

More than 70 seminarians to start new term

BOYNTON BEACH — More than 70 seminarians will be enrolled when the Seminary of St. Vincent de Paul reopens for the 1971-72 academic year on Sunday, Sept. 12. Additional members of the 21-man faculty also were announced this week.

According to Msgr. John W. Connor, rector of the Archdiocese of Miami major seminary, located on a 160-acre tract on Military Trail, candidates for the priesthood who have the recommendation of their bishop are accepted from Sees throughout the United States and from Latin America.

As a prelude to opening classes, Msgr. Connor is already participating in a series of meetings with student leaders and students who reside in nearby areas.

DISCUSSING the structure of today's seminary in the light of Vatican II, Msgr. Connor pointed out that "The Vatican II Decree on Priestly Formation is the keystone for the spiritual and academic life of St. Vincent de Paul Seminary."

"Courses are offered in Scripture, Theology, Philosophy, History and Literature," the rector explained, "but new emphasis is also given to studies in Psychology, Counseling, and Social Ethics. In this way graduates will be aided in providing greater understanding and service for their parishioners."

Msgr. Connor emphasized that there must be consideration for our "changing world and its many tomorrows. For this reason," he added, "contemporary philosophies and the presentation of new thoughts in other fields receive serious study so that the student may better grasp the ways of his contemporaries."

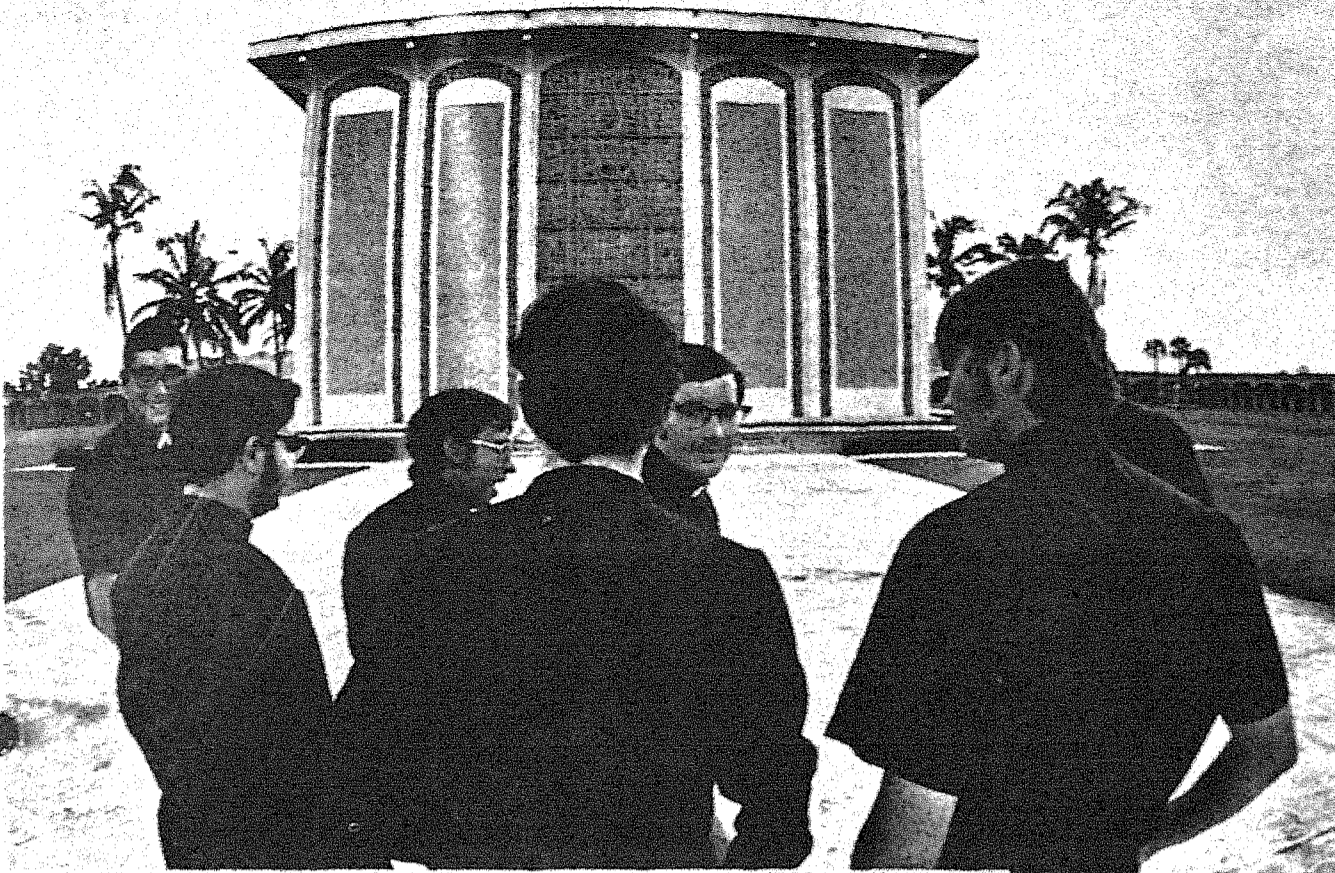
To meet the challenge of ministering to the needs of the Spanish-speaking who now comprise one-fifth of the Catholic population in the U.S., hundreds of thousands of whom make their homes in Florida, the major seminary, first in the Southeast United States, offers a bi-lingual and bi-cultural experience in its spiritual, academic and pastoral dimensions.

Philosophy and Theology are taught in both English and Spanish and many members of the faculty are natives of Latin America. The Liturgy is offered in both languages in the seminary chapel, which towers above the other buildings in the complex and features an altar of carrarra marble and faceted glass windows from Barillet, France.

THE spirit of the Second Vatican Council is seen in the provision of apostolic work for the seminarians to complement their academic and spiritual studies. Included is a dramatically diversified program of supervised activities among migratory farm workers, Spanish-speaking refugees, members of the black community, inner-city projects and regular parish life.

Also provided at the seminary are courses for the continuing education of the clergy and those which prepare adults for CCD and religious educational work.

The seminary is fully accredited by the State of Florida to



Another year of priestly formation for seminarians at the Seminary of St. Vincent de Paul begins Sunday, Sept. 12 on the 160-acre campus on Military Trail in Boynton Beach. A faculty of 21 members will welcome this year's classes.

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Ulster sees no end to violence

By ERNEST OSTRO

BELFAST, Northern Ireland — (NC) — The violence that has become almost a daily trade mark of Northern Ireland makes an easy return to any sort of civilized normality impossible, according to many observers here.

The key point is that the Irish Republican Army (IRA) and its militant wing, the Provisionals, are not, as Northern Irish Prime Minister Brian Faulkner claims, isolated terrorist groups without support in the Catholic community at large.

This may have been the case during the "troubles" of the mid-1950's, when internment without trial was instituted in the Irish Republic by none other than that old Irish hero, Eamon de Valera, as well as in Northern Ireland.

BUT the internment without trial that started Aug. 9 by the Belfast government under the Special Powers Act of 1922 merely intensifies an already intolerable situation.

The fact is that, by any yardstick, the terrorists have the support of a substantial portion of Northern Irish Catholics and the sympathy of the overwhelming majority. The methods of the terrorists may be anathema to many, but every day more Catholics are coming to feel that they will never get a fair shake under the Northern Ireland government, and that the IRA goal of reunification with the Irish Republic in the South is the only way out of the current mess.

Northern Ireland's Catholic minority claims that it is discriminated against in jobs, housing and voting.

EVERY measure that government takes to restore tranquility has precisely the opposite effect. The order for internment without trial Aug. 9 resulted at mid-week in at least 17 deaths, rioting, burning, and open warfare in some instances.

The spectacle of Protestants leaving their homes in a predominantly Catholic dis-

trict of Belfast and setting them on fire rather than chance their occupation by Catholics is a shattering indication of how deep the cleavage is in Northern Ireland.

People setting their homes ablaze, hundreds dragged from their houses and held indefinitely without charges, open gun battles in the streets of Belfast, Londonderry and other towns: this is the surface of bloody Northern Ireland.

Beneath that surface is a deepening hatred between Catholics and Protestants, not religious in origin, but brought to the current fever pitch by oppression, intolerance and ignorance.

Faulkner's highest pleas for order are simply ignored when they are not ridiculed. He is desperately hanging on, trying to preserve his regime, which appears to most informed persons quite impossible. In the wings waits the Rev. Ian Paisley — a Prot-

estant militant and a member of the British Parliament — ready for an all-out war that would mean virtual extermination of the Catholic community in the fashion of Oliver Cromwell's "pacification" of four centuries ago.

BUT Paisley, most feel, will never make it. The British government is already fed up with what amounts to a vestigial colonial enterprise that is costing it upwards of \$3 million a day just for the

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Mourners kneel in prayer at the cross marked spot where a 34-year-old Roman Catholic civilian was killed by a British sentry. The civilian, Harry Thornton, was passing an Army barrier when he was fatally shot by a paratrooper on guard, who allegedly mistook the truck's back-firing for real gunfire from the vehicle. The incident touched off a violent reaction, with mobs roaming the streets and bloody skirmishes between rioters and security forces.



Synod delegates to get report backing celibacy

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — An extensive historical study of the priesthood and celibacy which concludes that they should not be separated will soon be sent to the delegates to the coming world synod of bishops at the express command of Pope Paul VI.

The priesthood is one of two topics the month-long synod, opening here Sept. 30, will consider. The other subject is justice in the world.

THE study is a series of scholarly articles based on biblical, historical and theological sources. Entitled "The Priesthood and Celibacy," the articles were published in book form at the

Catholic University of Louvain, Belgium.

A Vatican source indicated that the Pope admired the work very much and wished it sent as background material to all delegates. Originally published in French, the book has since been translated into Italian and Spanish. At the urgent bidding of Pope Paul, a team of English-speaking nuns is hard at work on an English version and will soon have it completed.

EDITED by 74-year-old Prof. Joseph Coppens, the book considers the priesthood from Old Testament times down to the pronouncements of the Second Vatican Council and the writings of the present Pope.

Included in this panorama are such diverse topics as the early Christian notion of the priesthood, the spiritual writings of Cardinal Desiree Mercier, the Belgian philosopher and ecumenist who died in 1926, the encyclicals of Popes Pius X, Pius XI and Pius XII and the speeches and writings of Pope John XXIII.

The book corroborates the thinking of Vatican II by summarizing the priesthood: "The mandate of continuing the salvific work of Christ is made up of three elements: that of prolonging the redemptive act par excellence, that is, the sacrificial passion and resurrection; that of prolonging the mes-

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PILOT PROGRAM in hot "Econo-lunches" will be inaugurated in the Archdiocese of Philadelphia when school opens. The program is designed for schools in low-income areas, especially those without kitchen facilities, and is subsidized by the Dept. of Agriculture.



\$1.07 million aid granted for human development

WASHINGTON — (NC) — Fifty-three self-help projects, ranging from a Chicago plan to train men to become long-distance truck drivers to a proposal seeking industrial programs for Alaskan Indians, were funded by the U.S. bishops' anti-poverty Campaign for Human Development.

Announcements of the grants, totaling \$1,072,012, were made here by Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director.

THE average grant was slightly over \$20,000, with disbursements made to all types of poor people, including Blacks, Indians, Mexican-Americans, and Appalachian whites.

The Phoenix, Ariz., diocese received the largest grant — \$110,000 — to build and operate a multi-purpose community center in a Mexican-American neighborhood.

Campaign officials said the grants were distributed to self-help groups in 28 states and the District of Columbia.

A Portland, Me., group received a \$25,000 grant for economic development and a Kaneche, Hawaii, group was given \$20,000 for a multi-faceted youth program.

Other proposals funded included a mobile nursing care program in Louisville, Ky.; a day care center for Blackfeet Indians in Brown- ing, Mont.; and a number of programs to educate and inform welfare recipients about their rights.

THE recent disbursement marks the second time the bishops have distributed funds from their \$8.5 million anti-poverty campaign. Those monies were raised during the campaign's first collection last Nov. 22.

Last May, 23 proposals totaling \$586,000 were funded.

Bishop Dempsey said that 180 other proposals have received initial approval, and that the majority of these should be announced by mid-November.

According to campaign ground rules, 75 percent of the \$8.5 million is to be distributed on the national level, with the other 25 percent remaining in the dioceses for local funding.

Campaign officials said thus far \$3.7 million has been committed, including local funding.

The grants had been recommended by the campaign's National Committee on Human Development.

They were approved after a subsequent review by a bishop's committee, which has final authority over the funding, and the campaign staff.

The Human Development campaign's next collection will be held Nov. 21 in Catholic churches in the U.S.

Back-to-school meeting for principals, teachers

Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m., Wednesday, Aug. 25, in St. Mary's Cathedral will highlight a back-to-school orientation meeting for principals and teachers of the Archdiocese.

Sessions will begin at 9 a.m. in the Archdiocesan Hall, NW First Court and 75th St., and continue until 10:45 a.m. Coffee will be served at 10 a.m.

IN a letter of invitation to educators in Archdiocesan schools, Thomas F. Lynch, new Superintendent of Schools, told principals and teachers that the traditional orientation sessions will provide "the opportunity for you and your teaching staff to realize and discuss our and your objectives."

In announcing his first meeting with the principals and teachers since his appointment, Lynch emphasized that he will "be concerned with all school activities throughout the Archdiocese regardless of grade level and location," and pledged to them "animated service and leadership."

"READING, Religion and Responsibility" will be the school superintendent's topic during opening sessions of the meeting where Father Jeremiah Crowley, Archdiocesan Director of Guidance, will lead the opening prayers. Sister Marie Infanta, O.S.P., assistant superintendent of schools in charge of preschool education, will lead the pledge of allegiance.

Also participating during the meeting will be Father

John J. Vereb, Religious Education; and Sister Joseph Ellen, I.H.M., assistant superintendent schools in elementary education. Elementary and secondary school principals will meet with superintendent Lynch at 10:15 a.m.

Public-nonpublic parley set

A joint conference of public and nonpublic school leaders in major cities, believed to be the first of its kind ever held in the U.S., will be sponsored by the U.S. Office of Education, Nov. 15-17 at Warrenton, Va.

Thomas F. Lynch, Archdiocese of Miami Superintendent of Schools, has been invited to participate in the sessions, which will include presentations by S.P. Marland, Jr., U.S. Commissioner of Education. Other officials from the U.S. Office and from public and nonpublic school systems will also provide leadership.

ALL expenses at the conference center and the necessary transportation to Airlie House in Warrenton, a one-hour drive from the nation's capital, will be underwritten by the U.S. Office of Education.

According to Herman R. Goldberg, Associate Commissioner, Equal Educational Opportunity, issues which will be discussed will center on cooperation between public and nonpublic schools in the "rapidly shifting complexities and dynamics of

current desegregation movements and the growing need for fiscal support of the educational enterprise for all school children of America."

Goldberg said that consideration is being given to the idea of inviting all participants to submit, prior to the conference, questions or concerns they have.

Father Bernard A. Cummins, Archdiocese of San Francisco Superintendent of Schools; and Dr. W. Odie Wright, Superintendent of Long Beach, Calif., Schools and current chairman of the superintendents' groups in cities of more than 300,000 population, are planning conference details.

One-day postoffice set up at mission

SAN XAVIER DEL BAC, Ariz. — (RNS) — A post office was set up at the historic mission here for an unveiling ceremony for an 8-cent stamp picturing the mission.

Mail posted at the San Xavier del Bac Mission on the unveiling day received a special cancellation. The Western Postal Highway Museum, sponsor of the event, sold a souvenir cachet envelope, with proceeds designated for restoration of the mission.

Those present at the ceremony included Catholic Bishop Francis J. Green of

Tucson, Arnold Elias, Tucson postmaster, and Father Kieran McCarthy, O.F.M., pastor of San Xavier.

The stamp is one of four picturing historic sites and scheduled for release in San Diego October 29. The others are the old whaling port of Mystic, Conn., the trolley car in San Francisco, and the Stephen Decatur house in Washington, D.C.

Established in 1692 by Father Eusebio Francisco Kino, S.J., the mission is listed in the National Registry of Historical Landmarks.

Parish offers its unused land for children's recreation area

FORT LAUDERDALE — Youth in the northwest section of this city may soon have a new recreational facility if Oblate Fathers of Mary Immaculate succeed in their plan.

Father Charles Killgoar, O.M.I., pastor of St. George Church which is administered by his religious order, points out that there is "lots of empty land" adjoining the parish church, located on an 11½ acre property at Eighth St.

WITH the permission of Archbishop Coleman F. Carroll, the Oblate priest is seeking the cooperation of the community to develop the now unused property into an area for children who he said, lack adequate recreation facilities.

At a meeting held at St. George's on Aug. 1, some 60 interested citizens turned out and were enthusiastic about assisting in the conversion of the idle property to a youth facility.

The facilities would be for everyone. "It's not just for Catholics we're doing this," Father Killgoar pointed out. "It's out of compassion for all

children in the area. The kids now ride their bikes on the blacktop at the church parking lot and when they fall they really get cut up. If they could play on grass they wouldn't get hurt so badly."

Although the pastor of the parish, who assumed his duties two years ago, has several ideas he'd like to see materialize, such as a daycare center, as well as a playground. He emphasizes that the needs of the people in the area are paramount.

THE parish operated a day-care center last year but was forced to close it because of lack of proper supervision, Father Killgoar said. Meanwhile, he sees definite possibilities for the completion of a building from an already existing foundation begun several years ago on the property by volunteer help of parishioners.

A giant bulldozer provided by Hardrives, Inc., has already cleared the land so that some of the boys in the area have been able to use the property for baseball games. However debris piled up by the bulldozer still remains.

TWO representatives of

the Economic Opportunity Coordinating Group have conducted a door-to-door survey and have reported that community residents are definitely enthusiastic and interested in the proposed project.

With Father Killgoar now on vacation, his assistant, Father J. Russell Nickerson, O.M.I., will welcome residents to another meeting scheduled to be held at 8 p.m., Monday, Aug. 16, at St. George parish hall.

Local members of The Pioneers Club, a group of Southern Bell Telephone employees, have volunteered their assistance and support, and two Broward architects are donating their time to make preliminary plot plans, Father Nickerson said.

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- ZENITH 25" DIAG., console tv with ChromaColor. Was \$699 . . . **\$589**

Chinese people good, but Mao is a fanatic, asserts bishop

By J. PAUL SPAETH
CINCINNATI — (NC) — Don't be afraid of China, maintain respect for the Chinese people and keep hope alive for China as a future power for peace, advised a missionary bishop exiled from China, who said he favors President Nixon's proposed visit to Peking.

Bishop Carlo Van Melckebeke, 73, bearded, Belgian-born Immaculate Heart of Mary missionary who headed the Ningsia diocese, has served since his exile from China by the communists in 1952 as apostolic visitor to the Chinese in "diaspora," a traditional Greek term for religious communities that have been scattered.

Commenting on the President's proposed visit, Bishop Van Melckebeke acknowledged the difficulties ahead. The communist ideology, he said, remains atheistic, supports violent revolution and contradicts the principles recognized as democratic outside the communist sphere.

HE said Chinese communist leader Mao Tse-tung is doctrinaire and dogmatic. "He is a fanatic. He is not interested in the human being; he has no respect for the human being."

But a country as large as China, with a population of over 700 million, can not be kept in an international vacuum, the bishop said. "There must be contact."

The bishop said he believes that when Chinese Premier Chou En-lai recently reaffirmed to visiting students, Peking's opposition to the U.S. presence in Asia, he was talking to "save face" before the Chinese people.

Bishop Van Melckebeke's hopefulness about China's future is founded on his belief in the inherent goodness of the Chinese people.

Nobody knows how completely communist the Chinese people are, the bishop said, but he cited some instances suggesting what may be the temper of many.

FOR a year preceding his exile, he recalled, he had to work at farming, as did all the priests in China. During that time, communist authorities tried to persuade people to accuse him of various crimes against the government. But the people answered:

"He has cared for the sick. He has distributed his goods. What has he done that was bad?"

Even when he faced the "people's jury" that decreed his banishment, the bishop said he detected a note of embarrassment in the prosecutors' shouts of "enemy of the people" and "imperialist traitor," as if they really wished for his pardon.

