive mentality, natural family planning tends to develop a mentality of conjugal unselfishness.

A study made at the Catholic University of America last year found that a fewer than two percent of the couples interviewed would not recommend this method to others. Approximately three-quarters perceived positive effects of fertility awareness upon themselves and their spouses.

Perhaps the reason natural family planning can enrich marital life is because it denies respect for the privilege of the act of conjugal intercourse and equal effort from both spouses, whereas artificial methods undermine that respect and place all the burden on one spouse. Perhaps the sterilizing effect of contraception tends to produce a psychological trivialization of the act of love. Certainly the natural method of family planning depends wholly on the specifically human qualities of knowledge and freedom rather than the contrivances of technology.

Natural family planning has begun to emerge with new strength and appeal in direct proportion to the emerging health hazards of contraceptives. The Human Life and Natural Family Planning Foundation (1511 K St. N.W., Wash. D.C. 20005) has begun sponsoring regional workshops for teacher training. The Couple to Couple league (Cincinnati, Ohio 45211) has trained 160 teaching couples in over 20 states who conduct a prepared series of four programs for interested couples.

The first decade since "Humanae Vitae" has seen tremendous erosion of Catholic ideals of marriage, family life and sexual morality. The second decade may see a renewal of marriage and sexual morality based on respect for the marvelous powers of conjugal love. If so, natural family planning will cease to be so unpopular and untrusted.



In the United States the widespread use of contraception, sterilization and abortion has reduced the birth rate to its lowest rate since the depression of the 1930s. Simultaneously, public opinion has swung heavily in favor of the so-called contraceptive mentality. In this perspective parenthood ceases to be a physical or moral obligation in marriage, and is only recommended for those who enjoy that sort of thing.



# Deal with sexuality openly

By TERRY and MIMI REILLY



a gift and not to be ignored. It's a tragic assumption indeed to relate our humanness, our maleness, or femaleness with the misuse and abuse of sexual expression.

Maybe it is because of this abuse and misuse in our society that we have such a real fear of even talking about our own sexuality, with our family, much less learning about it. Why is it so difficult for parents to talk about sexual expression of love in marriage? Probably because of our own upbringing and our concerns for our children.

One of the real concerns parents have is that their children not become sexually active before marriage. Believe me, there are parents who don't

really care, and others who actually encourage their children to be active sexually before marriage. What a tragedy. But most of us want our children to be chaste. We worry about pre-marital pregnancy, venereal disease, lack of permanent commitment, to name a few. These concerns, again, are good, necessary and real.

**We strongly believe that proper education in human sexuality leads to healthy, wholesome and moral sexual development for a person.**

We believe that improper sex education leads to promiscuity. Note that we did not say, no sex education. We are constantly being educated about sex, especially once we get to school.

Even in the first and second grades, slang words are being whispered. By the time a child is in 4th or 5th grade he has heard every word in the book, unfortunately. The basic question is, who do you wish to give your child his or her sex education? The kids at school or you and the school and/or parish working hand in hand?

**ONCE WE DECIDE** to become involved in the sex education of our children, we can choose a number of alternatives. You might say just a little and hope for the best, because you are so uncomfortable in speaking about "it." Another alternative is to assume that the school or CCD program will take care of it and all you have to do is answer some basic questions. This is a little

better than the first suggestion and suggests a deference to someone else's skill as a sex educator.

We suggest as a better alternative, that the parent be the primary sex educator, utilizing the resources of the parish in filling in the gaps. This way you know what's going on and are involved.

We have never seen a parent who is a really effective educator to his or her children, taking any exception to programs that teach human sexuality in the Christian perspective.

We strongly encourage you to talk with your Pastor, Director of Religious Education, School Principal, or Family Life Coordinator and express your interest and concern.

Terry Reilly

## Family Night

**SCRIPTURE PASSAGE:** Read aloud 1 Peter 3:8-12

**THEME:** Pray for One Another

**OPENING PRAYER:**

Jesus our Lord, help us to hold our tongues when we are tempted to speak unkindly about one another. Help us to build one another up rather than tear each other down. Bless us tonight, Lord, as we continue to share this evening using your holy scripture. Amen.

**SOMETHING TO THINK ABOUT:**

"Don't snap back at those who say unkind things about you. Instead pray for God's help for them for we are to be kind to others, and God will

bless us for it." A miracle can happen to us when we are cruel to another and are met with kindness in return. How many times do we pick a fight with someone because deep down we are angry or unhappy with ourselves? It might be jealousy, fear, bitterness or pride gnawing inside us and when we're not snapped back at but met with kindness we just might be brave enough to face that ugly part in us and chase it out. Miracles do happen in families, more often than we think.

**ACTIVITY IDEAS:**

1. Continue work on the "Family Scripture Book" with this week's passage from 1 Peter 3:8-12. Add a couple more pages with pictures,

thoughts and ideas for control of snapping back and how to conjure up oodles of kindness.

2. Do we ever pray for someone we're angry with? How can it be done? Discuss together and write a family prayer for people who are angry. Call it the ——— (Family Name) Angry Prayer.

3. Let each try to recall a past incident of kindness to others when he was in an angry mood. What happened? What was it like? Share together.

**SNACK TIME:** Key lime pie.

**ENTERTAINMENT:** King's Castle—somebody plays the King in a little area marked as his castle. The

rest of the players come to the castle to tease the king by entering the area marked off as castle. The king then chases and whoever is caught first becomes the king for the next game.

**SHARING:**

1. What was the most religious moment for me this summer?  
2. What was the most fun about the fourth of July?  
3. Each share a time he felt very comfortable with other people.