Following his expulsion, the bishop was jobless. "It's very hard for a bishop to find a job," he said. He added, however, that he was soon rescued by the Vatican, which

realized the great evangelistic potential in the Chinese diaspora.

ORIGINALLY his apostolate was confined to south and east Asia, but was later expanded to embrace Chinese Catholics throughout the world. Since 1954 he has directed the Catholic Central Bureau in Singapore, which he established for the guidance and assistance of everyone engaged in the apostolate among the Chinese of the diaspora.

Bishop Van Melckebeke said he believes that no dispersion of a people in world history has equalled that of the Chinese in numbers.

The latest figures are for 1966, when the total number outside China and Taiwan was about 21 million. The large majority, 17 million, were in Southeast Asia. Other figures were: Africa, 75,000; Pacific islands, 92,000; Europe, 55,000; North and South America, 500,000, including 21,000 in the United States and 5,000 in Canada.

BUT the most important fact, Bishop Van Melckebeke said, is that no other dispersed group has presented as promising a field for the Catholic apostolate.

Between 1953 and 1967, the number of Catholics

Cardinal dies at 81

VATICAN CITY — (NC) — An Italian cardinal who for nearly half a century served in the papal household of five Popes died here at the age of 81.

Cardinal Federico Callori di Vignale died in his Vatican apartment Aug. 10 after a lengthy illness. His death leaves membership in the College of Cardinals at 121, 25 of whom are over 80 and ineligible to vote for a new Pope.

Providence bishop dead

WATCH HILL, R.I. — (NC) — Bishop Russell J. McViney, 72, of Providence, was found dead Aug. 10 at his summer residence here. Cause of his death was not immediately known.

"It was really quite sudden," said Msgr. Daniel Reilly, diocesan chancellor. "He was up and around yesterday in ordinary health. His family was there and he was in good spirits."

THE bishop had been staying at his vacation home on the Atlantic seacoast since the end of June, making periodic trips to his offices in Providence.

Bishop McViney was born in Warren, R.I., and was ordained at Louvain, Belgium, in 1924. He was appointed bishop of Providence by Pope Pius XII in 1948.

among the dispersed Chinese increased from about 200,000 to nearly 700,000. The number of adult baptisms, which for all countries, including the United States, average between 5,000 and 7,000 per year, is close to one percent of the total Chinese population in diaspora.

"In the city of Singapore," the bishop said, "there are 26 parishes and every parish has an evening Mass. And every day in each parish there are always people attending Mass, not only old people, but so many young people in their 20s. I think it is a good sign."

Chinese priests and laymen are not interested in the new theology or celibacy or discussions about changes in the Church, the bishop said, but would prefer to see no change at all.

"They want to be good Catholics, faithful to the Church, their family and their business. They don't want change and they have no time for such discussions," he said.

NUNS and priests should stick to their traditional dress, he added. "Sisters in mini-dresses and priests in lay clothes are ridiculous. There is no dignity."

"Faithfulness is the first virtue in the Chinese," he said. "Faithfulness to family, business, Church, friends. Chinese Catholics are very faithful and very generous to the Church."

The Church on the Chinese mainland is still alive, he said, though its life is hidden. When the last census of Catholics was taken before the communist takeover, there were about 3.3 million of them. Bishop Van Melckebeke said he believes there have been few defections.

Apollo 15 delights Vatican scientist

By JAMES C. O'NEILL
CASTELGANDOLFO, Italy — (NC) — The head of the Vatican Observatory, elated over the success of the Apollo 15 moon exploration, does not think such flights will put astronomers out of business.

"In fact, most of the work to be done for a long time will still have to be done just by looking," said Father Patrick Treanor, an English Jesuit who became director of the papal observatory last year after many years as a staff astronomer.

Interviewed about the Apollo 15 mission by NC News at his silver-domed observatory across the hill from the pontifical summer palace, Father Treanor said he and his colleagues "are, of course, delighted it went off very well." He said such manned flights make possible "more detailed studies of the moon, such as gaining a better knowledge of the struc-

ture of the moon's surface." "We still have a long, long way to go," he added.

The Jesuit scientist said that when observatories can be established on the moon or orbiting satellites can be set up, the work of astronomers will be made somewhat easier.

Yet many parts of the universe, such as the milky way and the galaxies "are hopelessly beyond direct access at this time." He added that he did not think personal exploration with manned flights into distant space could be achieved in this century.

Father Treanor said the Vatican Observatory has not participated directly in the United States space program, but some of its special projects — such as studies of inter-stellar material and the origins of the solar system — may have contributed to the present progress of space exploration.



A small church is reflected in a pond in Fancheng, China. This photo was taken during a recent visit to the interior Chinese town by Chester A. Ronning, a former Lutheran missionary who was born in the town and later was principal of a school there. Mr. Ronning said that the church building isn't being used but that a small group of Christians still meet in a guest room of the church. He also stated that Christian worship services are still being held in Peking and Shanghai.

Korea cardinal voices fears over Nixon's visit to Peking

By FATHER JAMES P. COLLIGAN, M.M.
SEOUL, Korea — (NC) — Korea's ranking Catholic prelate said here he welcomes President Nixon's coming visit to Red China, but "with

caution." Cardinal Stephen Kim of Seoul also expressed fears about U.S. reasons for the presidential trip, saying they may be based on materialistic profit motives.

Hopes 'space' brings peace

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI, who followed the progress of the Apollo 15 moon flight by television, said he hopes that the space mission will promote peace and brotherhood among men.

After splashdown of the Apollo 15 spacecraft, the Pope sent congratulations from his summer residence here to President Richard Nixon.

In his message to President Nixon the Pope said:

"On this propitious occasion of the return of the astronauts of Apollo 15 to earth at the end of their impressive mission, which they carried out in the name of humanity, we offer our cordial congratulations to them, to you personally and to the entire American people, while we express the trust that the results of their mission can indeed promote progress, peace and brotherhood among men."

SPEAKING slowly in English, and weighing his words carefully, the cardinal said in an interview:

"A visit was talked about, so I was not surprised. But perhaps it is sooner than expected. Personally, I welcome it with caution."

"We inevitably have a different point of view here," he said. "North Korea remains aggressive. It has never backed down from its announced aim of communist domination. Moreover, standing as we do in proximity to China, little South Korea must confront this disciplined, gigantic thing."

He spoke of what he considers a present-day failure to use freedom and personal liberty in the attainment of high ideals. "In Asia and elsewhere there is little discipline or clear vision . . . among youths, for example. But communism has a goal," he said. "Korea must be careful vis-a-vis communism."

Cardinal Kim said he hopes the American people are not naive in this regard. Even more, that they are not poorly motivated.

"The China visit will surely help President Nixon's chances for re-election. I see it as possible that America is interested in renewing China relations for materialistic, profit motives. I see it as possible that America would sacrifice Korea for material gain," he said.

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The Feast of the Assumption, a holy day of obligation, will be observed on Aug. 15. This painting, titled "The Assumption of the Virgin with St. Michael and St. Rumould," is the work of a follower of Signorelli of the Umbrian school. It was painted around 1500. The Assumption commemorates the taking up of the body and soul of the Virgin Mary to heaven shortly after her death.

Feast of the Assumption to be observed Sunday

On Sunday, Aug. 15, faithful in the Archdiocese of Miami will join Catholics throughout the world in observing the Feast of the Assumption of the Blessed Virgin Mary.

From earliest days of Christianity, there has been a solid and deep-rooted conviction that something quite extraordinary had befallen Our Lady at the moment of her departure from this life. This found expression in writing, sermons, practices of devotion and prayers to Mary "assumed into heaven."

The Bible does not explicitly mention the Assumption, nevertheless Pope Pius XII, in the apostolic constitution "Most Bountiful God," defined the Assumption as an article of faith, that the ultimate basis for the truth is Sacred Scripture, meaning that it is contained implicitly.

In the Bible, Mary is called the mother of Jesus. Since her Son was God, she was the mother of God. Scripture also presents her as united most intimately with her Divine Son and partaking of His lot. The Divine Mother-

hood, considered in its totality, implies that Mary followed her Son step by step from earth to heaven. Christ after His death rose again and ascended into heaven. Mary after the term of her life was assumed into heaven.

On Nov. 1, 1950, in the presence of 37 cardinals, 582 patriarchs, archbishops and bishops and nearly 600,000 Catholics from all parts of the world, Pope Pius XII pronounced, declared and defined the Assumption of Mary to be a divinely revealed dogma.

A revealed truth does not have to be held and proclaimed explicitly by the Church from the time of Christ. It is enough if it is implicit in some other truth and so revealed with it and in it.

The truth of Mary's bodily Assumption has from most ancient times been connected with other beliefs held by Catholics concerning Our Lady, for example, her Immaculate Conception, her perpetual virginity, her perfect and intimate association with Christ.



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Vatican daily fights abortion for Italy

VATICAN CITY — (NC) — The Vatican daily has strongly rejected suggestions that Italy's overpopulation problem can be solved at least in part by legalizing abortions.

The proposed law would also permit abortions for women who already have given birth to five children or more, or women who have conceived after the age of 45.

Three socialist senators introduced a bill in parliament in June to legalize abortions for a series of specific reasons.

L'Osservatore Romano, in an editorial, took issue with the highly respected Milan daily Il Corriere della Sera, which backed the bill and called for legalized abortion in Italy.

The bill would authorize abortions when the life of the mother is clearly in jeopardy, when it is clear that the embryo has been damaged sufficiently to cause it grave mental or physical abnormalities, or when pregnancy is the result of rape or incest.

L'Osservatore Romano maintained that population growth should not be checked by methods such as the interruption of pregnancy but should be attacked from a social and economic approach.



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'Just can't quit bottle though grave is ahead'

Following is the first in a three-part series on alcoholism

By JOHN de GROOT

It would be awfully good of you to invite Bob Petit to drop by the next time you're having some friends over for a few drinks.

Bob Petit likes to drink.

If the scotch runs low, he'll settle for after-shave lotion.

But he'll make a very nice addition to your party... a conversation piece, someone who will stand out in the gay cocktail crowd cradling chilled glasses in the afternoon sunlight.

Bob Petit has open sores on his body. They won't heal. Malnutrition. His face is a battered rimation of ashen flesh.

DON'T tell him any good jokes because laughter brings on convulsive coughing, causing his frail body to switch and shudder. He has emphysema.

His liver is a thing of stabbing pain. He has serious doubts about what his kidneys are doing.

But you won't have to worry about good ol' Bob Petit hitting the hors d'oeuvres. He has a bleeding ulcer. Can't keep much down.

But let Bob Petit tell you about it. He's 63 years old and he has been arrested more than 200 times in Miami alone for public intoxication.

"It's a damn rat race. And at the end of it all, you wind up dead in your own puke and stink. If I live another year, it'll be an accident.

"Quit. I'd give the last 10 years of my life just to quit. I'd give anything in the world. But I can't. I can't help myself. I'm a fool and a bum.

"IT was a year ago the last time I tried to quit. I got in this halfway house program, working at a plant, putting nuts and bolts together for three or four dollars a day.

"I used to be a watchmaker. That was a long time ago. But I had quit and I was working. Then I got the flu real bad one Sunday. Monday morning I went to work. I was sick all over, aching. At noon, I couldn't take it any longer. I was shaking so bad I couldn't put the nuts and bolts together.

"I FIGURED I would go home and go to bed, cover up and be all right the next morning. So I headed home. Then I passed this grocery store. I figured, by golly, I could stand a pint of wine. I ordered a pint of wine would sweat it out.

"I bought the wine, went home and got in bed with it. But when I finished the pint, I'm out of bed. I got five dollars and the next thing I know, I'm downtown drinking until midnight. Then I'm in jail. That was it.

"My wife left me because of the bottle. That was right after we came to Florida, back in 1940. I'm glad I never had kids. No kid could stand a father like me.

"I don't know. Maybe if I had a tough wife, things would have been different. If I'd had one that raised hell and shoved me around for drinking, things might have changed. You never know.

"After she left me, I got a rented room and drank for six months straight. Then I got arrested. That was the first time. I don't know how many times I been arrested since then. A lot more than 200.

"I'M in the ol' Dade from washing dishes or some Stockade now, serving 30 days. This is the second time I been in this month. I got out on a Friday and they busted me on Saturday. I was just drinking some wine with some friends.

"By the time you finish 30 days in jail, you're bitter and nervous. You figure you lost everything you had... if you had anything in some little, cheap room. Maybe the landlord threw it out, or burned it. But you don't have anything when you get out.

"You get out and you don't know which way to go, where to start. No money. No clothing. There's all kinds of things on your mind. You can't figure out what to do. So you figure, hell I'm going to get me a little drink and get my head clear.

"You end up creeping downtown until you hunt up one of your buddies who has a bottle in a sack. I can walk into town stone broke right now... sick and needing a drink. I guarantee you I'll have all I can drink inside of 30 minutes.

"I run into dozens and dozens of people I know that have a bottle in a sack under a bench, or a bottle in a sack up in a tree.

"IF I got a little money

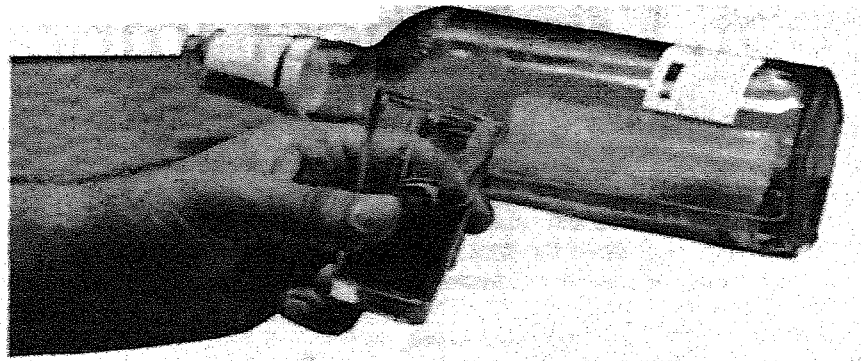
from washing dishes or some thing, I can get me a cheap room. Then I get up in the morning, go from bar to bar, looking for some friends to buy them a drink, talk a little, have some laughs.

"When the money runs out, I get to thinking where I can go to hunt up some of my friends for a drink. I don't need to eat. I can go six weeks without eating. All I need is a drink because if you don't get that, you start hurting all over and you sweat like a dog. When that happens, I just lie down in the bushes and get a little sleep. That's when the police find me.

"ONE night I'm laying in the bushes over there on the Venetian Causeway and I begin to hear sounds in the dark. I don't know how I got there, but I'm hearing these sounds.

"And my God, I know there is a whole ring of alligators coming up out of the bay, coming through the bushes and the weeds, coming to get me. I'm crying and begging God to spare me. Man, I was in a sweat of terror until daybreak. I kept crawling through the underbrush, trying to get well hid, well covered up. Don't want those alligators to get me.

"Come morning and I



started walking back across the causeway to town. I was a doomed man. I thought I was dying. Then I happened to kick a muddy, old woman's clutch purse and there was two dollars in it. I broke down and cried I was so happy. It was a miracle. You never saw anybody run so fast in your life... well, actually it was a stagger run.

"OH Lord, I ran and got me a quart of wine and got straightened out. It was wonderful. When you been on a drunk, sick like hell, the only thing that'll straighten you out is another bottle. A smart drunk never goes to bed without hiding a little for

the morning.

"In the old days, Sterno would do. Canned heat. Mix it with water. The first belt is the worst. You take her down and then you belch. You always belch after the first belt. It feels like you drank some gasoline. But after the first belt, everything's fine. But you can't drink Sterno anymore. They spoiled it, put stuff in it. Now it'll kill you.

"Mostly I drink wine now. But it's getting bad. I'm sick. Real sick. I know what's going to happen to me. I can't quit drinking. Just can't.

"They have this Potter's Field down in south Dade. When they find you dead in an

alley, no money, no relatives... when they find you dead that way, they give you a county burial.

"I know all about that because the guys in the stockade out here dig the holes. So one of these days, I'm going to get me a free burial and the guys who will dig the hole are the ones I've been in jail with.

"A lot of my old friends are down there right now... Crooked Neck, he passed out and fell in the canal... Blinker, he was killed with a wine bottle on the head...

"Don't know how I'll go. It's going to be soon, though. I might live another year. It don't really matter."

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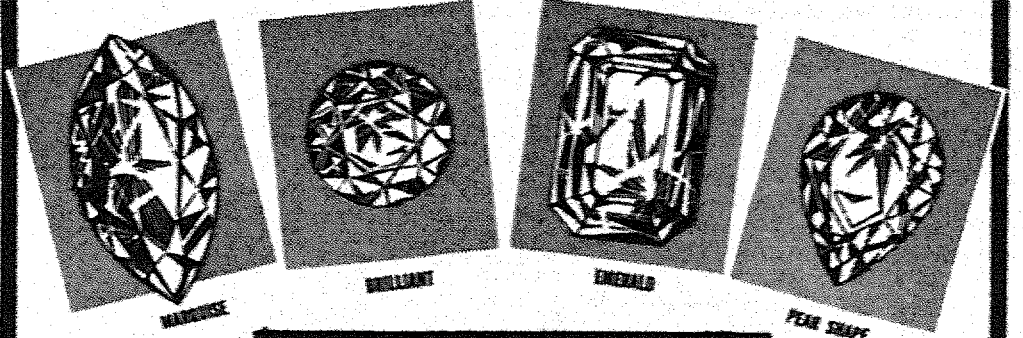
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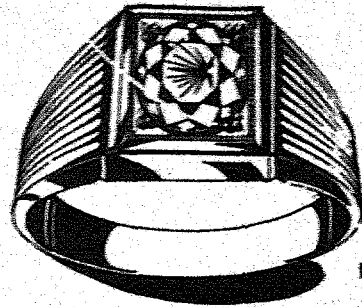
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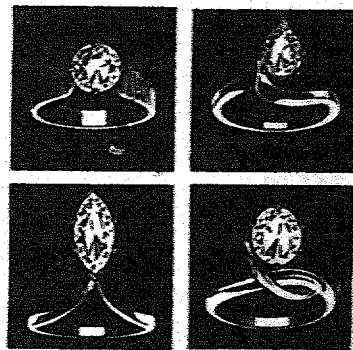
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Sept. 12 will be a most important date on the calendar of the Archdiocese of Miami. For on that Sunday, the Major Seminary of St. Vincent de Paul, Boynton Beach, will open its doors for the first time as an Archdiocesan seminary.

During the past months, since the Vincentian Fathers disclosed that because of manpower problems they would no longer be able to staff the major seminary, intensive efforts have been underway, under the direction of Archbishop Coleman F. Carroll and Seminary Rector Msgr. John Connor, to secure the best possible faculty.

Their efforts, we feel, have been most successful. When the more than 70 students report for classes on that September date, they will be greeted by a carefully selected staff with the highest quality academic credentials and a background in seminary education that is most impressive.

"All of the faculty members, outside of but two or three, will have a doctorate and in some cases, two doctorates," Msgr. Connor said this week. "All of them have had experience in the seminary field and all are eager to participate in this most important project in the life of the Church in South Florida."

St. Vincent de Paul Major Seminary, the Monsignor said, "bases its philosophy of education and its mode of training on the decrees of the Second Vatican Council and the Program of Priestly Formation of the National Conference of Catholic Bishops."

Therefore, we find the following quotation from the Decree on Priestly Formation of Vatican Council II, extremely pertinent:

"Let these students, then, be readied for the ministry of the word, so that they may always grow in their understanding of God's revealed word, may know how to grasp it through meditation, and express it through word and conduct. Let them be readied for the ministry of worship and sanctification, that by their prayers and participation in sacred liturgical ceremonies, they may know how to exercise the work of salvation through the Eucharistic Sacrifice and the other sacraments."

Indeed, this is the essence of seminary training. And as the opening of classes nears at St. Vincent de Paul Major Seminary, we can but express our fondest hopes and aspirations for the coming term and extend our best wishes for continued success in the years to come.



Famine, holy war loom from refugee stampede

By NC NEWS SERVICE

Millions of hungry, sick and angry refugees continue to pour into India from East Pakistan, where widespread famine seems imminent, and the threat of an India-Pakistan holy war looms ever larger.

"The future does not look bright," commented Father Dermot Doran, an official of Catholic Relief Services overseas aid agency of U.S. Catholics based in New York, which has sent more than \$3.3 million in aid to deluged refugee centers in India.

"The threat of starvation is real," the priest said. "Nothing is going to be good unless the political situation is resolved."

While United Nations food experts warn that millions of people in East Pakistan will face famine unless half a million tons of food can be sent to the civil war-torn area in the next few months, U.N. Secretary General U Thant told the Security Council that the avalanche of 10 million refugees could trigger a religious war between the neighboring Asian countries unless preventive action is taken.

CITING a "steady deterioration of the situation in the region in almost all aspects," U Thant in a memorandum to the Security Council said:

"There is a danger that serious food shortages, and even famine, could soon add to the sufferings of the population, unless conditions can be improved to the point where a large-scale relief program can be effective. Equally serious is the undoubted fact that reconciliation, an improved political atmosphere, and the success of relief efforts are indispensable prerequisites for the return of any large proportion of the refugees now in India."

The secretary general reviewed events since last March, when civil war broke out in East Pakistan, and said that "these human tragedies have consequences in a far wider sphere." He added that the "violent emotions aroused could have repercussions on the relations of religious and ethnic groups in the subcontinent as a whole, and the relationship of the governments of India and Pakistan is also a major component of the problem."

"It seems to me," he said, "that the present tragic situation in which humanitarian, economic and political problems are mixed in such a way presents a challenge to the United Nations which must be met."

The Pakistan civil conflict has had holy-

war overtones since last spring when the overwhelmingly Moslem West Pakistan Army directed its offensive in the Eastern part of the country against all secessionist Bengalis. Later, however, the slaughter became more selective. More and more of the region's Hindus were sought out and shot, as observers noted that the fighting had taken on aspects of a Moslem religious war.

West Pakistani leaders have historically

Father Doran said that Catholic Relief Services is providing daily food rations for up to 6,000 refugees. CRS, he added, is co-operating with the Indian government and the Catholic Charities Organization (CARITAS) in the effort.

"Up to last week," he said, "we had shipped 28,000 tons of food, medicine, blankets, cookware and purification tablets — valued at \$3,318,964."

Father Doran, who works in CRS community relations office, said some of the supplies came from the agency's existing stocks in Calcutta, and the rest was dispatched from New York.

CRS has beefed up its refugee program, shifting personnel from its New Delhi, Bombay and Madras offices to Calcutta where a 30-man effort is being directed by Frank Carlin.

Father Doran said the relief agency will continue providing aid to the refugees "as long as we are needed." He said, however, that he sees no immediate end to the crisis.

Despite the problems involved in providing for the millions, the priest said the aid has been useful, especially in controlling a possible cholera epidemic. CRS rushed cholera vaccine to India last July when an epidemic seemed certain. "We got it under control," he added.

BUT he said that the refugees face even harder times.

"Unless there is an early return to normalcy, with the refugees returning home, the conditions in the camps — as far as health and food supplies — are going to be pretty severe."

"What the refugees are getting from foreign sources is not even sustaining them. That is only supplementing the local Indian supplies. The threat of widespread starvation persists. The political situation has not been resolved. The future does not look bright."

The refugees have placed a severe drain on India's economy, and some observers have said that if the flow is not stopped, India may attack Pakistan.

News analysis

regarded Hindus as subverters of Islam and allies of India. The West Pakistanis have charged that India has used the Hindus to prevent Pakistan's dream of becoming a strong and united Moslem state.

NEARLY seven million of the eastern province's estimated 10.5 million Hindus have fled to India. The remainder of East Pakistan's 70 million population is predominantly Moslem.

Frightened Hindus, in an effort to escape harm from the Pakistani soldiers, have besieged Christian missionaries for conversion and crucifixes. Some Hindus have even considered converting to Islam.

Xaverian Father Marino Rigon, who has served as a missionary in East Pakistan for 18 years, said he is not converting anyone for the time being. He tells beseechers to return after the crisis ends, and in the meantime, he teaches them to make the sign of the cross. The priest advises the Hindus to tell inquirers they have expressed interest in becoming Christians.

Other missionaries have said that in general the army has respected the crucifix, which many Christians have taken to wearing as visibly as possible.

Many refugees, however, have said they would rather die in India than return to East Pakistan.

THE Indian camps and villages are crammed with masses of destitute refugees who line up, waiting patiently under the sun for hours to get their rations.

VOICE OF THE PEOPLE

He's 'fed up'

Dear Editor:

As a Catholic, I am fed up with the bad image the Berrigans, the Groppis, the Duryeas and their militant counterparts are giving the good name of the Catholic Church in America. They just do not represent me at all as a Catholic layman. Neither do they represent the preponderant majority of thinking U.S. Catholics.

Whenever you pick up a paper, a magazine or look at TV, you get only the latest escapades of these one per cent publicity-seeking militant pseudo-priests. You never hear about the daily good works of the other 99 per cent dedicated Catholic priests, sisters, brothers and religious who day in and day out tend the needs of the poor, the sick and the helpless in hospitals and institutions; teach in the schools, colleges and universities; minister to the spiritual needs of the laity, while living an exemplary life of voluntary self-sacrifice and denial in the image of Christ!

THE militant mentality, wherever you find him or her, has utter contempt for you and me and the laws that govern us all... civil or religious. Their contempt for us ordinary non-intellectual Americans is manifest in their intolerant and arrogant behavior!

On the subject of priests' running for public office, the U.S. bishops through the NCCB in the spring of 1969 adopted a report of disapproval.

As a Catholic layman, I contend that there is a shortage of priests (men of God!)

... there is no shortage of politicians! Moreover, I do not want to see Catholic parishes and dioceses divided into warring camps of Democrats and Republicans!

I am opposed in principle to the U.S. clergy running for public office be they Catholic, Protestant or Jew, Democrat or Republican. I am doing something about it in my own Catholic backyard because I maintain that religion and politics do not mix!

H. Dick Golding
Washington

Angered

Dear Editor:

A new U.S. postage stamp is now being designed to promote family planning. You know what that means — everything up to and including "kill 'em when they're young" (abortion) and "kill 'em when they're old" (euthanasia). This government intervention in people's homes can be stopped if they immediately and strongly write President Nixon voicing their objections. Also, I'd urge writing to Postmaster General Winton M. Blount and to your Representatives and Senators.

Government should keep out of the propaganda business.

Sincerely,
Winn Casey
Hollywood

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Church's administrative law is being shaken up

By PATRICK RILEY

VATICAN CITY — (NC) — If overuse or plain abuse have not stripped the word "revolution" of all meaning, then a revolution in Church law is quietly under way.

Should this revolution succeed it will turn the Church's image as a severely authoritarian society upside down, and put the Church among the most genuinely democratic societies in the world.

Should it succeed it will make ordinary recourse to Church courts simple and

potentially satisfactory, rather than daunting and probably self-defeating — as for courts in most places.

Administrative law would create a new system of Church courts, parallel to the present system. These "administrative tribunals" would hear grievances of a less vital character. Their procedural rules would be more elastic and simplifying and would speed up cases.

Appeals to these courts would be grounded principally on the failure of the administrator — such as the bishop or a deputy of the bishop — to respect rules of administrative procedure laid down in this new legal system.

These are among the demands administrative law would make of an administrator:

- He must get all the necessary information before acting.
- He must consult those concerned.
- He must give reasons for his action.

There are other grounds for appeal. For instance, if the administrator abuses his authority, or puts forward specious reasons for his act.

Appeals can be made by anyone who feels he is oppressed. Thus an appeal against the transfer of a pastor can be made by the pastor, by his parishioners, by his successor, or by anyone who claims to have an interest

in the affair, possibly even his new parishioners.

Present channels of appeal would not be closed. Appeals could still be addressed to a hierarchical superior, with the Pope at the top, or to a regular ecclesiastical court.

BUT here a key distinction arises. If the appellant claims that his rights have been infringed, he normally would appeal to a regular ecclesiastical court. If the appellant claims that his interests have been damaged, he normally would appeal to an administrative tribunal.

No simple rule of thumb exists to help distinguish neatly and unfailingly between rights and interests. Jurists ordinarily content themselves with saying that an interest is a lesser right.

Roughly, rights stem from the basic needs of the person and, by extension, of society. The person needs to live, and therefore has a right to the means of sustaining life. He needs to find happiness, and therefore, has a right to pursue his own perfection. Society requires order — otherwise it is no longer society — and therefore needs certain civil, or ecclesiastical, offices. Persons filling these necessary offices need and therefore have the right to the means of doing their job.

Interests on the other hand derive not so much from basic needs as from particular ways of pursuing those needs. Convenience and efficiency enter here, since it is part of a person's interests to pursue his needs conveniently and efficiently. By the same token a sense of personal satisfaction enters the picture.

WHATEVER the theoretical differences between rights and interests, the practical consequences are felt soon enough and

sharply enough. When one nation puts its own interests before the rights of another nation, international injustice arises and even war can erupt. When the weight of society puts the interests of one group before the rights of another group, injustice arises, and the class struggle conceived by Marx as the very leaven of communism begins to work through the mass.

But the practical consequence that has prompted the Vatican to consider creating a system of administrative law is this: That the same iron-clad proofs that are indispensable when rights are at stake become disproportionately heavy when interests are at stake. This is a principal reason why people shy away from taking their grievances to court. The Church's proposed system of administrative law is an attempt to remedy this defect.

Of course, the notion that lighter proofs suit lesser cases is far from new. It was one of the roots of the English system of equity, now fused into common law. Curiously enough, medieval Church law exerted a strong influence in the creation of the system of law known as equity, and now Church law seems about to borrow the principle of equity back from the civil law of those countries where the principle is in force under a system of administrative law.

Administrative law has been part of the legal framework of several South European countries for about a century, yet the suggestion to incorporate it into Church law came from the hierarchy of the United States. Pope Paul VI, taking up the suggestion, created a special commission (distinct from the Commission for the Revision of Canon Law), and it held its first meeting at the beginning of last year.

News analysis

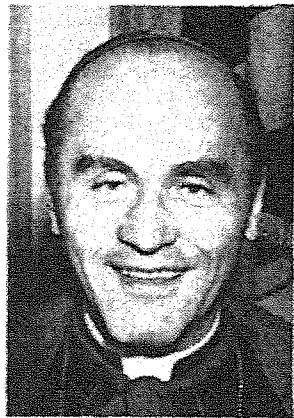
potentially satisfactory, rather than daunting and probably self-defeating — as for courts in most places.

This revolution goes by the name of administrative law, an unexciting term that has warded off the curiosity of journalists. That, plus the fact that the Vatican's published report on administrative law is in Latin, explains why this revolutionary turn in the current reform of church law has gone unpublicized.

IN a nutshell, administrative law attempts to forestall high-handed or ill-informed acts in the day-by-day adminis-

Latin-rite post to Byzantine prelate

WASHINGTON — (NC) — Pope Paul VI has appointed Byzantine-rite Archbishop Nicholas Elko an auxiliary bishop in Archbishop Paul Liebold's Latin-rite archdiocese of Cincinnati.



ARCHBISHOP NICHOLAS ELKO

The announcement by the Apostolic Delegate in the United States gave no further details. Usually, an Eastern-rite Catholic bishop is assigned to an Eastern-rite jurisdiction rather than one of the Latin or Western rite.

WHILE Archbishop Elko was bishop of the Byzantine-rite diocese of Pittsburgh, he was called to Rome in December 1966 during the height of a controversy in his diocese.

It was reported at the time that the Congregation of the Oriental Church in Rome was studying Bishop Elko's administration because of charges by a group of priests in his diocese.

The priests had contended that Bishop Elko had failed to carry out directives of Vatican Council II. Neither Vatican nor diocesan officials would comment at the time.

In October 1967, while Bishop Elko remained in Rome, the Vatican announced that, on an appeal from Bishop Elko, Pope Paul took the investigation out of the hands of the Oriental Congregation and named a special commission of two bishops and a cardinal to study the case.

TWO months later Bishop Elko was named Titular Archbishop of Dara and simultaneously resigned from the Byzantine-rite diocese of Pittsburgh.

It was reported then that the Pope's special commission acknowledged the priestly integrity of Archbishop Elko. Such integrity, the commission said, was never a matter of doubt or discussion.

The commission concluded, however, that it would be inopportune for Archbishop Elko to return to the pastoral administration of the Pittsburgh diocese.

The Byzantine diocese of

Jewish groups uphold ruling

NEW YORK — (RNS) — Nine national-level Jewish organizations, representing synagogal, rabbinic and civic activity, have joined to endorse the recent U.S. Supreme Court ruling that struck down two state laws providing aid to nonpublic schools.

The organizations, in a joint statement, also agreed to oppose any further efforts "to find other means than those declared unconstitutional" to obtain public funds for parochial and private schools.

AT the same time, the Jewish groups strongly endorsed the concept of non-public education, declaring: "We firmly believe that a sound and effective system of Jewish education is indispensable to the creative survival of American Jewry."

"However," they added, "it is the responsibility of the Jewish community, not agencies of government, to finance Jewish educational institutions. We are con-

vinced that the Jewish community is fully capable of funding its own educational programs."

The Supreme Court action referred to by the Jewish organizations came in a June 28 ruling against supplemental state payments to teachers in nonpublic schools in Rhode Island.

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Around the Archdiocese

Will take first vows as Cottolengo Sister

A Miami girl will profess first temporary vows as a Sister of St. Joseph Cottolengo during ceremonies at 10 a.m., Saturday, Aug. 21 in the novitiate chapel, NW 12 Ave. and 183rd St.

Sister Kathryn Theresa, who is completing her novitiate in the religious order from Turin, Italy, which specializes in the care and training of mentally retarded children at Marian Center, is a daughter of Mr. and Mrs. Charles H. Cameron, St. James parish, North Miami.

SHE is the third American-born religious to be received by the Sisters of St. Joseph Cottolengo since they came to the U.S. at the invitation of Archbishop Coleman F. Carroll in 1963 and established their first American novitiate in 1967.

The seven brothers and sisters of Sister Kathryn will accompany her parents to the ceremonies.

Broward County

Plans for a retreat on Sept. 24, 25, and 26 at Our Lady of Florida Retreat House, North Palm Beach, have been announced by St. Joseph Fraternity of the Third Order of St. Francis. Additional information may be obtained by calling 527-5645 or writing to P. O. Box 1046, Fort Lauderdale.

The Edward A. O'Neil General Assembly K. of C., Pompano Beach, recently elected officers for the coming year, who will be installed in September. They are: Earl J. Mills, navigator; Walter Millar, admiral; Robert Dugdale, captain; Charles Clermont, pilot; Frank Braun, comptroller; Joseph Bryant, purser; and Lindley Shipley, scribe.

Plantation K. of C. held installation ceremonies last week for new officers. Albert E. Smith was installed as grand knight. Other officers included: Russel Dreher, deputy grand knight; Jim C. Conley, chancellor; Doug Merryman, warden; Ted Nevins, recorder; Jim Uster, advocate; Pat Byrne, lecturer; and John Popp, treasurer.

Honorary memberships and 25 year pins were also presented.

Dade County

St. Vincent de Paul parish day camp closes at 1 p.m. today (Friday) on the grounds, 2000 NW 103 St., at which time junior and senior counselors will host a party for the children. It will include games, races, a puppet show, dramatic presentation and refreshments.

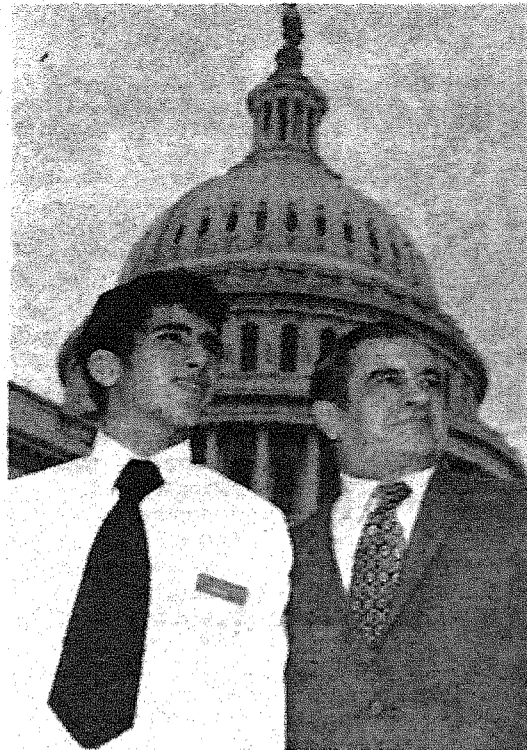
First class for new teachers of religion and other parishioners interested in attending a catechetical course will be held at 8 p.m., Tuesday, Aug. 17, in the Cathedral rectory conference room. CCD teachers, aides, helpers and board members are scheduled to meet in the conference room at 8 p.m., Thursday, Aug. 19.

The Memorare Society will meet at 8 p.m. today (Friday) in St. Dominic Church coffee shop, 5909 NW Seventh St.

Third annual shipwreck costume party sponsored by the Coral Gables Council, K. of C. begins at 7:30 p.m., Saturday, Aug. 21, at 270 Catalonia Ave., Coral Gables. Dinner and dancing will be included. Dress will be pirate masquerade or old clothes.

The 16th annual show of the Florida Marine Aquarium Society is scheduled to be held at the Museum of Science, 3280 S. Miami Ave., Aug. 28 and 29. Anyone may enter exhibits. Further information is available by calling 854-4242.

A "G.E. Summer Dance Party" under the auspices of the Miami Catholic Singles Club begins at 9 p.m., Saturday, Aug. 14, at 6135 SW 116th St. Club members and guests are welcome to attend.



IMMACULATA-LASALLE junior, Chris Korge is serving as a House of Representative page during the month of August under the sponsorship of Florida Congressman Dante B. Fascell. President of his CYO and a member of the Key Club, Business and Varsity Clubs, Chris also wrestles and plays football. He is the son of Mr. and Mrs. George Korge, 55, Peter and Paul parish.

Mrs. Heffernan dies; pioneer of 2 parishes

The Funeral Liturgy was celebrated Sunday evening in St. Michael the Archangel Church for Mrs. Margaret L. Heffernan, for 58 years a member of the lay apostolate in South Florida.

Father David J. Heffernan, a member of the staff of Catholic Social Services, St. Petersburg, offered the Mass for his mother, who died at the age of 84 last Thursday after a heart attack.

THE wife of retired Civil Court of Records Judge David J. Heffernan, with whom she celebrated their 50th wedding anniversary in 1963, Mrs. Heffernan came to Miami in 1913 with her husband following their marriage in West Quincy, Mass.

She was a charter member of Court Miami 262, Catholic Daughters of America, when it was organized in Gesu parish, then known as Holy Name Church. She engaged in other parish activities until 1926, when the family moved to the newly-established Little Flower Church in Coral Gables.

SHE joined her husband in assisting the late Msgr. Thomas Comber in the organization of parochial activities there and had served several terms as president of the Little Flower Society. She was also a member of the parish Rosary Society, St. Theresa Home and School

Association, and was a charter member of the St. Augustine Diocesan Council of Catholic Women.

When St. Raymond parish was recently formed, she and Judge Heffernan became members of that parish.

In addition to Judge Heffernan, Mrs. Heffernan is also survived by another son, Paul; and a daughter, Mrs. C. Downer Renshaw, both of Westport, Conn.; a brother Edward Lyons, Walliston, Mass.; eight grandchildren and four great-grandchildren.

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Secretarial courses set

Courses to prepare secretaries for the Certified Professional Secretary examination begin this Fall at Miami-Dade Junior College's downtown campus.

Beginning Aug. 31, the two-semester course will be taught from 6 to 8 p.m. on Tuesdays until Dec. 13. Second semester classes begin Jan. 11 and conclude April 25.

The CPS exam, administered by the Institute of Certifying Secretaries, is scheduled for May.

Areas of study include office procedures, business and public policy, economics management, financial analysis and mathematics of business, communications and decision-making, and environmental relationships.

Students may register through Aug. 24 at the downtown campus building, 228 NE Third St. Additional information may be obtained by calling 358-3801.