**CLOSING PRAYER:**

Gentle Jesus, thank you for tonight and for each of us present. Bless us this week and help us to think before we speak. Amen.

## Family festival of praise set

As part of the Royal Palm Prayer Festival, an interfaith family festival of praise will be held at the Lighthouse Theater, Tequesta, Saturday, Aug. 19, from 9:30 a.m. to noon.

Special appearance will be made by "The Year of Jubilee" in concert and refreshments will be served by the Girl Scouts from St. Jude Catholic Church. A copy of the New Testament, "Good News for Modern Man" will be given to all those attending as a courtesy of Day's Inn of America.

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## Bereaved parents

A meeting of Bereaved Parents will be held at the Family Enrichment Center 18330 N.W. 12th Ave.; Miami on Sunday, August 6th from 2 to 4 pm. Any parents who have lost a child are invited to attend. For further information call 651-0280.

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# Pope sees spiritual boost from display of Shroud

TURIN, Italy—(NC)—Pope Paul VI has expressed hopes that the public viewing of the Holy Shroud of Turin

(Aug. 27-Oct. 8) will lead the public to "discover the abundant richness inherent in the 'scandal of the cross.'"

Pope Paul wrote about the shroud, believed to be Jesus' burial linen, in a letter to Archbishop Anastasio Alberto Ballestrero of Turin.

endless spring of life hidden in the sufferings of Christ Jesus."

dehumanizing transformations."

Nearly two million people are expected to come to Turin to see the shroud during its exposition.

The viewing comes as scientists in North America and Europe have produced new evidence that the shroud could be the actual burial linen of Jesus.

## Humanae Vitae is Reaffirmed

VATICAN CITY—(NC)—In a letter to Archbishop John R. Quinn of San Francisco, Pope Paul VI has reaffirmed the teaching of his encyclical, "Humanae Vitae" ("On Human Life"), that the church opposes artificial means of birth control. The letter, signed by Cardinal Jean Villot, papal secretary of state, was sent to Archbishop Quinn on the occasion of a symposium marking the 10th anniversary of "Humanae Vitae." The symposium is sponsored by the Archdiocese of San Francisco and the Jesuit-run University of San Francisco.

The letter said that Pope Paul in the last 10 years has reaffirmed the doctrine of "Humanae Vitae" many times, most recently on June 23.

The pope's "reiterated interventions," the letter said, "are indeed an indication of how important he considers this teaching to be, according to God's law. They also come as a response to the denial as such of the teaching, and as a clarification against certain interpretations that would

deprive the encyclical of its true meaning and in practice distort its application.

"At the same time he has repeatedly expressed his gratitude to all those who have assisted in scientific research, promoting natural family planning, not as an end in itself—to avoid conception—but as a licit means whereby a couple may worthily exercise responsible parenthood, after a decision that takes into account all the factors involved."

THE SHROUD is going on public display for the first time since 1933. This year is the 400th anniversary of the arrival of the garment in Turin.

In his letter the pope referred to the shroud as a "singular document."

"Let us leave to science a free hand for historical research," said the pope.

"But we Christians can certainly draw from this happy event new stimulus for meditation and adoration from the

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# 'Buddy Holly' ideal for nostalgic craze

By JAMES ARNOLD

The standard formula for a musical film biography is to cast the hero as a rebel whose music puzzles or outrages the Establishment but wows the public. If only they would let him play it the way he feels it...

Eventually he does, of course, and climbs to the top (as they say) of the charts, although more hard times and perhaps even tragedy await him. The story fits everybody

from Beethoven and Liszt to Scott Joplin, Jolson and Glenn Miller, and now rock joins the tradition with "The Buddy Holly Story." The result is a perfectly predictable genre movie, but it's surprisingly well executed by young talents on both sides of the camera.

HOLLY is hardly a household word, except to buffs of early rock n' roll who remember and revere him as one of the pioneers of the Chuck Berry-Presley-Alan

## ENTERTAINMENT/ARTS

Freed era, whose key role was to integrate the white country sound into the new music (they called the result rockability).

He was later an influence on both the Beatles and Dylan, but a major factor in the development of his legend was undoubtedly his death in 1959 in an airplane crash. Only 22, Holly had a big-time career of barely three years, and was one of the early entrants in rock's ever-expanding Hall of Fame of Those Who Died Young.

The movie makes an ideal vehicle for the current 1950's nostalgia craze, and it's several cuts in seriousness and class above "Grease," "Happy Days," etc., even for those who may not accept the built-in assumption that rock is the best thing that ever happened to popular culture.

Holly's appearance (the role is given above-average range and depth by Gary Busey) seems un-self-consciously quaint—suit jacket, short hair, white socks, horn-rim glasses. Graduate students could do a thesis on the radical changes in garb by rock stars over the last two decades, and the innocence of the early days is appealing.

Perhaps the film's finest technical achievement is the fact that Busey (a former professional musician) does

his own singing and guitar work, which enabled the producers to record all the performances live with a 24-track sound system. This adds greatly to impact and credibility.

ROBERT GITTLER'S script, which is at least broadly based on John Goldrosen's scholarly biography, stresses two conflicts besides the usual problem of artistic integrity vs. going-for-the-money.

One is the opposition of the older, more established folks in Holly's Bible Belt hometown (Lubbock, Tex.) to the "unChristian, unAmerican" new music, which the local preacher describes as "a threat to our morals and our very society."