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Gets scholarship to surgical college

Francis A. Reed, Jr., a 1964 graduate of Archbishop Curley High School, is one of three South Floridians awarded scholarships this year by the U.S. Section of the International College of Surgeons.

A son of Dr. and Mrs. Francis A. Reed, he is studying orthopedic surgery at Royal Northern Hospital in London. He is a student at Tulane Medical School, New Orleans. He was also graduated from Holy Cross College, Worcester, Mass., with a Bachelor of Arts degree.

College names

admissions head

BOCA RATON — William J. Conroy, formerly associated with the University of Miami, has been named director of admissions at Marymount College.

A native of Binghamton, N.Y., Conroy has a Master of Science degree in counseling and guidance from the State University of New York at Oneonta.

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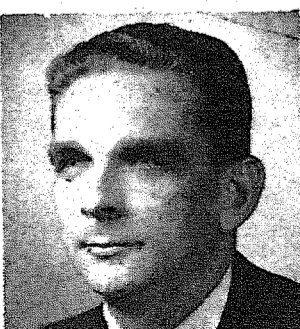
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Dateline Washington

U.S. about-face on Peking: what will be results

By BURKE WALSH

WASHINGTON — (NC) — Secretary of State William P. Rogers told a press conference here that "both in Asia and elsewhere in the world we are seeking to accommodate our role to the realities of the world today."

That is the way he led up to the announcement that the United States "will support action at the United Nations General Assembly this fall calling for seating the People's Republic of China (Peking)" but that this country "will oppose any action to expel the Republic of China (Taiwan) or otherwise deprive it (of) representation in the United Nations."

This, quite naturally, led to the question whether this about-face in policy meant that the United States will now support admissions to the UN of both parts of Germany, Korea and Vietnam and any other divided country. Secretary Rogers emphatically rejected this idea, and said he was dealing then only with Taiwan, a nation that is a charter member of the UN.

THE question of divided Germany, Vietnam and Korea probably still will be with us later, but Secretary Rogers was right when he said the main thing now is Taiwan. Almost everything said and written here has included speculation as to what will happen to Nationalist China.

Although it does not say so, Rogers' statement, in the view of more than one observer, carried the implication that this country was rejecting Chiang Kai-shek's claim on Taiwan to be the proper government of mainland China. But the same observers saw in the statement no rejection of the U.S. commitment to defend Taiwan against armed attack.

Up until now, neither Red China nor Nationalist China has said whether it would sit with the other in the UN. In the past each side has indicated it would not.

Secretary Rogers asserted, regarding who will represent China on the Security Council and hold one of its five permanent seats, which has veto power, that the United States "would abide by the views of the majority of nations." This has been taken here to mean that this country will now let other nations represented in the UN "carry the ball" on the China question.

There are said to be indications that the United States has lost some support since the last vote in its fight to exclude the Peking regime, and that it might not be able to carry the day this time.

In other words, some say, the United States might not be able to get the simple majority vote needed to make the admission of Red China an "important question," which would require a two-thirds vote for approval. The United States has employed this maneuver successfully since 1960. Secretary Rogers already has called any proposal to expel Taiwan for the UN an "important question," requiring the two-thirds vote for approval.

BUT all Secretary Rogers seems to have said so far, in explanation of the about-face in U.S. policy, is that "in the last nine months or a year, their (Peking's) attitude toward the United States has changed" and "their attitude toward other governments has changed markedly."

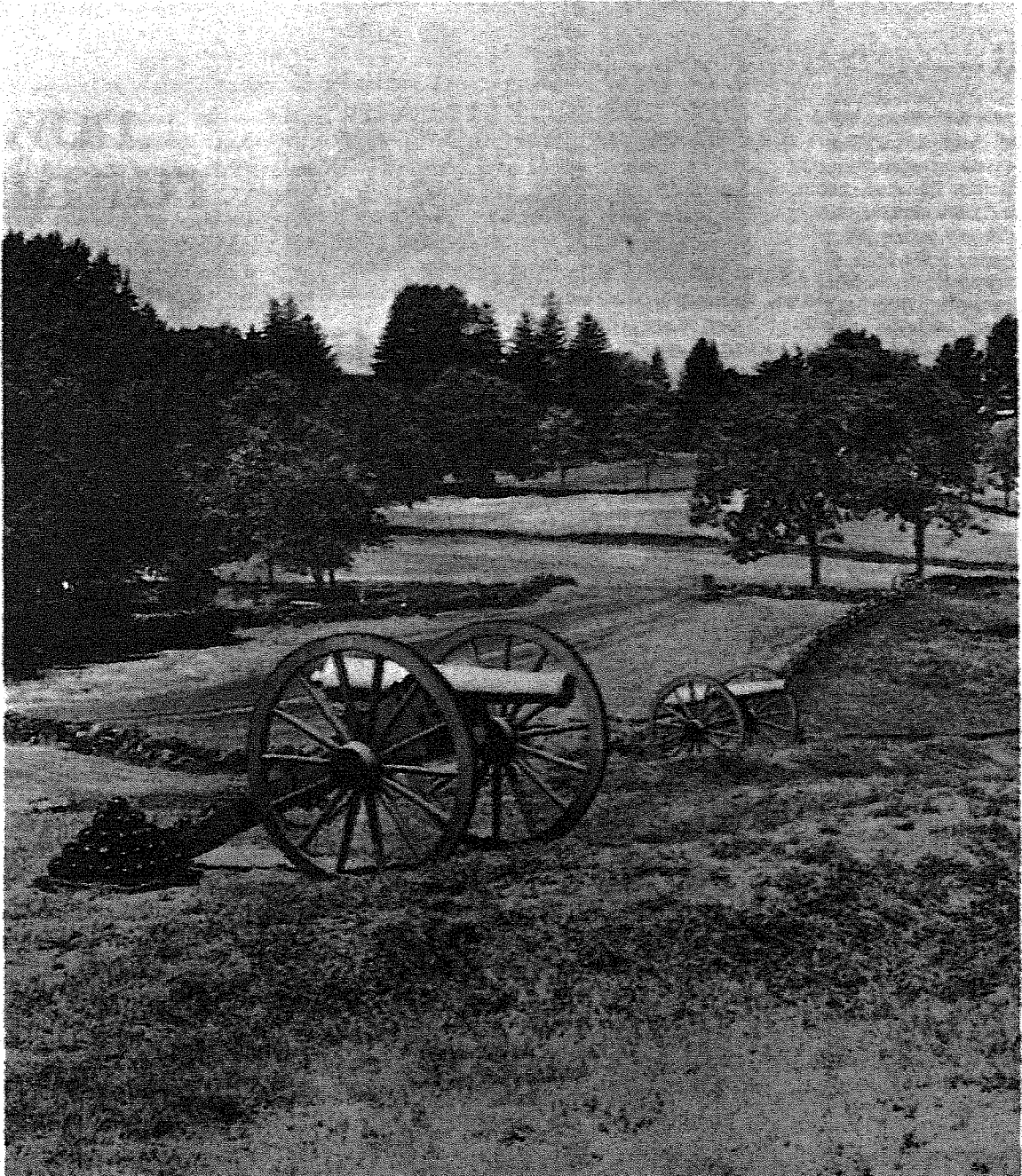
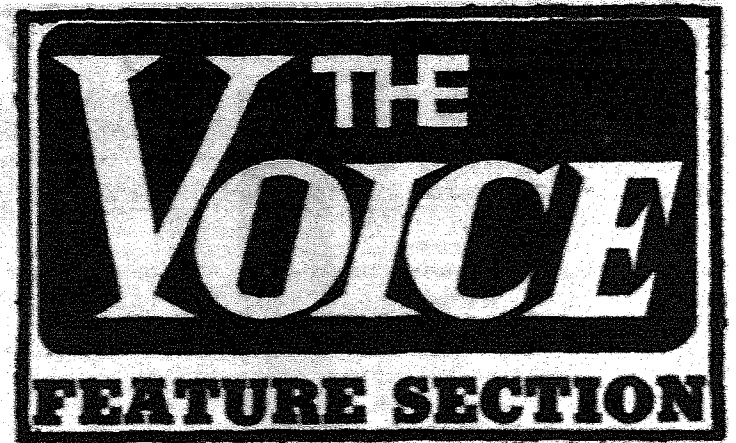
A popular explanation of Secretary Rogers' statement is that Peking has insisted that something like this, and maybe even more, must be done before President Nixon pays his visit to Red China sometime before next May 1.

But few know whether or not any conditions precedent to the Peking talks have been agreed to by either side. It would seem most likely that there have been some such agreements, but that they are not generally known.

The talks project, as some highly placed persons have said unofficially, is "delicate" and involve danger. Few seem to doubt that the real, grinding problems, especially where the United States is concerned, will come after the Peking talks take place.

LANDMARKS OF AMERICA

During the first three days of July in 1863, one of the bloodiest battles in American history was fought just south of Gettysburg in southern Pennsylvania. The Battle of Gettysburg, considered the turning point of the American Civil War, saw Gen. Robert E. Lee's Confederate Army of Northern Virginia lose about 30,000 men, killed, wounded or missing, out of a force of perhaps 75,000. The Union forces, under Gen. G.G. Meade, lost over 23,000 out of about 82,000 on the field. After Gettysburg, the fortunes of the Confederacy went into marked decline. Today, the battlefield is a national military park. The lines of battle have been laid out and details of the battle are commemorated by monuments, markers and tablets. A monument also marks the spot where President Lincoln delivered his memorable "Gettysburg Address" at the dedication of the national cemetery near the battlefield. Artillery and other relics of the battle dot the park.



What now for our schools?

By FATHER ANDREW M. GREELEY

I have argued that the Supreme Court decisions against aid to Catholic schools can be understood not so much in the rhetoric of the state-Church controversy but as a manifestation of residual nativist resentment of Catholic schools.

If one remembers the nativist tradition and its pervasive effect in American society, one is not surprised at the court decision. One is surprised, however, that Catholic educators are surprised.

However competent their legal advisers may have been in the narrow technicalities of the law, the educators do not seem to have been nearly as perceptive about the importance of the nativist tradition as did the attorneys of the American Jewish Congress and the American Civil Liberties Union (it is interesting to note that just as some American Catholics have become super-patriots, more patriotic than the most patriotic of WASPS, so some American Jews have become super nativists, more nativist than the most nativist of WASPS).

BUT granted the power of residual nativism, what can Catholic schools do? They may of course continue to try to find other legal loopholes in the Church-state "wall." The so-called "Illinois plan" apparently escapes the letter of the recent court decision. However, if the rhetoric about the wall is really a diversionary tactic to justify nativism, then new plans, for all their legal niceties, will be a waste of time.

If those who shape the conventional wisdom of American society have made up their minds that Catholic schools are going to get no money from the state and if the Supreme Court has accepted this conventional wisdom (and it usually does go along with the wisdom of the intellectual elite), then no plan is going to be acceptable, no matter how brilliant the legal reasoning behind it may be. The deck is stacked in Leo Pfeffer's favor.

The Illinois scheme must be defended of course, but realistically the Catholic schools ought to have contingency plans available in the distinct likelihood that it too will be ruled "unconstitutional" — which is to say "beyond the bounds of the consensus as elite Americans determine it."

There are three general courses open to the Catholic schools (and I am assuming here what many self-professed Catholic "liberals" will deny: that 70% of the clergy and the laity are in favor of the continuation of Catholic schools).

THE first would be to be resigned to the increasingly difficult task of private financing of the schools; the second would be to "de-ecclesiasticize" the control of the schools; the third would be to pursue some version of the "voucher plan," by which all parents would be given a direct subsidy from the state for the use of the school of their choice.

My own sympathies would argue for a combination of all three. I think the official Church — pastors, bishops, school superintendents — should get out of the school business. There are a lot of important things for bishops and priests to do without having to worry about the immense administrative and financial responsibilities of the parochial school system. The schools should be turned over lock, stock and barrel to the laity; it is, after all, the laity whose children attend the schools.

Let the laity worry about financing the schools; let them push the voucher plan; let them argue with Leo Pfeffer that the schools are an independent system of private schools which are not under the control of the official Church, even though the Church might be making large charitable contribution to the support of the schools and might make some of its personnel available to the schools.

THIS scheme would solve many problems. It would give the laity considerable responsibility. It would eliminate a fashionable whipping boy for liberal Catholics; how could they denounce a lay controlled system? It would free the clergy for more evangelical activities. It might help to put to rest the remains of nativism. It would make it much harder for the Supreme Court to phony up the phantom of "entanglement." And it would certainly be practical, as the experiences of our Canadian neighbors demonstrate.

Is it likely to happen? Too many people would have to give up power. Much better that they go down with the ship than that they turn the ship over to another captain and crew.

Man barred by Israel a figure in smut suits

By
MARJORIE L. FILLAW
LOCAL NEWS EDITOR

Early in June, Bernard D. Rose of Miami Beach was one of two Americans and a Canadian who were denied entry to Israel, where Interior Minister Yitzhak Agassi reportedly stated "it is up to us to decide whether to admit criminals into the country."

Late in June, in an exclusive interview with The Voice, Daniel P. Sullivan, executive vice president of the Greater Miami Crime Commission, pointed out that pornography and other vices are among the four "top" businesses in which organized crime is engaged.

LAST Friday, Circuit Court Judge Harold Vann permanently and perpetually enjoined Bernard D. Rose, Mildred Rose, and Art Enterprises, Inc., doing business as the 79th St. Art Theater, 135 NE 79th St., from showing or exhibiting in any public place in Dade County or the State of Florida any motion picture films which violate Florida's anti-obscenity statute by graphically portraying nudity in combination with sexual intercourse, various acts of sodomy, homosexuality, lesbianism, bestiality, or sado-masochism, whether actual or simulated.

In the final judgment in the case against Art Enterprises, Inc. and the Roses, filed by Special Assistant State's Attorney, Norman Schwarz, a member of Dade's State's Attorney's Special Task Force on Pornography last April, Judge Vann said, "Ordinarily, a violation of law is committed secretly, with intent to conceal. The defendants in this case violated our laws in an open and contemptuous manner. How little regard the smut peddler must have for law enforcement agencies and for the ability of the judiciary to cope with the obscenity problem. To try to assess blame or level criticism in any direction would accomplish nothing."

"The escalation of pornography must be reversed and it must be reversed now," Judge Vann emphasized. "We cannot allow the smut peddler to create the community standard for us all by saturating the community with this filth."

Judge Vann's injunction, issued after he viewed the films which were the subject matter of the complaint, included but was not limited to the theaters owned by the defendants at 135 NE 79th St., 137 NE 79th St., and 7929 NE Second Ave., all in Miami.

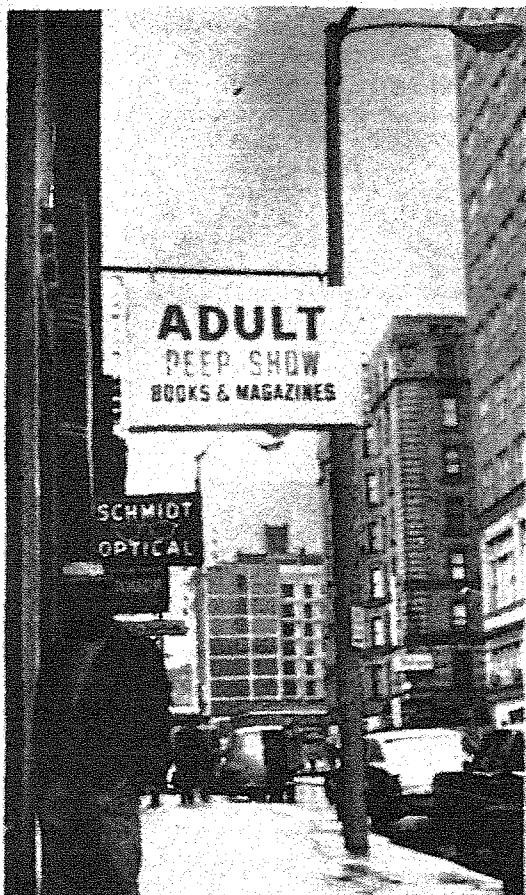
ON April 29 of this year Federal Judge Charles E. Fulton denied the request for injunctive relief and punitive damages brought by Bernard Rose and the theaters against Metro Mayor Steve Clark, State's Attorney Richard E. Gerstein, Dade's Public Safety Director, Wilson E. Purdy, attorney Schwarz and Metro Detective Ronald R. Coleman.

A decision in a similar

Abortion law eased in India

NEW DELHI, India — (RNS) — India's Parliament has passed a bill liberalizing the country's abortion laws.

All-India Radio reported that the new draft law will allow abortion for "humanitarian, health, and eugenic" reasons, with the proviso that the operations be performed by "registered medical practitioners."



MULTI-MILLION dollar business in smut is flourishing throughout the nation as signs like this one in downtown St. Louis are now common in cities of Florida and other communities across the nation. Inside shuttered doors pornography is sold in all its forms including books, magazines and films.

case brought by the Little Beaver Theaters, Inc. and a group of employes and associates against Dade's Criminal Court Judges, the State's Attorney, and special prosecutor Schwarz, is still under advisement in the court of Federal Judge William O. Mehrrens following a five-hour hearing on Aug. 1.

Meanwhile, it has been reported that more 6,000 complaints from Florida residents on the increase of pornographic books and films throughout the state have been received in the office of Attorney General Robert L. Shevin.

IN a recent letter to a Coral Gables citizen, the Attorney General wrote, "There are presently four Florida obscenity cases pending before the U.S. Supreme Court. These cases are scheduled to be argued to the court during

the fall term of 1971. In these cases before the United States Supreme Court, my office is representing the State of Florida. These cases represent obscenity prosecutions already upheld in the Florida courts.



Travel Talk

BILL FARR
Passport identity photos in color are increasing in popularity, but finding photographers to take them can be something of a problem. Only half of the 50 or so studios in New York specializing in official 2 1/2 x 3" photos offer color service. Others are reluctant, and a few outrageous — two prints for \$30; three for \$15. Noting that color photos are more exact, flattering and more difficult to forge, a U.S. Passport Dept. spokesman doubted, nevertheless, that they would become mandatory. Summer is a great time to come to FARR TOURS, 424 Lincoln Road, Miami Beach, 531-5327, for all your travel needs. The FARR name is recognized throughout the world, and there is no extra charge for booking through our agency. SEE US AND SEE THE WORLD IN STYLE! Our hours: Monday through Friday from 9 to 5, and Saturday from 9 to 12.

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According to Attorney General Shevin, "Part of the problem to date at the local level has been constant suits for injunction filed by pornographers in the federal courts to restrain State Attorneys from enforcing the law."

"Hopefully," he said, "through a positive ruling by the U.S. Supreme Court in these four pending cases, we will be able to resolve our

existing legal problems and free our State Attorneys and County Solicitors to take more aggressive action in enforcing Florida's obscenity laws."

The Attorney General added that his office had recently completed successful argument on the constitutional validity of the state's obscenity statutes in the Florida Supreme Court. As a

result, he stated, the State Supreme Court has upheld criminal convictions and sentences against several major pornographers in Florida.

He also revealed that legislation has been proposed for the "passage of better and stronger obscenity laws for Florida," and hearings on this legislation are scheduled for this month.

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Film fare on TV

Sunday, Aug. 15, 9 p.m. — The St. Valentine's Day Massacre — (1967) — A bloody representation of one of the more lurid episodes of America's gangland history. Jason Robards, George Segal, and Ralph Meeker are the standout thugs. If spending an evening with Al Capone (Robards) and Bugs Moran (Meeker) is your cup of tea, then get set to take your lumps. (ABC)

Monday, Aug. 16, 9 p.m. — A Breath of Scandal — (1959) — In 1905 a saucy Viennese princess (Sophia Loren) is banished from the royal court because of her scandalous behavior. To help pass the time, she takes up romantically with a handsome American (John Gavin), who is unaware of either her royal status or her notorious background. When forgiveness comes from the Emperor, Miss Loren's innocent affair with Gavin becomes complicated, for now she is expected to marry an appropriate prince. You can guess what happens next, or even watch it, if you have two hours to throw away on this slice of romantic soufflé. (ABC)

Tuesday, Aug. 17, 8:30 p.m. — Escape — Made-for-Television action-adventure drama, with Christopher George, Gloria Grahame, William Windom. A master escape artist battles a master criminal who has abducted a scientist who has a secret that could doom the entire human race, who... (ABC)

Thursday, Aug. 19, 9 p.m. — Kid Rodero — (1966) — Don Murray, Janet Leigh, and Broderick Crawford star in a passable melodrama about a drifter (Murray) who is forced to protect a girl (Miss Leigh) from a band of tough escaped convicts. (CBS)

Friday, Aug. 20, 9 p.m. — The Wrong Box — (1966) — This British black comedy revolves around the bumbling attempts of someone to kill off members of a family in order to obtain a large inheritance. The script is not up to the standards of Kind Hearts and Coronets and others of the genre but the acting of John Mills, Ralph Richardson, Michael Caine and Peter Seller is first-rate. The most hilarious performances, though, a classic of its type, belongs to Wilfred Lawson as the old family retainer. (CBS)

Saturday, Aug. 21, 8:30 p.m. — The Night of the Iguana — (1964) — This film version of the Tennessee Williams play is a complex parable about human nature, with an emphasis on human weakness. The point centers in a belief in the liberating influence of love in the anguished life of man as Williams sees man. Through the eyes of director John Huston, and interpreted by actors Richard Burton, Ava Gardner, Deborah Kerr and others, things take on a somewhat murky quality — a bit overdone, in fact, in the degradation that paves the way for uplifting love. (CBS)



TOPICS of interest to members of the South Florida community will be discussed by Archbishop Coleman F. Carroll during a special telecast at 10:30 p.m., Thursday, Aug. 18 on WPLG, Ch. 10. Interviewing the Archbishop of

Miami will be John De Groot, Archdiocesan Radio and TV Commission; Marvin Beard, City Editor, the Miami News; and Ann Bishop, a Ch. 10 newscaster.

Abp. Carroll will be interviewed on Ch. 10

Archbishop Coleman F. Carroll will answer questions on topics of vital community interest which will be directed to him by three leading news media representatives during a half-hour telecast, Thursday, Aug. 19, beginning at 10:30 p.m., over TV Station WPLG-Ch. 10.

Ann Bishop, of Ch. 10 news; Marvin Beard, city editor of the Miami News; and John De Groot, of the Archdiocese of Miami Radio and Television Commission, will ask Archbishop Carroll about significant changes which have occurred in the South Florida area since he came here 13 years ago.

The conversation with the Archbishop will also

include questions about the Cuban influx, aid to education, low cost housing and the attitude of the Church towards death-with-dignity.

Miss Bishop is a Ch. 10 newscaster, whose beat has covered a wide range of stories ranging in subject from migrant workers to the courthouse scene. Beard, is city editor of the Miami News and before coming to Miami, a year ago, was with the Associated Press for 13 years and the "News American" in Baltimore, Md. DeGroot, now associated with the Archdiocese, is a former Knight newspaperman, most recently with the Miami Herald.

TV special

Endearing, humorous incidents of childhood

"Childhood: The Enchanted Years," a study of the development and behavior of pre-school children, to be re-broadcast Saturday, Aug. 21, 7:30-8:30 p.m., on the NBC Television Network.

Major milestones in the development of a child — including the ability to use its hands, to walk, talk, perceive and reason — are the subject of the widely acclaimed "GE Monogram Series" special.

THE children were observed via some of the more

than 70,000 feet of film which was taken of 400 children. The tots provide many endearing and humorous moments as they frolic before the cameras, and special photographic techniques give the viewer an idea of how the world may be perceived by an infant.

Several scientific studies of growing children on a variety of topics are examined on the program, including speech development, temperament, the relationship of an infant to its mother, the previously underestimated ability to react to the outside world, and a search for factors which lead to especially competent personalities.

The scientists appearing on the program include the eminent Swiss child psychologist Dr. Jean Piaget, Drs. Jeanne Block and Wanda Bronson of the University of California, Drs. Jerome Kagen, Jerome Bruner and Burton White of Harvard, Dr. Margaret Bullowa of the Massachusetts Institute of Technology, and Dr. Berry Brazelton, a pediatrician.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, AUG. 19
9:10 a.m. (5) The Horror Chamber Of Dr. Faustus (Unobjectionable for adults)
1:30 p.m. (5) Cheaper By The Dozen (Family)
4 p.m. (10) Satan Met A Lady (Unobjectionable for adults and adolescents)
7 p.m. (6) Good Morning, Miss Dove (Family)
8:30 p.m. (7) Condemned Of Altona (Unobjectionable for adults)
9 p.m. (4 & 11) Cannon (No classification)
10 p.m. (10) The Brave Bulls (Unobjectionable for adults and adolescents)

SATURDAY, AUG. 20
12 noon (6) Dreamboat (Unobjectionable for adults and adolescents)
12:30 p.m. (10) Masterson Of Kansas (Family); followed by Blackjack Ketchum, Desperado (Family)
1:30 p.m. (4) Heidi (Family)
2 p.m. (6) Good Morning, Miss Dove (Family)
2:30 p.m. (4) The General Died At Dawn (Unobjectionable for adults and adolescents)
5 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

Saturday 5:30 p.m.
MASS FOR SHUT-INS — (Spanish) Ch. 23
W.L.T.V. Celebrant Father Agustin Roman S.J.

Sunday 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
INSIGHT — Ch. 5 WPTV — "The Sandal Maker"
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — INSIGHT — "A Woman of Principle."

10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG;
Celebrant Father Frank Cahill

7 p.m. (6) Good Morning, Miss Dove (Family)
8:30 p.m. (5 & 7) THE Lost Man (Unobjectionable for adults)
9:30 p.m. (10) Fluffy (Family)
11:15 p.m. (23) Maid For Murder (No classification)
11:30 p.m. (4) Great Sioux Massacre (Unobjectionable for adults and adolescents)

SUNDAY, AUG. 21
12 noon (10) The 5000 Fingers Of Dr. T (Family); followed by Abandon Ship (Unobjectionable for adults and adolescents)
1:30 p.m. (7) Kansas Raiders (Unobjectionable in part for all)
OBJECTION: Tends to glorify an immoral character; excessive brutality.
2 p.m. (4) Crash Dive (Unobjectionable for adults and adolescents)
2 p.m. (5) Weapons For Vengeance (No classification)
2 p.m. (6) Good Morning, Miss Dove (Family)
2 p.m. (12) Lucy Gallant (Family)
4:30 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)
6 p.m. (10) The Lively Set (Family)
7 p.m. (6) Good Morning, Miss Dove (Family)
9 p.m. (10 & 12) St. Valentine's Day Massacre (Unobjectionable for adults)
11:30 p.m. (6) Dreamboat (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Manhandled (Unobjectionable in part for all)

OBJECTION: Sadistic sequences
MONDAY, AUG. 22
9:10 a.m. (5) The Man Who Could Cheat Death (Unobjectionable for adults and adolescents)
1:30 p.m. (16) Under Two Flags (Unobjectionable for adults and adolescents)
4 p.m. (10) Pardon My Past (Unobjectionable for adults and adolescents)
8 p.m. (5) Broken Lance, Part I (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) A Breath Of Scandal (Unobjectionable in part for all)

OBJECTION: The satirical nature of this film is not a license for suggestive costuming and situations
11:30 p.m. (10) Station West (Family)

TUESDAY, AUG. 22
9:10 a.m. (5) Conquest Of Space (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
1:30 p.m. (6) Under Two Flags (Unobjectionable for adults and adolescents)
4 p.m. (19) Never Say Goodbye (Family)
8 p.m. (4) The Pumpkin Eater (Unobjectionable for adults, with reservations)
OBJECTION: Despite the apparent amorality of the principal characters in this film, as a psychological probing of the sexual problems of a married couple it suggests that a life without guides and order is a life of confusion entirely lacking in mutual trust, joy and hope.

8 p.m. (6) Broken Lance, Part II (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) Escape (Unobjectionable for adults and adolescents)
9 p.m. (5) Frankie And Johnny (Unobjectionable for adults and adolescents)
9 p.m. (7) High Time (Family)
11:30 p.m. (10) Let's Do It Again (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive situations, dialogue and costuming.

WEDNESDAY, AUG. 23
9:10 a.m. (5) Cavalier In Devil's Castle (No classification)
1:30 p.m. (6) Under Two Flags (Unobjectionable for adults and adolescents)
4 p.m. (10) Room Service (Family)
8 p.m. (6) Broken Lance, Part I (Unobjectionable for adults and adolescents)
11:30 p.m. (10) A Bullet Is Waiting (Unobjectionable for adults and adolescents)

THURSDAY, AUG. 24
9:10 a.m. (5) Testament Of Dr. Mabuse (No classification)
1:30 p.m. (6) Under Two Flags (Unobjectionable for adults and adolescents)
4 p.m. (10) Kelly And Me (Family)
8 p.m. (6) Broken Lance, Part II (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Kid Rodero (No classification)
11:30 p.m. (10) Emergency Wedding (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; light treatment of marriage

FRIDAY, AUG. 25
9:10 a.m. (5) Marie Of The Isles (No classification)
1:30 p.m. (6) Under Two Flags (Unobjectionable for adults and adolescents)
4 p.m. (10) The Inspector General (Family)
9 p.m. (4 & 11) The Wrong Box (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Prisoner (Unobjectionable for adults and adolescents)

SATURDAY, AUG. 26
12:30 p.m. (10) The Gun That Won The West (Family); followed by Brave Warrior (Family)
1:30 p.m. (4) Little Miss Broadway (Unobjectionable in part for all)
OBJECTION: Suggestive singing and dancing.
2 p.m. (6) That Certain Feeling (See rating Friday at 7 p.m.)
2:30 p.m. (4) Swordsman Of Siena (Family)
5 p.m. (6) Broken Lance (Unobjectionable for adults and adolescents)
7 p.m. (6) That Certain Feeling (See rating Friday at 7 p.m.)
8:30 p.m. (5 & 7) The Night Of The Iguana (Unobjectionable for adults, with reservations)

OBJECTION: This film version of Tennessee Williams' stage play of the same title is a complex parable about human nature. Basically, it develops its theme of the liberating influence of love in the anguished life of man. Although the author's cogent indictment of uncharitableness in its many forms provides a prologue for hopeful living, the viewer with religious commitment must nevertheless observe that the romantic naturalism which appears so largely to color the playwright's vision is ultimately illusory in its promises and must finally disappoint those who would hail it as the universal panacea.
11:30 p.m. (4) So Evil My Love (Unobjectionable for adults and adolescents)
11:30 p.m. (11) El Paso (Unobjectionable in part for all)
OBJECTION: Insufficient moral compensation

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This picture old-fashioned; maybe that's why it's good



Carnal Knowledge (Avco Embassy) Writer Jules Feiffer and director Mike Nichols focus on the banality of self-centeredness in a film that is perceptive and occasionally brilliant but which in its satiric reduction of human characters to sex-obsessed caricatures and its reliance on crude language and explicit visuals places itself beyond the reach of all but hardy and dedicated film audiences. Jack Nicholson and folk-singer Art Garfunkel are the college roommates who never seem to grow up but who progress, if that is the word, through a series of individual sexual phases. The moral point of the film is that both men, in their distinct sexual obsessions, have failed to live human and humane lives. But making the point by demonstrating each's shallowness as well as by demonstrating Nicholson's depravity in particular, is at best questionable and at worst offensive. (A-IV)

The Hellstrom Chronicle (Cinema 5) is a "science-fact" movie presented as a documentary and offering the thesis that insects not only predate man but will survive him as well, especially since insects can easily develop strains resistant to the most powerful poisons man can devise, and because such things as radioactivity do not seem to phase them at all. With its incredible and at times terrifying insect photography, "Chronicle" is a little gem, but its numbingly theatrical and scientifically confused narration undercuts it severely. (A-II)

Billy Jack (Warner Bros.) was produced by a group called the National Student Film Corporation, which apparently has some personal involvement with the film's subject matter: the conflict between a redneck town and a Freedom 'school' for runaway teenagers located on an Arizona Indian reservation. Among other prominent sub-themes, "Billy Jack" concerns the oppression of the American Indians, Mexicans, blacks, and dispossessed youngsters, all of whom are championed by the film's title hero, Tom Laughlin, playing a half-breed, the scourge of anyone attempting to terrorize the various minorities. Apart from this GP-rated film's treatment and situations (a rape, frequent sadistic violence, vulgar and obscene language, nudity, seduction, etc.), the entire production looks like it was improvised with a professional cameraman (Fred Koenekamp). Casually related to the series of secondary plots that defy cataloging, there is a good deal of simplistic preachment that somehow manages to confuse everything from the supposed rattlesnake religion of the American Indian to both sides of the generation gap. (B)

"Pretty Maids All in a Row" adds another chapter to the comic book of foreign directors come to the U.S. to give us their insights into the "manure heap" that we are to believe is American culture.

Handsome masculine Rock Hudson plays a high school football coach-guidance counselor who cures the coeds' hang-ups by coach therapy and solves sophomore John David Carson's perpetual 'turned-on' state by introducing him to teach-sexpot Angie Dickinson.

Problem is Rock must dispatch a number of the "maids to protect the integrity of his testing service, and eventually super-sleuth Telly Savalas questions the Student Counselor's methods.

Have no fear, however, Rock passes on his counseling techniques to John David, who carries on.

One suspects all this meant to be a satiric comedy on our young people's mores, but the real comedy is MGM's backing for a product that exploits and debases everyone involved in it.

If the unfortunate viewer tires of watching the undraped, aspiring young ladies, there is always a stray mike boom floating in and out of frame to rivet one's attention. (C)

Bed And Board (Columbia) — Written by Truffaut, Claude de Givray and Bernard Revon, this film continues the ongoing saga of one Antoine Doimel (Jean-Pierre Leaud), first encountered as a delinquent child in "The 400 Blows," then as a fumbling youth in "Stolen Kisses."

Still somewhat delinquent, still fumbling, Antoine has married a comely young girl (Claude Jade, who closely resembles Catherine Deneuve). In a succession of delightful vignettes and events, joys and little

sorrows, the pieces of the Doimels marriage, along with their neighbors and neighborhood, fall into place, depicting a genuine sense of community and a love story that rings true.

Francois Truffaut has etched a sensitive, compassionate, humorous and exquisitely tasteful picture of the maturation of love and marriage. It is an old-fashioned picture, not simply in terms of its perennial tale, but in its thoughtfully detailed mirroring of reality, its inherent respect for the human condition, and probably most

distinctive of all, its wholesome entertainment values.

"Bed and Board" will delight, amuse, and captivate the imagination. (A3)

New breed Western

McCabe and Mrs. Miller — (Warner Bros.) Even after the closing of the American frontier, it continued to exist as a mythic land of opportunity where the adventurer could "strike it rich," at least in the imagination.

This part of the American Dream has long been a theme of the popular arts, particularly films. In recent years, however, film makers have come to take a new approach in dealing with it. This approach combines the elements of myth with the real facts of history.

ONE of these new breed of Westerns, "McCabe and Mrs. Miller," concerns a petty gambler (Warren Beatty) who settles down in a

growing community by opening a brothel. Running it for him is an enterprising madame (Julie Christie) who simply wants to get enough money to quit working her trade.

Audiences more interested in story than in style are advised that there are great gaps in the narrative and that motivations are obscure. Many viewers will also find that the brothel scenes and the language are much too graphic for what they are accustomed to in Western entertainment. When the final shoot-out is over, such viewers will most likely wonder what the picture was all about. (B)

Wife No. 3 appears in 'Henry's Six Wives'

"Jane Seymour," the third of six wives in a new dramatic series, "The Six Wives of Henry VIII," to be seen Sunday Aug. 15, 9:30-11 p.m., on the CBS Television Network.

Most people think of King Henry VIII as being one of history's archvillains. Keith Mitchell, however, who plays the role of the vivid British monarch, sees him in a somewhat different light.

"People seem only to remember the king's faults and not the man who started off with high hopes, a lot of money and a determination to enjoy himself," he said.

"He was an athlete, a scholar and a musician. He was also the victim of violent times and violent men, but he emerged during a renaissance and really became the first civilized king of England. He never expected to be king and when the crown was thrust upon him, I don't think he was ready."

He does concede, however, that Henry, who beheaded thousands of his subjects who crossed him (including two of his wives) could be "cruel, gross, ruthless, vicious and indulgent."

The diverse facets of Henry's character are examined by six different authors in the dramatic series, "The Six Wives of Henry VIII," which was produced by the British Broadcasting System and had one of the highest audiences ever on British television.

Four-letter words favored by Jesuit

CINCINNATI — (NC) — Father George Twigg-Porter, hospital chaplain, retreat master, author and convert, is addicted to four-letter words.

In Cincinnati for a series of retreats at the Men of Milford Retreat House, the English-born Jesuit and former Hollywood film actor ticked off some of his favorite four-letter words: "Pain. Work. Pray."

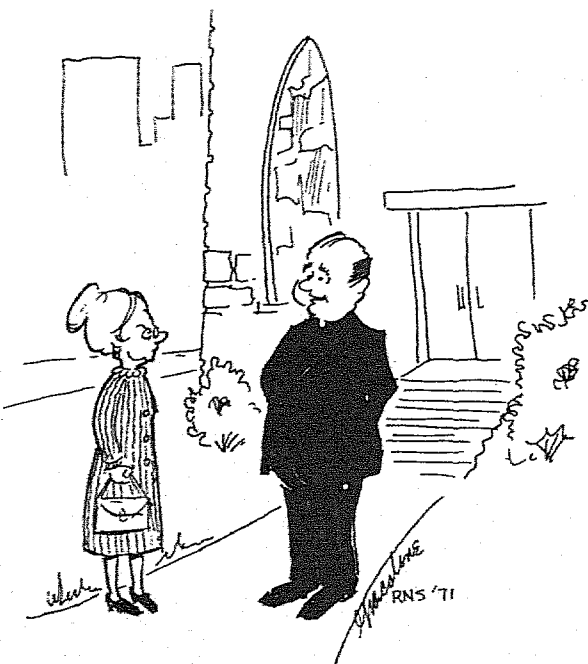
They add up, he said, to the most important four-letter word of all, which is love, he said, spelling out the letters. "Easy to say but not easy to do. You have to look to the Cross to see what love really means. It means love your enemies, for one thing. Try that."

Stationed in San Francisco, where he serves as

chaplain of five emergency hospitals, Father Twigg-Porter (he played juvenile roles in films under the name of Geordy MacKay when his mother was a character actress in the movies of the 30's) also is regional director of the Apostleship of Prayer.

He speaks about love on radio and television often as one of the Sacred Heart Program preachers, sponsored by Jesuits.

As a youth, he played roles in such classic films as "David Copperfield," "Oliver Twist," and "Of Human Bondage." He thought of becoming a Presbyterian minister, but Catholic friendships steered him toward the Catholic Church and he entered it in 1936 at the age of 15. Four years later he entered the Society of Jesus and was ordained in 1953.



"You may rest assured, Ma'am, that all of our sermons are rated 'A-1'."



YESTERYEAR comedians, Oliver Hardy and Stan Laurel, are among some of Hollywood's greatest entertainers featured in "When Comedy Was King" at 7:30 p.m., Sunday, Aug. 15, as a special presentation by WTVJ, Ch. 4.

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Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Our life is like cloth; weave it wisely, regularly

Our life is like a cloth made up of two series of threads woven together. One series in longitudinal and the other is transversal. The first indicates the order of our being, of our ideas, of our destiny, and it traces for us the Christian concept of life, faith and prayer. The other is horizontal, concerned with temporal, historical, concrete but fleeting events, which quickly give way to succeeding events. Taken together these two constituent elements of our existence and experience make up the plan of our life. If this is to have meaning, stability and worth, and last beyond the present time, then the combination of these two elements must be closely knit, regular and wise. For this reason we must attach importance and diligence, at least once a week, to the religious foundation, to making holy the Lord's Day, as we say. Then also the fabric of our worldly affairs takes on a meaning and a dignity, and temporal events permit us to perceive a certain providential aspect: God works with us and for us. Let us then discern the workings of Providence in the historical evolution of the world. And let us address a greeting to Mary in whose life, more than in that of any other, there shines forth the presence of God.