This scene in a church, with Buddy and his parents in the congregation, is laid on heavily—e.g., there is a cut from a fabulous Holly concert at a roller rink to a stain-glass image of Jesus and a vapid hymn sung by a choir whose average age seems to be 80. Maybe the parental generation over-reacted to rock—now it seems more a symptom of moral change rather than a cause—but a

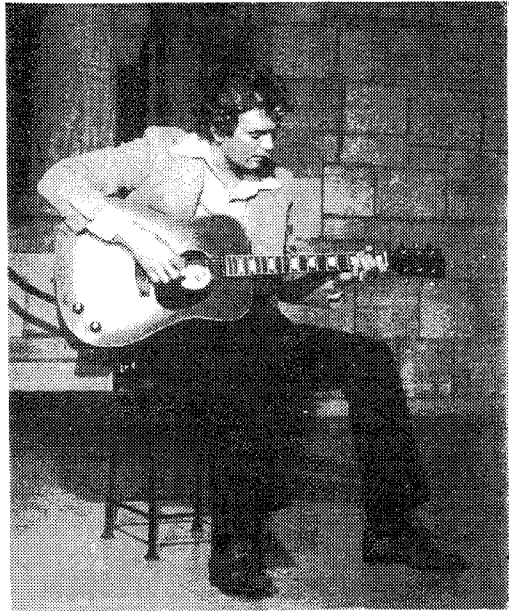
complexity is glossed over as a superficial joke.

Similarly, the flick is not terribly profound in dealing with the problem of the mixed marriage between Holly and his Puerto Rican wife (Maria Richwine). She tells him, "I'm Catholic," with some concern, he replies, "I'm a Texan," and the audience laughs. In any case, their marriage worked, and it's one of the rare positive images of fidelity and romance in rock-themed movies.

The second conflict—the identification of rock with black music and Holly's resulting difficulties with both white racists and at first contemptuous blacks—is covered with more wit and intelligence. His first show at Harlem's Apollo theater, where he wins over the hostile black audience, is one of the movie's best, though only a variation on a familiar cliché of musical bio films.

FIRST-TIME director Steve Rash gets solid acting from the little-known cast, especially Don Stroud as Holly's rough but lovable, occasionally jealous drummer—a decidedly offbeat part for this usually violent actor.

But essentially "The Holly Story" is for people who dig his music; it will surely contribute to the growing legend. (A-3, PG)



GUITARIST Al-an Yott offers lyrical compositions of his own devising in Spanish style during a special presentation by WPBT/Channel 2 Monday, Aug. 7, at 9 p.m. The Cistercian Monastery of St. Bernard of Clairvaux, North Miami Beach, is the subject of the special, "The Treasure of Sacramenia."

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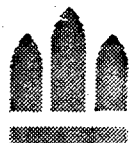
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### Survival styles for living alone

Lynn Caine, author of "Widow," talks about her latest book, "Lifelines—Learning to Live Alone Without Being Lonely," on Christopher Closeup Sunday, Aug. 6, at 10 p.m., on Channel 6.

"I needed a survival technique," says Caine whose husband died of cancer in 1971 leaving her with two young children. "My first specific lifeline was anger...another lifeline was to reach out to other people, to share. At first I behaved as if I was the only woman who ever lost her husband. I had to learn what the seasons of grief are all about."

Carol Tipton interprets in Sign Language for deaf viewers.

### T.V. Mass schedule, Church-World topics

The August schedule for the TV Mass for Shut-Ins on WPTV/Channel 5 on Sundays at 8 a.m., is:

Aug. 6: St. Ignatius parish, Father Arthur Venezia  
Aug. 13: St. Juliana parish, Father Peter Lambert  
Aug. 20: St. Paul of the Cross, Father Charles Sullivan  
Aug. 27: St. Mark, Father Al Victor

The schedule for the TV Mass for Shut-Ins on WPLG/Channel 10 on Sundays at 8:30 a.m., is:

Aug. 6: Biscayne College, Father John C. Maloney  
Aug. 13: Our Lady of the Holy Rosary, Father James Vitucci, in Sign Language and voice (to be broadcast every second Sunday of the month).  
Aug. 20: St. Martha, Father John P. McLaughlin  
Aug. 27: Holy Family, Father Charles Notabartolo

The topics for the "Church and the World Today" on WCKT/Channel 7 on Sundays at 9 a.m., is:

Aug. 6: Marriage Encounter  
Aug. 13: Insight, "No Tears for Kelsey."  
Aug. 20: The American Catholic  
Aug. 27: Insight, "Tuesday Night is the Loneliest Night of the Week."

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Jeremy Haft rehearses a scene from Barry College's Junior Theatre upcoming production "Peter Pan." Performances are Aug. 4, 5, 6, at 8:15 p.m., in the college auditorium.

## 'Lightshine' musical by St. Louis youth

The youth of St. Louis Church will present an original musical production based on the beatitudes a la "Godspell" Aug. 11-12, at 8:30 p.m. "Lightshine!" involves 30 parish teenagers with Mike Murray directing the music and Bob Watson the dramatics.