Greeting Visitors at Castelgandolfo.
July 18, 1971

There is no climate, culture or race to which the Church can be alien. In Korea, as elsewhere, she "must strike her roots deep into the spiritual and cultural ground of the place and assimilate all that is of genuine value. Thus, while preserving the cultural excellence and individuality of each nation, the Catholic Church will be able to communicate what is of universal value in each of them to all the others." It is our dearest desire that the Church in Korea will continue to flourish and to build on the spiritual and cultural values which are the boast and the treasure of your nation, and that it may long bring its own priceless contribution to the development and well-being of the people.

Receiving new Ambassador from Korea.
July 12, 1971

Your vocation is clearly inscribed today within the framework of assistance to the most needy, and of charitable works which this assistance necessitates. We know the initiatives your Order has already taken in this field, in various continents, in collaboration with the competent local authorities. We encourage you to pursue and extend this unselfish service as much as you can, especially where the most urgent and tragic needs are evident, where men are helpless in the face of famine, epidemics and the disastrous consequences of war. Will not this truly Christian charity be the eloquent manner of announcing the Lord to the world of today, to prepare His ways in the spirit of the Precursor, your Holy Patron, who invited His disciples to share His lot, to bear witness to the faith which the Order of Malta has traditionally made it a point of honor to proclaim and defend? For it is essential that the Order preserves its religious and Catholic character. Yes, "let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Mt. 5, 16).

Addressing delegation of the
Military Order of Malta
June 28, 1971

Today there is a phenomenon of spontaneous associative growth in certain sectors of the People of God. The fear that it may assume, with charismatic pretexts, closed and sometimes contesting forms, must not prevent us from looking carefully after these groups, which are often capable of spiritual intensity and bold initiatives of charity. On the contrary, let us see with pleasure, and also with hope and admiration, in some cases, how young people belonging to similar groups are able to create initiatives in the field of social work which demand personal sacrifice. As charity to God produces charity to one's neighbor, we must hope that the latter in its turn will produce charity to God, and therefore to the whole family of God, the Church, a real school and family of Christians who wish to be, like the early Christians after Pentecost, one heart and one soul.

Address to Italian Bishops.
June 19, 1971

You and Your Faith



Then Mary said:

"My being proclaims the greatness of the Lord,
my spirit finds joy in God my savior.
For he has looked upon his servant in her lowliness;
all ages to come shall call me blessed.
God who is mighty has done great things for me,
holy is his name.
His mercy is from age to age on those who fear him.

Luke 1. 46-50

Sunday's Gospel

Pope states renewal of Church must proceed with 'due order'

CASTELGANDOLFO — (RNS) — Pope Paul VI has again stressed the necessity of pursuing post-conciliar renewal in the Church with "due order" and a lively "sense of the Church," while at the same time, avoiding the "dangers" which the search for renewal and "novelty" can give rise to.

Speaking to pilgrims and tourists in the courtyard of his Summer residence here, the Pope said that Vatican II had given birth to what he called the "novelty" of a promise of a widespread "spiritual reawakening and renewal" in the Church.

"THIS sense of renewal must remain," he said. "It must also be operative and must be welcomed as an invitation from Christ to rejuvenate His Church, to make

it aware of its hidden energies, to show itself capable of ever greater conformity to the spirit of the Gospel, to stimulate it into daring to undertake new schemes for promoting its mission of salvation."

The pontiff then referred to various expressions of this post-conciliar renewal: liturgical reform, the setting up of bishops' conferences, the revision of rules for religious orders, the promotion of Catholic cooperation with local and international organizations in social endeavors, and progress in ecumenical relations.

Noting these advances, the Pope said, "We trust that still more will be done to perfect, expand, and accelerate activities of Christ's Mystical Body, the Church, so

that the work of renewal may proceed with due order and a lively sense of the Church."

"But," he continued, "we must pay attention to certain dangers, which the search for novelty can produce and which can lead to results opposed to those hoped for by the Council."

"NO ONE can desire novelty in the Church," he explained. "If this novelty signifies betrayal of the norms of the Faith, which, while recognizing particular rights, must conceive the Church as one and hierarchical just as the Lord wished it to be, and as authentic and legitimate apostolic tradition made it to be."

"Novelty for novelty's sake cannot be justified, especially if we give way to some of the temptations char-

acteristic of our age, such as too little regard for tradition, history and the experience through which the Gospel has come to us," he added.

Pope Paul warned against those who would like to forget inherited tradition and set off from zero to a model of the Church, according to their own designs. The pontiff then urged Catholics to love the Church, and to give themselves to it "ardently and fervently."

Among the Americans in attendance at the audience were Archbishop Fulton J. Sheen, retired bishop of Rochester, N.Y., and Auxiliary Bishop Jeremiah Minihan of Boston who led a large contingent of Knights of Columbus from the Boston area.

Faith is life's compass, Pope tells Girl Guides.

CASTELGANDOLFO — (NC) — Pope Paul VI has told 400 leaders of Italian Girl Guides that faith is "the needle of the compass" which will show young people today the right path in life.

The Pope made an unannounced trip from his summer villa in the late afternoon to visit informally with the Girl Guides — Italian equivalent of U.S. Girl Scouts — at the Villa Mandragone, once a Jesuit school for children of the nobility, in nearby Frascati. Reports of the visit stressed the Pope's relaxed and happy reaction to the boisterous and cheerful welcome he was given on his arrival.

AS if alluding to the cheers and applause, Pope Paul asked his greeters: "How are the upcoming younger generations to be educated in the midst of the uproar and continuing intru-

sions of the outside world?" Answering his own question, he said it was up to them to be guided by their own reason and to know how to choose right from wrong.

"You can build a better world," the Pope said, "if you know how to judge it, how to figure it out from a sure point of view. That is the point of view of the faith, which is the needle of the compass by which one finds the right path amid the impressions that crowd upon each person."

On the same day, the Vatican published news of a papal letter sent to the sixth congress of the World Federation of the Deaf meeting in Paris.

Through his secretary of state, Cardinal Jean Villot, Pope Paul told congress delegates that he sent his best wishes for "the recovery of all those who are affected by deafness, their human improvement, their working

participation in society and their active participation in a developing world as well as

their spiritual approach to the appeals of their Creator and Savior."

Pontiff appoints envoy to Marian congresses

VATICAN CITY — (NC) — Pope Paul VI has named Cardinal Franjo Seper his special envoy to the twin congresses on Marian Devotion and Mariological Studies now underway in Yugoslavia.

Cardinal Seper, former archbishop of the Croatian capital of Zagreb in Yugoslavia, is prefect of the Vatican's Doctrinal Congregation.

THE Pope, in a handwritten letter, charged Cardinal Seper to be the interpreter of the Pope's own devotion to Mary. "What can be sweeter

and more joyous than to have a mother, powerful and merciful, to whom we can safely fly and whom we can ask for what is wholesome and necessary?" he asked in the letter.

The 6th International Mariological Congress concluded a week-long meeting in Zagreb yesterday. Meanwhile, the 13th International Marian Congress will continue a three-day session there tomorrow, Saturday, Aug. 14. Concluding ceremonies on Aug. 15 are scheduled for Croatia's national Shrine of Our Lady at Marija Bistrica.

Future liturgical shock

By FATHER JOSEPH M. CHAMPLIN

Alvin Toffler should be a happy man these days. Five years of exhaustive research on the question of change in society are over and his work, "Future Shock," which summarizes the findings of that study, has been on the best seller lists for several months.

"In this book, I try to show that the rate of change has implications quite apart from, and sometimes more important than, the directions of change."

To put this another way: what matters is not so much where we are going, but how fast we travel to get there. It takes little documentation to establish the fact that modern man moves, or is compelled to move, at an ever-increasing rate of speed. Consider, for example, the time intervals between discovery of the wheel, the ship, the locomotive, the automobile, the propeller airplane, the jumbo jet, and the space ship.

THIS constantly accelerating rate of change, however, touches all areas of our life, not merely the mode of physical travel. It affects school, work, home, and to a certain extent, church.

Toffler offers the following conclusion in a chapter on the physical dimension of future shock. "It is quite clearly impossible to accelerate the rate of change in society, or to raise the novelty ratio in society, without triggering significant changes in the body chemistry of the population. By stepping up the pace of scientific, technological and social change, we are tampering with the chemistry and biological stability of the human race." He concludes similarly with regard to the human psyche in a succeeding section on the psychological dimension of future shock.

I think "Future Shock's" observations, deductions, and predictions apply with near equal force to the liturgical renewal. Very often it may not be so much the actual worship change which troubles us as the when and how of that innovation's introduction. Can you explain otherwise why certain parishes experience minimal tension with the sign of peace, standing for Holy Communion or women lectors and other congregations rise up in arms or split down the middle over such developments in the liturgy?

Perhaps we should coin a phrase, as Toffler did, to describe the type of approach needed for implementation of present and proposed liturgical changes, if we are to avoid future liturgical shock. For lack of something better, I would call it "persuasive gradualism."

"Persuasive." The bishop who ordained me to priesthood frequently insisted that persuasion far excels mandate as a means of moving people. The trick, of course, is to win a congregation, a flock over to your side, to your point of view, to your position. Then the course of action becomes what they want, not what they must do.

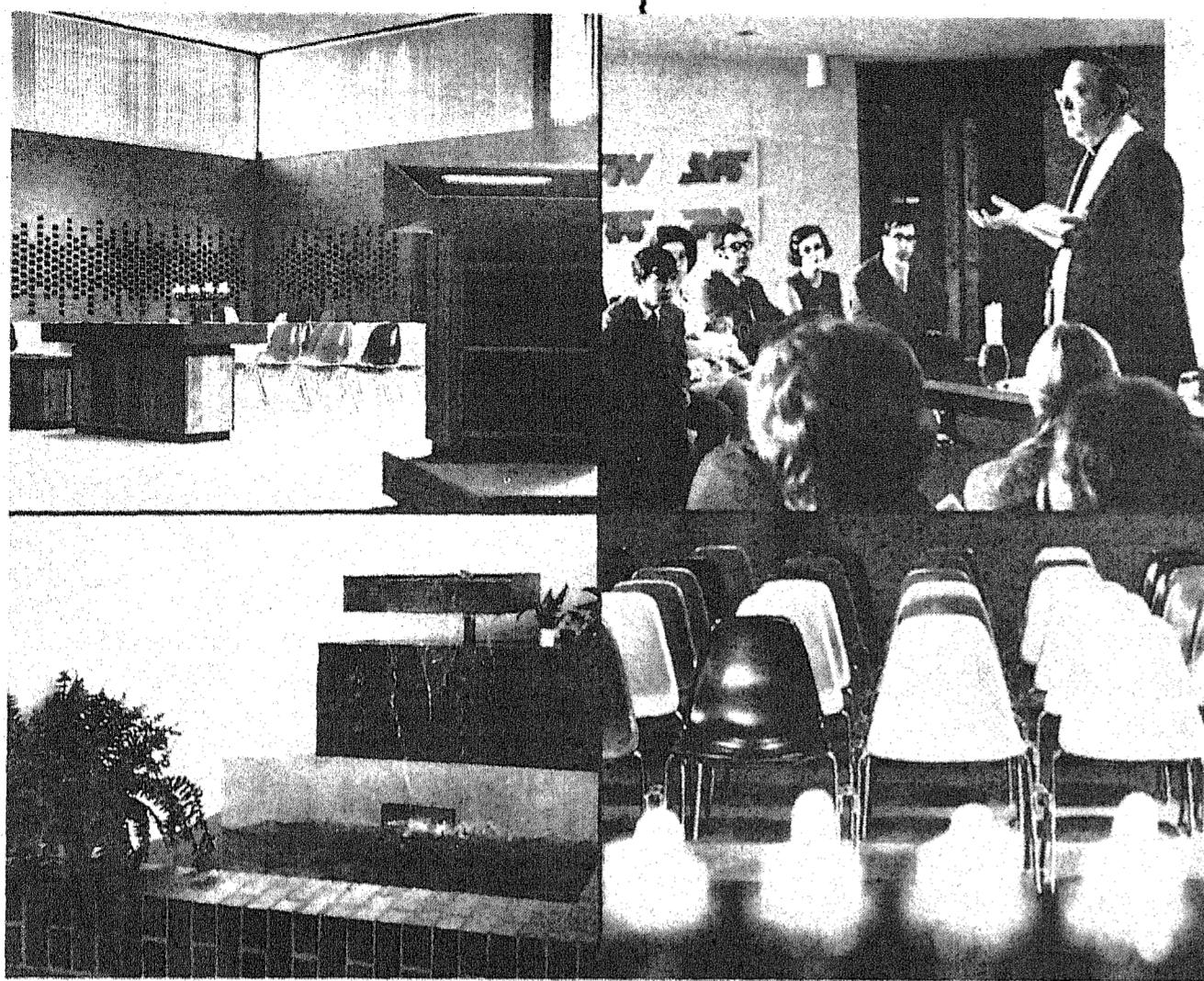
A LEADER who can persuade touches both mind and heart. Clear, simple, reasoned, authoritative explanation opens up the mind; gentleness, a smile, a sense of humor, patience softens the heart.

"Gradualism." Too many changes too fast startle parishioners, make them uncomfortable, insecure, threatened, angry, hostile, restless, or possibly in the long run, and worse, apathetic. "Future Shock" maintains we can absorb physically, emotionally, psychologically, only a limited number of novelties at one time. Overload the human person with innovations and there will come, ultimately, a negative reaction.

We have attempted to practice this persuasive gradualism while shifting sanctuary appointments at our parish. Eventually we will be moving, mostly in a minor way, 10-15 items like the candles, the cross, and presidential chair. If all of these alterations were done within a week, the sudden change surely would strike all parishioners and alienate at least a few. But accomplished step by step over several months, with careful explanatory comments when necessary, the danger of liturgical shock from these innovations should be reduced to a minimum.

DISCUSSION QUESTIONS:

1. What are some of the reasons many churches experience liturgical change with little tension or difficulty, while others find liturgical change brings fear and division?
2. What is "persuasive gradualism"? How can it be applied to developments in the liturgy?



Aspects of change, when introduced gradually, can aid parishioners to understand and implement them and lessen "future shock."

The benefits of group discussions

By JAMES J. PHILLIPS

We can no longer call ourselves Christians simply by the fact that we were born Catholic. Religious identity is no longer given to us. We have to find it, but there is a way of finding it.

We need to meet with others in small discussion groups in our neighborhood and explore what it means to be a Catholic or a Christian in today's world. Group dynamics is the procedure. "What are we?" is the subject.

Ten or twelve individuals who are open to one another can arrive at a sound basis for establishing a common identity on a topic being discussed. A parish with many such groups can set the stage for a more complete exploration of the identity and meaning of the Church.

WE cannot work closely with others without touching on the mystery of the human person. As we explore the meaning of Christ in our lives, we try to find something important toward which we can work. The beliefs, the hopes and the fears of those in the group will become part of the group itself. We need only recognize and respond to them. In so doing, we will be approaching the mystery of the human person and getting a glimpse of the mystery of God.

The input for parish discussion groups may come from the Gospels, where Jesus describes His goals. It may come from the documents of Vatican II, where the Church's mission is described in detail. If a detailed study of the parish is being made, there are various books and filmstrips that describe what the local Church can be in reality. The framework for such discussions may be provided by management theory, where we can get ideas on how to establish clear objectives and how to work to achieve them.

Every parish needs realistic objectives. As many parishioners as possible should feel responsible for helping achieve these objectives by joining groups that are

honestly seeking to establish the identity and set the direction for the parish. We cannot count on and probably would not tolerate being told what to establish as parish objectives. However, we have the tools at hand to help us establish these parish objectives. Group process plays a key role.

HOW do you go about establishing parish objectives? A minimum condition required is for the parish council to spend a good deal of time determining the objectives and then communicate them to the rest of the parishioners. A much better approach would be to set up a system in which virtually all of the

parishioners would be directly involved in establishing parish goals. There is no better way to develop a feeling of unity and fellowship than to have people work together to achieve goals that they themselves have established.

Today's average Christian experiences a hunger for discovering the mystery, identity and sense of direction of the Church. We can satisfy this hunger through group process, studying together, and worshipping together with small groups of friends. If organized and conducted properly, parish discussion groups can provide what has been missing in the Church.



"We need to meet with others in small discussion groups in our neighborhood and explore what it means to be a Catholic or a Christian in today's world," writes James J. Phillips this week.

The Church

By FATHER AL McBRIDE, O. PRAEM

Several centuries ago we had an English Pope. His name was Adrian VI. During his reign he commissioned a painter to do a study of the Church. The artist accepted the commission and did a painting under the title of "The Bark of Peter."

What did Adrian see when the painting was unveiled?

A large boat occupied the center of the canvas. The boat rested on waters as calm as glass. No wind troubled the sails. On the main deck Pope Adrian knelt with folded hands, eyes lowered in the posture of prayer.

Around the Pope stood the cardinals in reverent attention. Down below, looking out through square portholes, were the laity peering at the world.

What world did they see? AT either end of the canvas the artist portrayed storms and winds and waves. Rolling, panic stricken, in this troubled world were Protestants, Jews, Moslems, pagans and infidels of all sorts.



Pope Adrian stared a while at the picture and said: "This is not our Church. It is too removed from the problems of the world." Taking his fisherman's ring, he rapped it against the edges of the painting and said, "We must be here and here and here! Our task is to bring the Gospel of peace and hope and justice to the suffering and tortured of the world. It would be selfish of us to remain in prayerful and serene aloofness as is characterized by the scene in the middle . . ."

Pope Adrian had a point. He would not deny the role of the Church as a haven of peace and prayer, but it must also be open to bringing this peace and prayer to others. It must beware settling on a haughty distance from the world. Jesus said "Come to me all you that labor and I will refresh you." But He also said, "Go forth and teach all nations."

The image of the Church in the painting is that of a center of peace and meaning and prayer. The limitation of that image is that it can turn the Church into an "in-group" that fears to touch the outside world. The members of the "in-group" fear to lose their hard-won peace. But this repudiates the missionary quality of the Church.

THE correction to this limitation may be caught in these words: "Ring the bell! Wake the town! Tell the people!" Hence the need to go out to help all to share the gift of God. The image to correct the peaceful boat is the new testament picture of the wedding feast to which the poor and the lame and the blind were invited. Recall that the members of the king's house went out and personally brought the people to the feast.

The elite refused to come, but the folks were quite willing to come once they felt the touch of a loving invitation. The people of the Church must walk into the city of man. They must go forth among men to communicate the peace and comfort of Christ. The invitation is not a cold letter sent from a citadel of holiness, rather it is a personal greeting offered with a friendly hand and a loving heart.

Who needs a Church like this? Our world does. And it will be a better place for it.



Although the Church serves as a haven for peace and prayer, it also has the often difficult role to "Go forth and teach all nations."

PEACE

or the sword ?

By FATHER CARL J. PFEIFER, S.J.

Jesus' words in this Sunday's Gospel are somewhat startling. "Do you think I have come to establish peace on the earth? I assure you, the contrary is true; I have come for division." He spells this out concretely: "From now on, a household of five will be divided three against two and two against three; father will be split against son, and son against father, mother against daughter and daughter against mother."

Can he really mean that? Is this the same Jesus who prayed at the Last Supper that His followers be united as closely as He and His Father are united? His every greeting seemed to be, "Peace." How can he now say that he comes to us not to bring peace but division? Is not unity one of the marks of His Church?



Jesus' words challenge us to think about our experience in today's Church, in today's world. Certainly Jesus came into the world and comes into our lives in order to bring peace and unity through genuine love. His whole mission is to help people love each other and live together in harmony. His basic challenge is that we love each other as He loves us.

BUT He is not for peace at any price. He is not come to condone the superficial unity that arises from an uncritical defense of the status quo. Peace and unity cannot be bought at the price of sacrificing personal in-

tegrity or stifling individual freedom. The peace He disavows is an apparent peace, masked by uniformity, that cloaks over the very real differences that exist. Where unity is simply a disguise for complacency and self-satisfaction, He comes to divide. His Word is a two-edged sword that challenges people honestly to come to grips with real issues.

Where people risk honest involvement, it is rare that differences of opinion do not arise. When the issues and problems are as complex as in today's world, and when people grapple with them, there is bound to be division of opinion. This may be very painful, it may be extremely destructive. Divisions may also be the sign of life, of honesty, of renewal. The fact of divided opinion in the Church today may be interpreted by some as a disastrous rending of Church unity or by others as a healthy sign of renewed sensitivity to Christ's call to a deeper, more honest unity forged through genuine confrontation.

IF Jesus comes to bring peace, it is a peace that grows out of deep respect for one another, genuine honesty, and mutual efforts to deal with real problems. If He comes to bring division, it is to shatter the sham, superficial peace that covers over a certain self-complacency. The ability to discern the signs of His presence, the signs of true

peace, is difficult and demanding. The first reading recalls, with an incident from the life of the prophet Jeremiah, just how difficult discernment can be. Jeremiah's preaching causes such deep division that the King of Israel decides it would be better to kill Jeremiah. So he has the prophet thrown into a deep cistern to die. Later he changes his mind and has the prophet freed.

The point is that in times of honest pluralism, it is very difficult to discern which "side" is most in tune with God's Word, with the Spirit of Jesus. Jeremiah was proved by later events to be right, even though at the time many good people thought him wrong because what he preached disturbed and divided people.

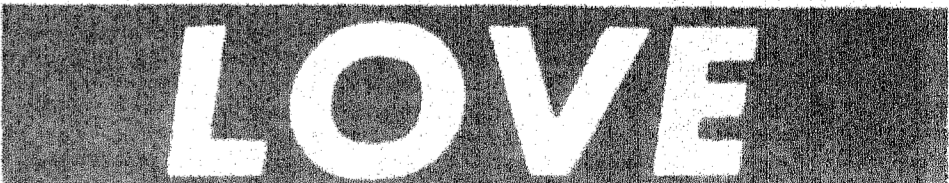
From the disturbance and division created by Jeremiah arose a renewed, more deeply united Israel. Sometimes discord and polarization are signs of Christ's presence, challenging people toward a more creative, deeper harmony. How can we today discern whether the divisions in the Church arise

Sunday, Aug. 15, 1971
Reading: Jer. 26: 4-4, 8-10
Reading: Heb. 12: 1-4
Reading: Lk. 12: 49-53

from Christ's Spirit or not? How can we create a deeper unity out of the present polarization?

THE second reading gives a basic clue. "Let us keep our eyes fixed on Jesus." This means that in honestly grappling with issues in today's world, we honestly seek the good of others, the building up of the community of mankind and the fellowship of the Church. If we keep our eyes fixed on Christ and His will, there is less chance that we are motivated mainly by self-interest. The clearest sign of this attitude is a willingness and growing ability to listen with compassion and understanding. Respectful listening can help keep our hearts open to others and to Christ speaking through them.

Pope John, in words quoted from St. Augustine and repeated in the Second Vatican Council, suggests that: "The bonds which united the faithful are mightier than anything which divides them. Hence, let there be unity in what is necessary, freedom in what is unsettled, and charity in any case" (Church Today, No. 92).



KNOW YOUR FAITH KNOW YOUR FAITH KNOW YOUR FAITH KNOW YOUR FAITH KNOW YOUR FAITH

Develop a healthy skepticism about 'contacting' the dead

By FATHER JOHN B. SHEERIN

As the Vietnam war winds down, we can expect an increase in Spiritism. Mothers and fathers who have lost sons in Vietnam will probably try to communicate with them.

The detective-story writer, Conan Doyle, lost a son in World War I and this spurred his interest in "spirits." Revival of interest in spiritistic phenomena has followed after every war and we can be fairly sure it will occur after this war. It is a perfectly natural instinct that manifested itself in early civilization such as that of Chaldea, Persia and China.

In 1949, a prospector named James Kidd died and left a will in which he said, "I think in time there can be a photograph of soul leaving the human at death." He left a bequest to finance research aimed at establishing the existence of the human soul. The Arizona Supreme Court awarded \$297,000 to the American Society for Psychical Research in New York to do the necessary research.

THE Society has been active in research especially in extrasensory perception, having numbered in its membership such notables as William James, the psychologist. The scientific community however seems to take a rather dim view of the work of the Society.

One of the most dramatic attempts to communicate with the soul of a deceased person was that of the famous Bishop James Pike. His son committed suicide, whereupon the Bishop tried to establish contact with his soul through a number of professional mediums. One of these seances took place on TV and was witnessed by millions. He contended that he had made contact with his son successfully.

This was not the first time the Bishop had been involved in such communication. He had been interested in the subject of psychic phenomena for years, claiming for instance that he established contact with a clergyman with whom he had

quarreled over Church affairs. The radical Bishop at least retained his sense of humor over the public reaction to the seances directed toward his son. "At first they complained I didn't believe enough and now they think I believe too much."

Msgr. Robert Hugh Benson, on the other hand, had apparently shown no interest in "spirits" and their manifestations. A British medium however claimed to have established contact with the Monsignor after his death. Anyone who has read or viewed Msgr. Benson's passion-play called "The Upper Room" can hardly imagine him dabbling in "spirits."

SO the medium, Anthony Borgia, wrote a book in which he claimed that Benson was contacted and expressed remorse over his misbehavior while alive. Said misbehavior consisted in the Monsignor's skeptical attitude toward survival after death. In the book the author has the Monsignor telling how guides show him around the after-life and explain its why and wherefores.

Let's hope we don't see a revival of ouija boards after this war is over. Many of us are old enough to remember the wave of Spiritism that swept America after World War I when parents tried to communicate with dead sons through this piece of wood containing the letters of the alphabet. The ouija board was cruel in that it roused great hopes that were brutally dashed to pieces.

Many cases of "spirit" contact are downright fraudulent. Fraud may be ruled out in other cases of extraordinary phenomena, but in these there is never any positive assurance of actual contact with the dead. All we can say is that these occurrences defy explanation in terms of the scientific knowledge of the present time.

The traditional Catholic position seems to be sane and well-balanced. Let professional scientists, such as the experts connected with the American Society for Psychical

BELOW OLYMPUS By Interlandi



Interlandi from Los Angeles Times

"But by the time we get to go to the moon it'll be a tourist trap!"

Research, continue their study of these extraordinary phenomena: religion has nothing to fear from scientific truth. Until the scientists bring forward probative evidence, however, the ordinary Catholic does well to cultivate a healthy skepticism about physical or sensible contact with the dead.

'Same arguments that slave owners used'

By MSGR. GEORGE G. HIGGINS

The June 28 issue of this column suggested that the farm labor system in some parts of the United States closely resembles peonage, at least in certain major respects. It was pointed out that in the State of New Jersey, for example, and the State of Washington social workers, health officers and, in some cases, even clergymen have been systematically denied access to farm labor camps.

We have since learned that the same situation has prevailed for some time even in the enlightened Commonwealth of Massachusetts. The record shows that a farm owner in the Commonwealth, until recently at least, could, if he were so inclined, prevent his workers from having any visitors whatsoever, the argument being that it was his land or his property and that he and he alone had the right to say who could and could not come on it.

A representative of the Massachusetts Migrant Workers Health Bureau has testified that nearly all farm operators in the Commonwealth are reasonable men and do not try to limit the visitation rights of their migrant workers. This I am fully prepared to believe.

NEVERTHELESS the record clearly

shows that there have been a number of shoddy exceptions to this general rule. In some cases friends and even relatives have been barred from labor camps in Massachusetts under the general rule of "property rights." Social workers and even health officials have been told to "keep out."

The director of the Family Health Services for the State Department of Public Health reports that one man with cancer was refused access to a doctor for a matter of weeks. On another occasion a public health worker and a dentist tried to visit a migrant worker and were refused permission. When they insisted, the owner of the labor camp called the police, and the police sided with the owner.

In summary, as columnists Joe Albano and Bob Killam pointed out in the July 25 issue of the Boston Record American, the migrant worker in Massachusetts, in some cases, has had less access to medical help and other social services than an inmate at the state prison. Many owners, Albano and Killam report, have argued that by keeping control of the situation they can bar such characters as loan sharks from the premises. State health officials are willing to admit that this may be true, but they point

out that, when carried to excess, it makes the farm worker a degraded and lonely man.

Fortunately, however, the Commonwealth of Massachusetts has moved effectively to correct this intolerable situation. On June 3 the Governor of the Commonwealth signed into law a bill "regulating the visitation rights of migrant workers living in quarters apart from the living quarters of their employer."

THIS new law — which is said to be the first of its kind in the United States — reads in part as follows:

"A worker living in quarters apart from the living quarters of his employer shall have reasonable rights of visitation in his living quarters outside of regular working hours and the certificate of occupancy issued by the department shall include notification, in English and in Spanish, of said rights.

The department shall establish, by promulgation of regulations, such minimum standards relating to the rights of visitation under this section as will ensure the adequate protection of said rights. The superior court shall have jurisdiction in equity upon petition brought by the department in the name of the Commonwealth to restrain and enjoin violations of this (section of the law) or regulations promulgated thereunder."

During the third week of July, public hearings were held in two different cities in

Massachusetts to determine what these "reasonable rights of visitation" should be. It is to be hoped that, on the basis of these hearings, the department in charge of administering the law will define the word "reasonable" in the widest possible terms.

MEANWHILE the sponsors of the Massachusetts law are to be congratulated very sincerely on having set an example for other states in the union. Their bill should prove helpful, as a kind of working model, to the American Bar Association which is reportedly making a careful study of the rights of farm workers.

According to columnists Albano and Killam, a recent article in the official journal of the ABA went into this problem in detail. It told of a newspaper reporter who was arrested when he went to one farm to interview workers. The ABA article commented: "To the average person it is inconceivable that his landlord should have the right to determine who shall and who shall not be able to visit his home."

Inconceivable, indeed. That's putting it as mildly as possible. It would be closer to the truth to say — as one of the sponsors of the Massachusetts bill has put it — that the arguments used by some farm owners to rationalize their long-standing practice of limiting the visitation rights of farm workers are "the same arguments used by slave owners more than 100 years ago."

Asks higher level of aid to poor in welfare plan

BALTIMORE — (NC) — President Nixon's welfare reform bill was criticized by a bishop here who said the measure should be amended, boosting the minimum level of assistance to poor families.

Auxiliary Bishop F. Joseph Gossman of Baltimore also urged that the administration's proposal should be changed to prevent mothers with dependent children from being forced to work and to insure that recipients required to work receive the federal minimum wage.

Bishop Gossman expressed his position on the welfare reform bill in a letter to Maryland Sens. Charles Mathias Jr. and J. Glenn Beall Jr., both Republicans.

Bishop Gossman, who is also archdiocesan urban vicar, listed three "points of gravest concern" in the bill which has passed the House and is now before the Senate Finance Committee.

• The \$2,400 minimum level of assistance for a family of four is too low, the auxiliary said.

• "I favor incentives to work and oppose coercion for a mother with dependent children," said the bishop, referring to a provision requiring mothers with pre-school children to accept work.

• There is no excuse for the federal government to subvert its own federal minimum wage law, or to be party to perpetuating poverty wages," he added, alluding to a provision requiring recipients to work for 25 percent below the \$1.60 base hourly wage law.

Bishop Gossman urged the Maryland lawmakers to support amendments submitted by Sen. Abraham Ribicoff (D-Conn.) that the auxiliary said would clear up

many of the bill's alleged inequities.

NOTING that Baltimore priests are receiving "increasing requests for emergency funds, primarily from welfare recipients," the bishop said:

"It is impossible for our churches or any private agencies to meet most of these urgent needs. If grants were adequate this would not be a problem."

The bishop said society has a moral responsibility to provide sufficient welfare to the needy.


"This is not a luxury for our society," he said, "it is not charity; it is a strict duty, owed to our citizens in justice. We must prove ourselves able to respond, even if it means postponing other things and setting different priorities."

WOMEN...

WHAT IS YOUR GOAL?

Are you satisfied that your life has meaning?

The Social Apostolate of the Daughters of Mary may offer the answer.



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Fear and love in religion

By FATHER JOHN T. CATOIR

Mary is the spiritual mother of mankind . . . and her presence offers a softness and a security to our faith; as the Mother of God, she symbolizes the merciful kindness we can hopefully expect from the Divine Saviour.

At the same time, we have another aspect of our religion to consider. From the very beginning there were threats: "For on what day soever thou shalt eat of it, thou shalt die the death." Since the sin of Adam the justice of God has confronted the meanness and misery of man. We have fallen from grace and struggle now for our salvation in fear of His judgment against us. For though we know he is all-merciful, we know also that he is all-just.

It seems impossible for the human mind to comprehend these diverse, almost contradictory, aspects of our religion. We know God's justice can not be negated because of His infinite goodness; His infinite capacity to understand the frailty of His children.

YET we cannot extol God by putting to naught His justice. We can not be true to our faith if we stifle our fear of His judgment. We cannot argue that God is not just because of the inequity of this life where people full of deceit and evil spend their lives in comfort and health, while good and God-fearing people struggle in sorrow and suffering.

These things happen, but Christ never promised that life for a Christian would be a bed of roses. Remember Christ's parable on this point. The rich man passed by the beggar at the gate; he mercilessly and wickedly denied help to poor Lazarus who is depicted as a good man in adversity. Christ pointed to another world where such things were made equal. The rich man died and was buried in hell; the poor man was carried to Abraham's bosom.

How do we reconcile mercy with justice? We must remember the threats of Christ are nothing more than the

tender and urgent invitation of His Love summoning us to follow Him to the Promised Land.

When one is snarled and entangled in sin and earthly cares, his heart may not respond to the gentle words of Christ; the sinner is not prepared to grasp the pure language of love. But such is Christ's Love that he can speak another language: the language of threats.

This language is so impressive that even the sinner, despite his evil state, can grasp it. The Language of Promise and the Language of Threats are essentially one, for the threats are only for the purpose of inviting man to life through the shock of fear and dread at the thought of losing it.

Fear and dread can lead man all the way to holy hope and, beyond, to the Love of God. The religious instinct involves both fear and love. Consequently, the virtue of hope contains an element of contrast. But fear and love do not cancel each other out, or neutralize each other. Rather, they merge into a higher synthesis, into an awesome love, a chastened hope. It is fear in our hope that constantly arouses us from our torpor and warns us against complacency in the Divine service.

But too much fear can create a spirit of anxiety and dejection. Prayer is essential for our hope; if we are buoyed up by trustful persevering prayer, our sinfulness cannot terrify us because prayer is the assurance of Divine help. The Divine promises are intimately connected with our humble prayer, which is a trustful submission to God.

Cardinal asks an end to Christian disunity

LOUVAIN, Belgium — (NC) — An internationally recognized Scripture scholar ordained to the priesthood in South Florida was one of two American clergy present when Cardinal Leo Suenens of Malines-Brussels called for an end to Christian disunity at the opening of the 12-day meeting of the Faith and Order Commission of the World Council of Churches here.

Sulpician Father Raymond E. Brown, ordained in 1953 in St. Rose of Lima Church, is participating with Jesuit Father Avery Dulles and seven other Catholics at the sessions being held at Jesuit College.

"DIVISION and disunity in the Church is the scandal of the world, and should simply not be tolerated by Christians," the Cardinal told the 135 commission members. Theme of the meeting is "The Unity of the Church and the Unity of Mankind."

"We do not have the right to accept an ecclesiastical status quo, which is our collective sin and a scandal

for the world," he said. "We must prepare, with tenacious courage, for concrete and practical progress along our painful path toward unity."

Cardinal Suenens said that confusion of the two unities involves the risk of reducing the Church to "a social service," but added that separating them would mean "ignoring the fact that God loves all men."

The cardinal said the Church was not and could never become "a social service — a kind of spiritual Red Cross." Its real task, he said, is "to proclaim the dignity of man and to save him from the technological jaws of modern society."

Cardinal Suenens said he thinks the problem of intercommunion, which is on the agenda of the meeting, can only be solved by visible Christian unity. He said that, while he does not accept the "free-for-all" call of some Christians to a common altar, he believes a totally negative attitude will not solve the problem either.

Says 'enjoy vacations' but think of next world

CASTELGANDOLFO, Italy — (NC) — Have a good vacation, but live these restful days as if you were preparing for life in another world. Pope Paul VI reminded thousands of tourists gathered in the courtyard of his summer villa for the Sunday Angelus.

TO the crowds assembled in the courtyard, the Pope spoke of the month of August, the "typical time of vacation." He said he wished all a "happy and serene time." However, he added everyone should remember two things about this joyful time of year.

"First of all, let us remember those who can not enjoy this blessed physical and psychological relaxation." He numbered among those the sick, the poor and those who must "remain at their place of effort and toil so that others may enjoy their holiday."

Secondly, the Pope stressed the need for man to remember his eventual destiny, life in another world, lest a "pleasure-seeking concept of life" overcome him.

Immediately afterwards, the Pope received in audience 41 Canadian Indians garbed in

beaded costumes and feather bonnets. The Indians came from a mission in Alberta named after a pioneer missionary priest, Father Albert Lacombe.

APPARENTLY, the Pope was delighted with the visit of the Indians, for before meeting them, he told the people in the courtyard that he would soon encounter a special group.

"These are 41 Canadian Indians," the Pope said. "Yes, the famous Redskins of our literature and of our dreams."

In his address in English to the Indians, the Pope said he wished for them and all the Indians of Canada the fullness of human progress.

"We wish to express our esteem for your Indian culture and for the values which make it up," the Pope said. "We know that these values have been retained and that Christianity has drawn upon them."

Although it was announced that the Pope would suspend all audiences during the summer except the Wednesday general audience, the Pope is now receiving certain groups in semi-private audiences.

Prayer Of The Faithful

Solemnity of the Assumption of Mary

August 15, 1971

CELEBRANT: Our lives and our world are so often in anguish. But our anguish is the pain of growth, as our individual and corporate Christ-lives come to fulfillment. Mary's Assumption attests to the fulfillment of her life in Christ. Seeing God's love so effective in her, we know that we can ask Him to give us what we need.

COMMENTATOR: Our response today will be: Lord, hear us.

COMMENTATOR: That, like Mary, the Church may bear witness to the saving love of Christ, we pray to the Lord.

PEOPLE: Lord, hear us

COMMENTATOR: That those who live in the wilderness of sorrow, confusion and death may trust in the God who has prepared a place for them, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: That we may rejoice at the growing freedom of people who were slaves, and support the liberation of people who are closed in upon themselves with bitterness and fear, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: That more young men and women may be inspired to a life of service in the Church, we pray to the Lord.

PEOPLE: Lord, hear us.

COMMENTATOR: That the Motherhood of Mary may lead all men to a greater respect for human life, we pray to the Lord.

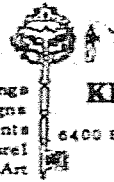
PEOPLE: Lord, hear us.

COMMENTATOR: That we may be open to the fulfillment promised by Christ when men will be one with each other and one with the God who is the source of all life, we pray to the Lord.

PEOPLE: Lord, hear us.

CELEBRANT: Father, give us strength to be faithful and responsive to you as Mary was. May this celebration deepen within us a responsiveness to your Spirit — a favor we ask with complete confidence through Christ our Lord.

PEOPLE: Amen.



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Pope is 'still trying' for peace in Mid-East

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has again stressed that he is still trying to pave the way for peace in the Middle East.

"A climate of insecurity has weighed upon this region for so many years, bringing wars, injustices and hatreds," the Pope said in receiving Syria's new ambassador to the Vatican, Nach' At Al-Husseini. "And it is the poor who pay," the Pontiff emphasized.

His only concern was the establishment of "an honorable and just peace," the Pope continued.

"IN awaiting it, we want to do our part by paying the way for it, according to our competence and our mission of peace," he said. "We will continue to do everything possible to bring, even today, human comfort to all those who need it."

The new ambassador, a Moslem, said in presenting his credentials that the Pope's stand for a just peace

finds support among many peoples.

He continued:

"The Arab nation itself is confronted with the greatest and most ferocious challenges. This nation is resolved to defend its rights and resist until the occupied land is freed."

This remark appeared to refer to territories occupied by Israel, and possibly to Israel itself.