★★★

St. Lawrence CYO, North Miami Beach, will sponsor a car wash Saturday, Aug. 5, from 10 a.m. to 2 p.m. on the parish grounds to raise funds to sponsor four needy children

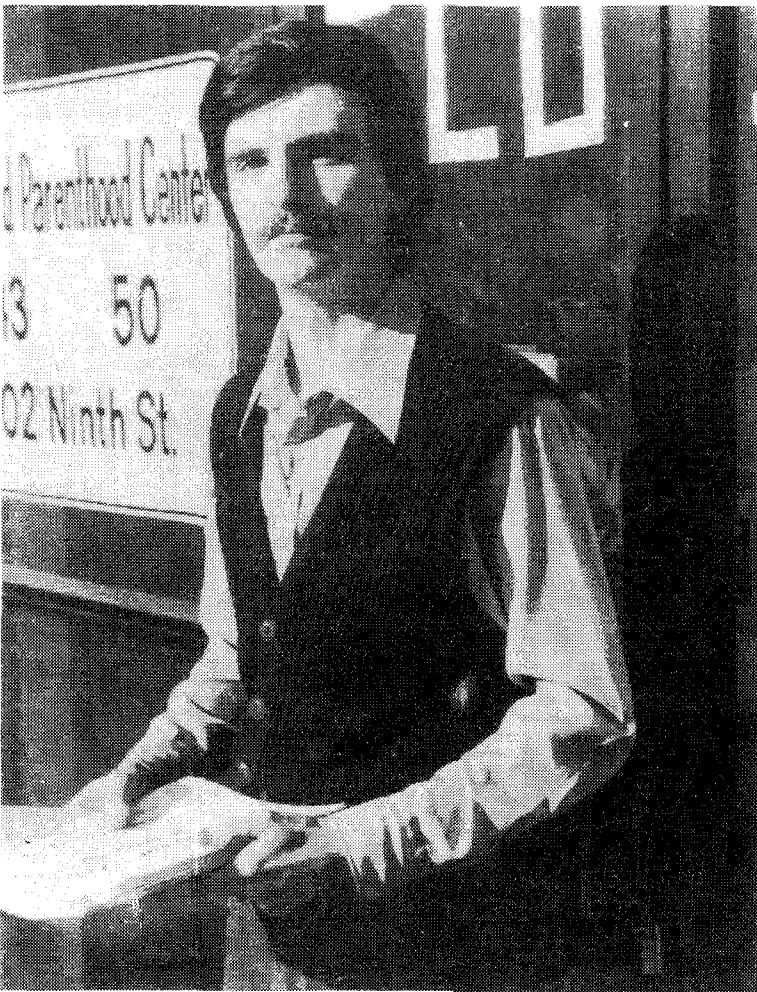
to the annual Disney World Youth Trip.

★★★

Holy Family Youth Group, North Miami, has a campout this weekend at Jonathan Dickinson State Park, Jupiter.

★★★

Installation of Columbian Squires officers and award presentation to outstanding Squires of 1977-78 will be in the Coral Gables Council Hall Tuesday, Aug. 8.



TEACHER PROTEST: Jim McInemey, a teacher at Holy Rosary School in Pittsburgh, chains himself to the doors of the Planned Parenthood Center in protest of the abortions performed within the clinic. After Pittsburgh police cut him loose but declined to arrest him, McInemey declared he would be back.



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# Charismatics to split meetings due to size

Because of increased attendance at the Eastern General Conference on the Catholic Charismatic Renewal, which outgrew its quarters in Atlantic City's 40,000-seat convention hall last year, a separate conference will be held for the first time this year in the New England area.

The New England General Conference on the Catholic Charismatic Renewal is expected to draw more than 12,000 people to Providence, R.I., Nov. 10-12. That will make it the largest conference ever held in Providence, according to the Greater Providence Convention and Visitors Bureau.

Speakers for the three-day gathering include Catherine de Hueck Doherty, director general of Madonna House in Combermere, Ontario; the Rev. Bob Mumford, evangelist, lecturer and author; Redemptorist Father Thomas Forrest of Aguas Buenas, Puerto Rico, a leader of the renewal in Latin

America; Father Francis Martin, professor at the Ecole Biblique in Jerusalem; and Sister Linda Koontz of Our Lady's Youth Center, El Paso, Texas, an evangelist among the poor.

Theme of the conference is "Jesus, kindle in us the fire of your love."

## 6,600 U.S. Catholics are in missions

The United States Catholic Mission Council's Mission Handbook, shows a total of 6,601 U.S. Catholic missionaries.

The handbook says there are 3,483 Religious priests and Brothers from 67 mission-sending groups and 166 diocesan priests from 70 U.S. dioceses. There are also 2,673 Sisters from 180 mission-sending orders and 279 lay volunteers from 29 sponsoring organizations serving in missions outside the 48 contiguous states.

U.S. missionaries in

Africa number 966, with the largest numbers in Tanzania, 179 and Kenya, 154. In Asia there are 1,658 missionaries with 442 in the Philippines and 351 in Japan. There are 769 missionaries in Oceania, with the largest groups in Hawaii, 276, and Papua New Guinea, 215. In Latin America there are 2,845 missionaries, with 469 in Brazil and 428 in Peru.

Jesuit Fathers and Brothers have 608 missionaries from the United States and the Maryknoll Fathers and Brothers have

607. There are 429 Maryknoll Sisters and 116 Marist Missionary Sisters working as missionaries. The Archdiocese of Boston has 21 diocesan priests serving overseas assignments, 16 of them in Peru.

Of the organizations which sponsor lay volunteers the Jesuit Volunteer Corps sponsors the most lay personnel. They have 66 volunteers, all serving in Alaska. Not included in the statistics compiled by the council are 155 Catholic Relief Services staff members who work in 71 countries.

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# Crisis sacerdotal afecta familias

CIUDAD DEL VATICANO—(NC)—El comité vaticano para la familia ha afirmado que la crisis de la familia cristiana en occidente está relacionada con la crisis en el sacerdocio.

En un documento que enumera las prioridades del comité, éste afirma que "si las familias no siempre saben que orientación tomar se debe a que reciben orientación incorrecta de sus guías espirituales."

"La crisis que se está experimentando en el sacerdocio puede bien estar relacionada con la crisis que sufren muchas familias" dice el comité.

"Un renovado sacerdocio puede salvar a la familia, y viceversa," dice.

El documento titulado "La familia en la labor pastoral de la Iglesia" deplora la falta de oposición por parte de los católicos a la legislación anti-familia.

"Resulta sorprendente," dice, "el que los católicos de occidente estén tan poco preparados para librar batallas cívicas en

favor de la familia. Uno puede constatarlo sólo con mirar a la legislación introducida en los últimos 10 años, incluso en países de larga tradición cristiana, legislación sobre el divorcio, contracepción, aborto provocado, esterilización, eutanasia, etc..."

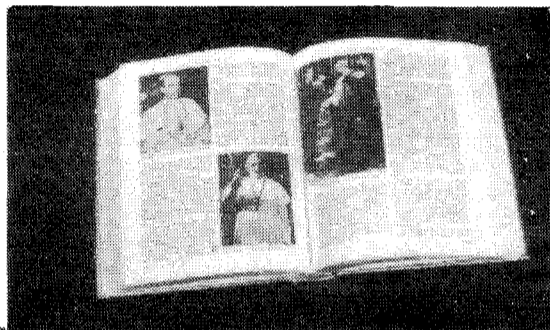
El comité urge la formación en los seminarios sobre temas familiares. Sugiere que éstos ofrezcan cursos sobre "investigación biológica en el área de fertilidad humana, su regulación y aplicación en el campo de los métodos naturales de planificación familiar.

Critica la formación en seminarios que sólo prepara a los estudiantes para el ministerio de los individuos fuera de su contexto social.

"Es necesario," dice el comité, "ayudar a los sacerdotes para que estén más atentos a las necesidades de la familia como unidad social, y a que sepan ubicar a sus miembros en el contexto evangélico de la renovación de la familia.

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- LA DOCTRINA DE JESUS
- JESUS VERDADERO DIOS
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- LA IGLESIA
- LA ULTIMA CENA
- CAIDA Y REDENCION
- EL CAMINO DE LA CRUZ
- MUERTE EN LA CRUZ

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- VESTIDURAS
- DEVOCIONES
- NUESTROS AMIGOS LOS SANTOS
- SANTUARIOS Y PEREGRINACIONES

UN INTERESANTE COMPENDIO DE LA TRADICION, HISTORIA Y DOCTRINA DE LA IGLESIA  
Redactada por el Rev. Leonard Boase, S.J./traducida y adaptada por el Rev. canónigo Dr. José González Brown  
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Sírvase enviarme, cuanto antes, los tres (3) extraordinarios tomos de "Nuestra Herencia Católica", edición en Español. Al recibirlos, pagaré \$15.00 C.O.D. y luego 6 cómodas mensualidades de \$10.00 cada una. Queda entendido que si no deseo conservarlos puedo devolverlos, en buen estado, dentro de un periodo de 7 días concedido por ustedes y me será devuelto el importe del pago inicial de inmediato.

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### GRATIS

para usted...  
una fotografía  
tamaño 8" x 10"  
de su Santidad  
el Papa Pablo VI  
tomada en su  
biblioteca privada  
en el  
Vaticano, Roma.



En el primer aniversario de su muerte el Arz. Coleman F. Carroll no fue olvidado. Prueba de ello son las flores que esta jovencita y muchos otros depositaron en su tumba. En la catedral tuvo lugar una Misa pontifical en su memoria.

## Mundo Nación

### • Jesuitas protestan atentado

SAN SALVADOR, El Salvador—(NC)—El Consejo Nacional de los Jesuitas protestó por el allanamiento de su residencia por fuerzas de seguridad con el pretexto, que resultó injustificado, de buscar armas "en vista de la presente situación del país." "Hay temor en todas partes. Lo que sufrimos es poco comparado con las diarias angustias de los campesinos, por el hambre, la represión, la muerte, la tortura, las desapariciones," dijeron los jesuitas.

### • Denuncian arrestos de KKK

WASHINGTON—(NC)—El Servicio de Inmigración y Naturalización avisó a sus oficinas que todo arresto de trabajadores indocumentados que haga el Ku Klux Klan será anulado y sus autores llevados posiblemente a los tribunales de justicia. Es la respuesta a un anuncio del KKK de que pensaba realizar los llamados arrestos ciudadanos (en contraste con los de la policía) en la frontera con México, en un gesto que dirigentes hispanos consideran racista.

### • Pide se elimine el boxeo

ROMA—(NC)—El cardenal Giovanni Benelli de Florencia pidió que se prohíba en todo el mundo el deporte del boxeo por inhumano, en reacción a la muerte reciente del boxeador de 29 años Angelo Jacopucci, resultas de una lesión cerebral en el cuadrilátero. "Ante el féretro de Angelo, y el dolor de su mujer y su madre, pedimos en nombre de la vida, que se elimine el boxeo para siempre de todo país civilizado," dijo el cardenal.

### • Piden explicación de asesinato de Sacerdote

CIUDAD DE GUATEMALA—(NC)—Unos mil campesinos—hombres, mujeres y niños—marcharon por siete horas en las 20 millas desde San José Pinula hasta la Plaza Centenario, sede del gobierno, para exigir una investigación del asesinato de su párroco, el P. Hermenegildo López, el 30 de mayo. Deconocidos le dispararon con armas de grueso calibre cuando regresaba por un camino solitario de administrar los sacramentos a un enfermo. En mayo más de cien indígenas cayeron masacrados en Panzos, y antes 28 campesinos desaparecieron de sus casas en la región de Cotzal. El P. López venía defendiendo las aguas de irrigación contra un plan comercial de desviar el agua hacia la capital. También protegió a los jóvenes de prácticas injustas en la conscripción militar, y luchó por mantener la leche a precios razonables.

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# Apoyan más encuentros jóvenes católicos

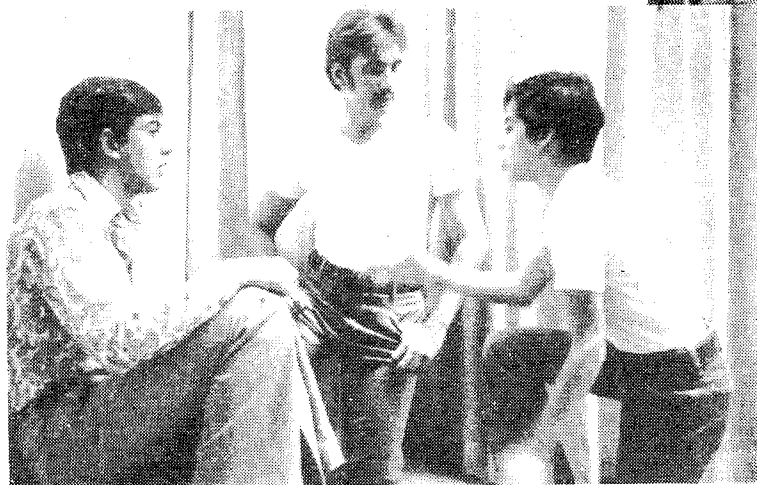
Por FEDERICO CAPDEPON  
Especial para La Voz

Durante tres días jóvenes católicos de la Archidiócesis, celebraron reuniones de reflexión y convivencia, que en palabras de una de las participantes, "me sirvieron para afianzar la fe."

Convocadas por la Pastoral Juvenil Hispana, las jornadas se abrieron el pasado viernes en la parroquia de St. Dominic, con una serie de dramatizaciones que hicieron reír a los más de 300 participantes.

Tomados de la vida diaria y los conflictos entre padres, hijos y situaciones... las dramatizaciones fueron presentadas por jóvenes de diversas parroquias bajo la dirección de Carlos M. Ponce.

El sábado tuvo lugar el baile, en la parroquia de San Juan Bosco y el domingo los jóvenes lo dedicaron a la reflexión por grupos en Corpus Christi. Escucharon diversos temas como el de "Cultura en dos Mundos" por el Hno. Miguel Campos; "Religiones Orientales" por el padre Willie Pena y el "Papel de los Adultos en el Grupo" por Adele



González, quien también habló del alcoholismo.

El padre Sergio Cabrera habló del Espíritu Santo y la hermana Berta Peñabab resumió la búsqueda de la sociedad de hoy de nuevas fuentes de oración y afirmó que "en la tradición cristiana encontramos todo lo que los maestros de hoy día nos presentan como

novedad: el Evangelio."

Las jornadas concluyeron con una presentación audiovisual sobre el hambre en el mundo, y una Eucaristía.

"Han sido días bien interesantes," dijo uno de los jóvenes. Y otro añadió: "Espero que continúen estos encuentros que tanto nos ayudan."



Durante la sesión del viernes, en St. Dominic Lourdes Gárdenas, de Santa Mónica, al piano amenizó a la audiencia y poco después los jóvenes dramatizaron conflictos del vivir diario entre dos culturas. A la izquierda, los hermanos Virgilio y Néstor Campaneria y Adolfo Castañeda (centro) de St. Kevin, en una escena sobre "los cubanos a la antigua."

## Encomia Pablo VI inquietud de estudiantes por la justicia

CIUDAD DEL VATICANO—(NC)—Dirigiéndose a una reunión internacional estudiantil Pablo VI afirmó que en muchos lugares, los estudiantes son más sensibles a cuestiones de injusticia social que otros grupos. "Son más sensibles que otros a la causa de la injusticia que a nivel nacional e internacional, crea desigualdades insoportables para los pobres, les limita en la posibilidad de ejercer su responsabilidad, ahoga sus derechos legítimos, desata violencia irracional, y en suma pone obstáculos al desarrollo de cada persona," les dijo.

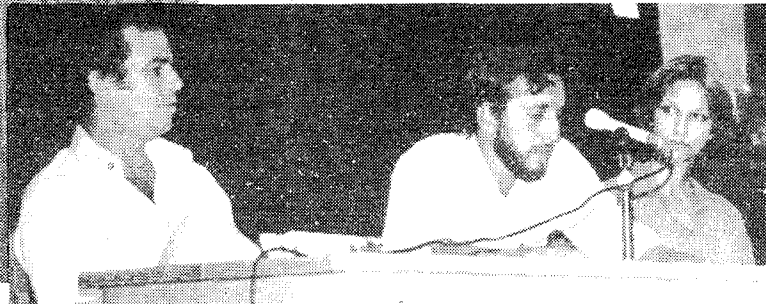
Su mensaje, en francés, y firmado por el Secretario de Estado, Cardenal Jean Villot, fue dirigido a la reunión de estudiantes católicos del mundo, en Valladolid, España, bajo el tema "El papel de los estudiantes en la transformación del mundo."

La carta afirma que "muchos estudiantes cristianos se conquistan ellos mismos y ayudan a sus hermanos a vencer el riesgo de falsas alternativas: la de integrarse en una sociedad que ofrece las atracciones de las ganancias, indebidos privilegios, el hedonismo sensual de un materialismo práctico o el de los que se dejan conquistar por espejismos ideológicos que proponen un mañana mejor, basado en el materialismo ateo, el cual es también incapaz de resolver los problemas de la justicia y la libertad, y más aún de dar sentido a la vida."

# Existe resistencia interna en Cuba dicen exiliados a congreso Abdala



Durante la calusura del Congreso Abdala el cubano Pedro Tamayo rindió homenaje a los presos en Cuba, cantando el poema de uno de ellos, Miguel Salas, ¿Cómo sera mi casa?, al que ha puesto música. Abajo, Marisa de la Rosa, modera mientras Alex Ramos y Miguel Finlay, cuentan de su salida de Cuba y las condiciones y resistencia interna en la isla. (Pedro Tamayo, actuará el sábado a las 8:30 p.m., en el Teatro America, Coral Way y 12 Rd. acompañando con su canción la inspiración del pintor Siro del Castillo, que tendrá allí expuestas sus obras).



Reunidos durante tres días en la Universidad de Miami, unos 100 delegados de la agrupación Abdala celebraron el Octavo Congreso de la agrupación y acordaron continuar el apoyo a la lucha interna contra el gobierno de Castro y la denuncia de sus violaciones de derechos humanos en la isla.

Marisa de la Rosa, de Miami comentó para La Voz, que la agrupación Abdala cuenta con miembros activos y contactos en la isla. "Este año nos proponemos incrementar esos contactos y apoyar el movimiento de resistencia interna allí" dijo. Marisa es católica y miembro de la parroquia de St. Raymond.

Describió la agrupación Abdala como movimiento revolucionario social-demócrata, compuesto en su mayoría por jóvenes cubanos de distintos segmentos de la sociedad.

"Tenemos como meta el derrocamiento del gobierno de Fidel y la instauración de un régimen de derecho que realmente represente la autodeterminación del pueblo de Cuba," dijo.

"Creemos que los medios están dentro de Cuba, y ellos son los que tienen en sus manos cualquier tipo de acción que lleve a la meta," añadió.

Nosotros desde el exilio sólo podemos canalizar y catalizar ese proceso, aunque no

sabemos cómo llegará a suceder," comentó, indicando que dadas las circunstancias en Cuba, el pueblo tiene derecho a cualquier tipo de acción que logre un cambio.

"Como católica, he tenido mis dudas sobre la alternativa de la violencia," dijo Marisa. "Pero creo que también como católica tengo una obligación hacia el resto de la humanidad. No veo el problema de Cuba desde el punto de vista patriótico, sino humano," dijo.

"Hay nueve millones de seres humanos en la isla, y no se les respeta su dignidad. Mi compromiso surge de la fe," añadió.

"A mí me cuesta mucho trabajo entender cómo muchos cristianos, especialmente cubanos, se pueden conformar con asistir a la Iglesia, cumplir una serie de normas establecidas y no sentir que tienen una obligación para con su patria," dijo.

Durante las sesiones de trabajo, los delegados escucharon el testimonio de Miguel Finlay, escapado de Cuba a través de la embajada de Venezuela después de 8 años de cárcel y Alexis Ramos, llegado a Miami el pasado mes de mayo dejando su flota pesquera en pequeña embarcación.

Ambos comentaron sobre la situación en Cuba indicando que existe resistencia interna. "La juventud no ha asimilado todo lo que ellos esperaban," dijo Alex. "Se supone

que el joven criado y educado allí sea un comunista cabal, formado ideológicamente...pero esa realidad no existe," añadió. "Puedo decir que un 99 por ciento de la juventud cubana no es comunista, y el ejemplo soy yo. Porque su misma ideología le va dando a una visión práctica de que no es verdad lo que dicen."

"Porque el gobierno tiene confianza en juventud,—dicen ellos—Pero nos tienen muy celados, muy chequeados. Nos tienen miedo," comentó Alex.

Julia Alemán, de New Jersey, resumió la filosofía de la agrupación Abdala, señalando que ésta encierra todo el "sentido humanístico de una generación que no se ha quedado en la Cuba de ayer o de hoy y trabajan por la Cuba del mañana, buscando la democracia, la seguridad de todos los hombres como seres humanos, y sin aceptar la explotación del hombre por el hombre ni la explotación del hombre por el estado."

Tomas Regalado director de noticias de la emisora de radio WRHC, habló de la participación de tropas cubanas en Africa y Juan Clark, sociólogo, de su investigación sobre la composición del exilio, según sus datos, "en su mayoría campesinos, obreros y juventud."

## ● La O.N.U. investiga derechos humanos en Chile

SANTIAGO, Chile—(NC)—Una comisión de las Naciones Unidas lleva varios días investigando la situación de los derechos humanos en Chile, después de que la junta militar garantizó su libertad de movimiento y consulta, y prometió no castigar en forma alguna a los ciudadanos que le pasen informaciones. Desde su golpe en 1973 contra un gobierno izquierdista, la junta ha sido acusada de violar sistemáticamente los derechos humanos.



# Concluida nueva versión de documento base hacia Puebla

BOGOTA, Colombia—(NC)—Después de una semana de debate, 65 obispos y cardenales latinoamericanos redactaron el documento final de trabajo para la Tercera Asamblea General del Episcopado Latinoamericano que se celebrará en Puebla, México.

La fecha límite para distribución del documento a las 23 conferencias episcopales afiliadas al CELAM es el 15 de agosto.

Tal documento se discutirá intensamente en Puebla antes de pasar a votación ante los 200 obispos delegados presentes a las reuniones, que marcan los 10 años de la Conferencia de Medellín, Colombia.

Las reuniones, que tienen lugar a los 10 años de las reuniones de Medellín, han venido preparándose hace más de un año, y tratarán la evangelización en América Latina.

No se ha dado aún a conocer la nueva redacción del Documento de Consulta, aunque se espera que la nueva versión salga al paso de las críticas recibidas por parte de teólogos y grupos internacionales en los pasados meses. Entre ellos, un grupo de negociantes mexicanos expresó su temor de que las reuniones de Puebla se conviertan en faro de agitación guerrillera.

El Centro de Coordinación de Proyectos Euméricos manifestó en México que oficiales del CELAM trataban de dejar de lado las normas pastorales basadas en la teología de la liberación—teología desarrollada por latinoamericanos y de fuerte base en la realidad de los pobres y los oprimidos.

El cardenal Aloisio Lorscheider, de Fortaleza, Brasil, presidente del CELAM, y conocido por su tendencia moderada, afirmó en Bogotá que espera ver en Puebla dos tendencias: una dando prioridad a lo espiritual, y la otra subrayando los esfuerzos por la reforma social frente a la aguda injusticia social del continente, y en la línea de la asamblea de 1968 en Medellín.

Algunos obispos presentes en las recientes reuniones indicaron que la redacción final del documento menciona una "profunda crisis institucional" en todo el hemisferio occidental, no sólo en el campo político, económico y social, sino también al respecto de las condiciones religiosas. Los mismos obispos también indicaron que el documento trata de la inabilidad de los gobiernos militares y otros, para enfrentar la inflación, el desempleo y otros que se agravan por las repetidas violaciones de los derechos humanos.

Uno de los obispos, quien pidió no ser identificado, indicó que los participantes en su mayoría atribuían tanto al liderazgo civil

como al militar, "el tremendo desequilibrio social del continente" y afirmaban que los gastos militares en armas sofisticadas, "están quitando el pan a la gente."



A. Cantero



Madelin Medina, arriba, solo tiene seis años, pero ya sabe nadar. Con sus amigos del Centro Mater, disfruta varios días a la semana de un buen baño en la piscina del Seminario College, St. John Vianney o de Boystown, y con ellos participa en excursiones, juegos, clases... Todos siempre van acompañados de voluntarios adultos que les enseñan juegos, y ayudan a inflar el

flotador, por ejemplo. Pero los voluntarios también exigen disciplina, y tanto Madelin Medina, como Giovanni Correa (con el flotador), tuvieron que salir del agua un rato por haber desobedecido. Centro Mater es una agencia comunitaria católica iniciada por la Madre Miranda, que recibe ayuda de diversos cauces, entre ellos la Archidiócesis de Miami.

## Dice estudio

# Mejora ilusoria entre minorías y mujeres

WASHINGTON—(NC)—Las mujeres y las minorías masculinas están quizás mejor hoy que en los años 60, pero los blancos han mejorado aún más su situación, según una de las conclusiones de un estudio sobre "Indicadores sociales de la desigualdad para minorías y mujeres" publicado por la Comisión Nacional de Derechos Civiles.

El estudio compara la situación de las

mujeres y los varones de grupos minoritarios con grupos 'mayoritarios' de varones, entre los que se excluye a los hispanos. El Sr. Stephen Horn, que co-dirige la comisión afirmó que el estudio indica que las ganancias en la situación de las mujeres y las minorías han sido "ilusorias."

Citando ejemplos estadísticos la comisión afirma que proporcionalmente en 1976 fue el

mayor numero de jóvenes méjico-americanos que abandonaron la escuela, comparado al de 1960.

También afirma el estudio que en 1976 el desempleo entre varones negros fue de 2.69 sobre el desempleo de varones blancos. Entre jóvenes puertorriqueños, el desempleo durante 1976 fue 9.36 mayor al desempleo de adultos de grupos mayoritarios, mientras que en 1960 fue de 3.15 sobre los mismos.

# Cubano a promover educación religiosa de adultos

El cubano Miguel A. Campos, de 40 años y Hermano de La Salle formará parte del equipo Archidiocesano de Educación Religiosa, al frente de la educación de adultos.

Nacido en Guantánamo, Cuba, el Hno. Miguel trabajó anteriormente en la Archidiócesis de Miami y ha realizado estudios de teología y educación religiosa en la

Universidad Laterana de Roma.

A su vez, el Hno. Miguel ocupó diversos puestos de enseñanza a nivel universitario en Filadelfia, Maryland, Méjico, Santo Domingo y Colombia. Es actualmente miembro del equipo internacional de investigación de La Salle y ha dirigido 36 talleres y retiros para grupos nacionales e internacionales de maestros.

"La educación religiosa de niños y jóvenes, depende en gran parte de la vitalidad de la vida de fe de la comunidad de adultos," comentó el Hno. Miguel.

"Es por eso que pensamos intensificar nuestra proyección hacia los adultos y colaborar estrechamente con los programas en los distintos departamentos, y movimientos..." añadió.

## Pide se examine validez de sacerdocio anglicano

LONDON—(NC)—El cardenal George Basil Hume, de Westminster ha pedido que Roma re-examine la declaración del Papa Leon XIII, quien en el siglo XIX afirmó que las órdenes sacerdotales anglicanas no eran válidas.

También afirmó que considera urgente que las autoridades romanas y anglicanas consideren los acuerdos alcanzados en los últimos años por una comisión internacional romano-anglicana sobre la Eucaristía, el ministerio y las órdenes y la autoridad, (en la Iglesia).

El cardenal hizo sus comentarios durante una entrevista exclusiva con Douglas Brown, antiguo corresponsal de asuntos religiosos de la cadena BBC de Londres.



Hno. Miguel Campos