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Columbus Hotel, Miami
12:15 p.m. — luncheon meetings

Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale
12:15 p.m. — luncheon meetings

Serra Club of Palm Beach
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Meetings at 7:00 p.m.
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Lot of the 'speedo' a distressing one



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

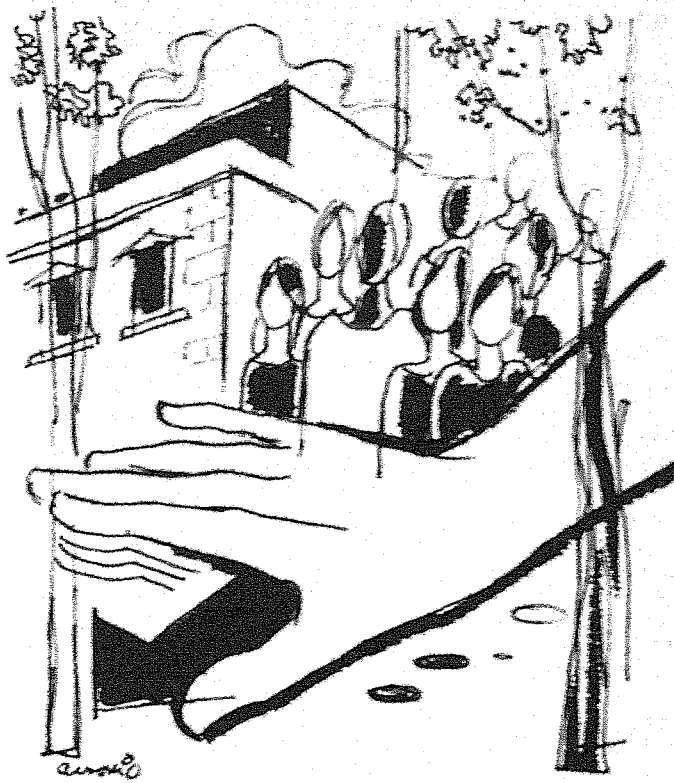
By DR. BEN J. SHEPPARD

"Without speed I feel so lousy that I'd rather shoot speed and live for one week than live for 40 years without it."

From the young people I've interviewed I would say that drugs other than heroin, such as speed, is replacing acid to a large extent.

All drug users have motivations and expectations — by injecting the methamphetamine he wants the immediate rush and doesn't care about the jumpiness which follows. Usually the first step is the taking of the drug by mouth, any of the various diet pills or related pills which they can get, then they notice that they can get a high or excitation from it. It seems to them that they are quicker in thinking and reacting and seem more in the life of the groovy.

What develops next is that this feeling takes a little longer in arriving and someone tells them of the rapidity of the needle reaction. They meet some friend who is shooting or they get into a party where someone produces a spike and they decide that this someone gets his rush so fast that they too are anxious to try it.



I DO NOT believe that this can occur without some personality problems. They then discover that by mainlining

this rush can be produced faster and is greater. Any methamphetamines or their by-products, will reduce the appetite and affect the sleep. After a time the "speed" individuals will go on a speed binge which may last for days during which time the individual may shoot up many times during the day, always looking for the peak experience.

When he is on the "speed binge" the user can not eat or drink or sleep or sit for any length of time. He is extremely excitable and becomes frightened of his state. Then he crashes into a deep sleep with or without the help of barbiturates. When he awakes he may shoot again to get his head straight and for 24 hours he will eat anything in sight.

They shoot it again not only to get their heads straight but also to combat the depression, because after many speed trips they do not seem to come back to a psychologically normal state. They become more depressed than the chronic marijuana user.

There is only one answer and that is to help them medically by removing them from any access to the drug. This means hospitalization.

They must be stopped from getting any of the drug by isolating them completely for a prolonged time. Treat the depression and then their habit. Isolation must be complete and permanent, because the same psychological hang-up which started them must be treated at the same time.

If they continue, psychotic changes are surely going to bring them to the doctor or the clinic, and they show anything from anxieties to continued hallucinations. They become more paranoid than do the heroin users. Auditory and visual hallucinations may persist for many weeks. So early and adequate intervention is indicated.

Cursillo convention decides on changes

SOUTH BEND, Ind. (NC) — Miami with its large Spanish-speaking population is one of several regions in the nation with which the Cursillo Movement needs to keep in contact, delegates to the First National Encounter of Cursillo Leaders said here.

Cursillistas from 75 U.S. dioceses agreed to restructure the movement in order to handle better the activities of local Cursillo groups. In a resolution delegates recommended that the movement be "sensitive to the needs of the overall and specific (Spanish-speaking) cultures of the United States."

Elmer J. Danch, a spokesman for the Cursillos, said it was decided that each of the 11 Cursillo regions in the United States would have a locally elected representative.

In the past, Danch said, each region had a sort of "unofficial" representative. But this system has proved to be inadequate to the growing needs of the Cursillo movement.

He said one prime need is for the movement to keep in better contact with several regions with large Spanish-speaking minorities, such as Dallas, Miami and Los Angeles.

But at the same time, the Atom-bombed city prays for peace

NAGASAKI, Japan (NC) — Five thousand persons gathered here to pray for peace Aug. 9, the 26th anniversary of the atomic bombing of Nagasaki.

The quiet ceremony was held in Peace Memorial Park, ground zero of the 1945 atomic blast. Some 43,737 persons are known to have died in the bombing.

Hiroshima City, site of the first United States atomic bomb attack on Aug. 6, 1945, held similar ceremonies on its own anniversary.

movement does not want to infringe upon the freedom of various Cursillo groups to carry on their own activities.

"We wanted to become more cohesive, but not necessarily more centralized," Danch said in explaining the reason for deciding on elected representatives.

Sevedo Vigil, Santa Fe, president of the Cursillo national secretariat, said the resolutions give the movement "a tremendous thrust and direction, and are most important for the Roman Catholic Church, which is also deeply involved in many cultures."

THE Cursillo de Cristiandad or "Little Course in Christianity" is a three-day period of spiritual renewal that attempts to stimulate apostolic action among individuals and groups.

The movement originated in Spain in 1949, and was introduced in the United States in 1957. By the beginning of 1970 the movement was reported functioning in 115 U.S. dioceses.

The movement has operated within the framework of the diocesan and parish pastoral plans.

Cursillo leaders here re-emphasized that any Cursillo movement must have the sanction of the bishop of the diocese, and he must be kept informed of plans and functions of the movement.

"If no pastoral plan exists, the Cursillo Movement should study and evaluate the needs of the environment and attempt to meet them," the leaders declared. "The implementation of such a pastoral plan depends upon a team of priests and laymen dedicated and spiritually formed for that task."

The meeting, on the Notre Dame University campus, issued its declaration a week after deliberations, business sessions, and group conferences attended by national Cursillo leaders from Spain, the United States and Latin America.

Bishop Joseph Green of Reno, Nev., attending the meeting, has served as the U.S. Cursillo Movement's episcopal adviser since its national secretariat was established in 1965.

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Sacramento Tomato Juice 49 OZ. CAN 43¢

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Elbow Macaroni 2 1/2 LBS. 31¢

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100 youths attend leadership sessions

Youth of the Archdiocese of Miami were urged to make themselves heard through a commitment to their Church, their family and their community, during the annual CYO Leadership Training Week-end.

More than 100 young people and a group of CYO advisors participated in the three-day meeting, which focused on action-involvement, at St. John Vianney Minor Seminary last Friday, Saturday and Sunday.

Father William Dever, CYO director, and assistant pastor, St. James Church, North Miami, termed the weekend project, "the most successful leadership training program ever experienced by youth of the Archdiocese."

'No-lesson' girl takes charm title

Without ever taking a singing or dancing lesson, an 11-year-old student at St. James School, North Miami, has captured the winning title in the pre-teen division of the Miss Charm International competition in Houston, Tex.

Seventh grader Lori Ann Bongiovi, daughter of Mr. and Mrs. Louis Bongiovi, was selected from among 75 finalists and in addition to a crown and a trophy — almost as tall as she is — was awarded a \$500 U.S. Savings Bond toward a scholarship, a complete wardrobe, and a vacation in Texas for herself and family.

Winning the competition climaxes a year of activity for Lori, who in June of 1970 entered the "Our Little Miss" contest in Fort Lauderdale and took top honors after she literally put together her costume, borrowed a record, and concocted a routine. Then she entered the Little Miss Metropolitan Miami competition in which she was named first runner-up.

Cub Scouts win a trip

NORTH MIAMI — Helping to "Keep America Beautiful" earned a three-day trip to Ocala recently for Cub Scout Pack 523.

During June the five dens of the pack sponsored by Holy Family Church cleaned up an area in North Miami as their part in project SOAR (Save Our American Resources), racking can and trash in-vested road sides from the natural hammock by Arch Creek to Dixie Highway.

Six days later the 42 Cub Scouts, led by Jim Norman, visited Six-Gun Territory, Silver Springs, the Black House of Phantoms, Gatorland and Ocala National Park.

The trip provided a great deal of "inspiration" for the pack to continue the work. Mrs. Sylvia DeSantis pointed out, noting that cleaning up trash is "hot" work, particularly at this time of the year.

CYO group to reorganize

Reorganization of the CYO group in St. Rose of Lima parish will highlight a youth meeting at 7:30 p.m., Sunday, Aug. 15, in the parish auditorium, 10690 NE Fifth Ave.

COMMITMENT to the Christian Community was the topic of Father John Vereb, Archdiocesan Dept. of Religious Education. A four-step approach toward planning and programming in parish CYO's was outlined by CYO executive director, Bob Preziosi, who emphasized that proper planning would result in greater response to the needs and interests of CYO members.

Other speakers participating in the sessions, which included a series of small group discussions, a panel program, role-playing exercise, films and other educational projects, were Jan Kirwan, Jeff Williams and Sandy Lombardo, officers of the Archdiocesan Council of Catholic Youth.

Mass celebrated by Father Dever, who was assisted in preparations by CYO members, concluded the training session, which Preziosi said he would like to see conducted on a monthly basis in order to expose more youth to the CYO program.

"It was a tremendous week-end," Preziosi exclaimed. "We had everything planned but it was the youth themselves who made the session such a success."



LEADERSHIP training weekend for CYO members was highlighted by informal discussions attended by more than 100 members shown above listening to Father William Dever, CYO director; and by a few "brainstorming" sessions, below, during which members were expected to list ideas for numerous projects that could be undertaken by parish CYO's.

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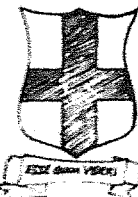
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Girl wins scholarship in regional competition

An 18-year-old graduate of Notre Dame Academy is the recipient of Barry College's Florida Regional Scholarship.

Lisa Marie Zorovich of St. Rose of Lima parish in competition with six other Floridians, has been awarded the \$1,400 tuition scholarship, which is renewable annually.

Regional scholarships are also offered by the college in the Southern, Northeastern, Middle Atlantic and Northwest areas of the country.

A daughter of Mrs. Betty Zorovich, Lisa was graduated from St. Rose of Lima parochial school. During the past year as a member of the senior class at Notre Dame Academy, she was photo-

graphy editor of the high school year book, and a member of the Student Council and the National Honor Society.

To qualify for the scholarship, high school graduates must have a score above 1200 in the Scholastic Aptitude Tests, be in the upper quarter of their class, be recommended by the high school principal, provide character references, and submit an essay defining their goals in college.

Miss Zorovich plans to major in chemistry and minor in education and German and looks forward to a career in the teaching or research fields.

THE NOW SET

Enrichment program closes with awards

Organized summer fun and recreation for hundreds of city youngsters came to end last week as St. Francis Xavier Summer Enrichment Program held its art exhibit at Miamarina's restaurant, The Landing.

An arrangement of decorative pillows, paper mache napkin holders in bright colors, and paper flower bouquets in glittering bottles, was displayed along one wall.

SOME 150 youngsters and advisors were there as guests of The Landing when management representative, Miss Ann Mahler, presented individual ribbons to winners.

Andre Major won grand prize honors for his sea shell sail boat.

Other categories and

winners were:

Best use of wood, glass or cloth: Ruby Boone, first; Eddie May Boone, second; and Betty Fabergas, third.

Best tool craft: Natalia Durden, first; Waltona Simmons, second; and David Simmons, third.

Best use of paper: Jennifer Flowers, first; Twann Chestnut, second; and Carolyn Williams, third.

Best painting: Stephanie Lakes, first; Alecia Nadal, second; and Maria Ortiz, third.



ART EXHIBIT winners are shown above with school principal, Sister Consolata, O.S.P. At right the work of the youngsters was pictured for South Florida viewers by a local television station.



OFFICIAL School calendar

Archdiocese of Miami

1971

- Aug. 25, 26, 27 — Teacher orientation days
- Aug. 30, Monday — Opening of school
- Sept. 5, Monday — Labor Day — no sessions
- Oct. 8-10 — Administrators' Conference (Jacksonville)
- Oct. 24-30 — National Education Week
- Oct. 28-29 — Teachers' Institute — no sessions
- Nov. 1, Monday — First quarterly report due
- Nov. 8, Monday — Teacher professional planning day — no sessions
- Nov. 25-26 — Thanksgiving holidays — no sessions
- Dec. 22-31 — Christmas holidays — no sessions

1972

- Jan. 3, Monday — Classes resume
- Jan. 17, Monday — Second quarterly report due
- Mar. 20, Monday — Second quarterly report due
- Mar. 20, Monday — Third quarterly report due
- Mar. 27-31 — Easter Holidays — no sessions
- April 3 — Monday — Teacher professional planning day — no sessions
- May 29, Monday — Memorial Day — no sessions
- June 7, Wednesday — Final report due — closing of school

Museum slates shows, tours

A full program of each Saturday in the auditorium at 11 a.m. and 12 noon and on weekdays at 10 a.m. and 1:30 p.m.

An educational show in the planetarium is shown each weekday at 10 a.m. and 11 a.m.

Guided tours are conducted each weekday at 2 p.m. by Museum Guild members. Groups desiring tours should call for reservations.

Free movies are shown

Auditions to be held for chorus

Auditions for a new community chorus, sponsored by the Barry College Music Department, will be held Wednesday, Aug. 25, from 8 to 10 p.m. in the Music Department, Room 130. Other auditions are slated for Sept. 1 and 8.

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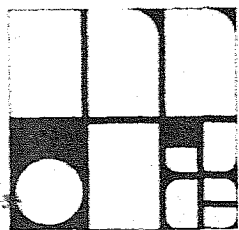
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DOWNTOWN CAMPUS
141 N.E. Third Ave.
Phone: 358-3801

Monday, Aug. 16 through
Friday, Aug. 20
8 am - 4:30 pm

Tuesday, Aug. 24
8 am - 6 pm

SOUTH CAMPUS
Usina Hall
11011 S.W. 104th St.
Phone: 274-1101

Monday, Aug. 16 - 9 am-4 pm
Tuesday, Aug. 17 - 9 am-4 pm
Wednesday, Aug. 18 - 1 pm-8 pm
Thursday, Aug. 19 - 9 am-4 pm
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Dolphins seek to beat '49ers' to goal-d

SPORTS

By JACK HOUGHTLING

Will the Dolphins regain the love and affection of their devoted followers tonight in the Orange Bowl?

Of course, there were many disillusioned fans following the thorough 27-10 drubbing the team received from Cincinnati last week. But, take a realistic look at things.

It was a pre-season game. It was the first of the season. It followed less than a week of practice for aces Larry Csonka and Jim Kiick. It did see 55 players perform for the Dolphins.

Certainly it wasn't a good effort. Everyone recognizes that. But to have some fans start griping already certainly does not make sense.

UNLESS there has been a 100 per cent deterioration in the abilities of the Dolphins since last December, there should be little concern over the showing.

Naming of Williams to UM staff hailed

We were delighted when Carroll Williams, the former Archbishop Curley High star, was named to the University of Miami football coaching staff.

Carroll's one nice guy and he's exceptionally talented. He should make it big as a coach.

Ironically, breaking racial barriers is nothing new for him.

We remember Carroll when he made his high school debut as a sophomore quarterback in the final game of the 1961 season for Archbishop Curley High.

HE played only a minor role in that game after a good season on the junior varsity and in the unenviable role of being the first black athlete to play on an integrated team in the area.

The first game for Carroll was against Miami Beach High and we noticed particularly how the Beach High players made a special effort after the game to go over and shake his hand, in the traditional manner of football players after a game.

Of course, Carroll was the target of some bigots. We remember in his junior and senior years as a star for the Knights in both football and basketball, that some schools, insisted on playing their

Remember last season when the Dolphins took those three horrible lickings from Cleveland, Baltimore and then Philadelphia? Well, the team snapped back from that and rolled up six straight to make its 10-4 mark for the year.

One game is not a true indication of the team's potential for this coming year. We would feel this way, even if it had been a 38-0 win for the Dolphins. That certainly would not have been an indication that Miami was a super team and was just going to blow everyone off the field.

So, one poor effort can not be the basis for judgement, either way.

WE feel that with the Forty-Niners coming into the Orange Bowl tonight with a national TV audience for the game, that there'll be quite a turnaround in the Dolphin efforts.

games with Curley in Miami, not on their own fields. We're sure there were other instances of bigotry aimed at Carroll. But, to our knowledge, he never once complained or made a big deal about it.

AND, at the end of his junior year at Curley, there were some pretty strong indications that the U. of Miami was interested in him as a recruit. He was that good as a quarterback.

However, some leg ailments slowed him as a senior and he never quite had the fine year that he had as a junior. So, the UM didn't follow up seriously.

That's when Xavier U. in Cincinnati gambled on a scholarship for him — actually, the school had completed its frosh recruiting but hadn't signed a quarterback for its freshman team. Carroll got the last scholarship.

He had a great career at Xavier, was No. 3 in the nation in touchdown production as a junior, then some more minor ailments slowed him as a senior. Afterwards he went to the Canadian League for his pro ball.

We're glad he's made it, finally, to the UM and we're convinced he'll get the job done. He always has

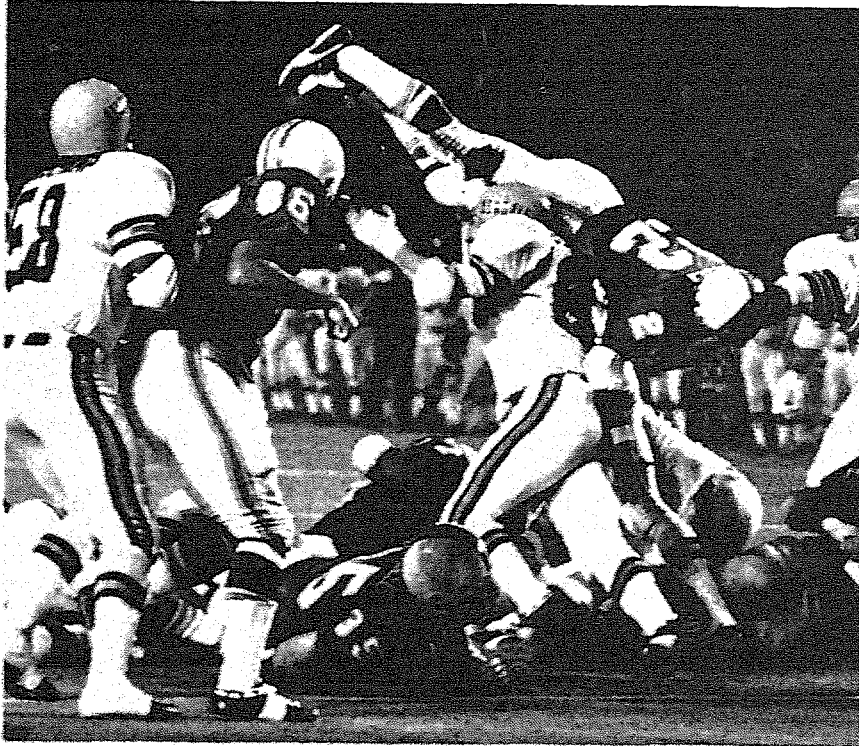
Too much was achieved last year, not to believe that the team won't be just as successful.

Remember, Csonka, Kiick and Mercury Morris led the team to the No. 1 ranking in rushing in the NFL; Griese was No. 3 in the entire NFL in pass completion percentage; Morris was the top rusher with a 6.8 average for backs who carried at least 50 times

or more; Garo Yepremian was first in the NFL in field goal percentage; the defensive unit allowed the least number of points of any team in the NFL.

All those ingredients are still there. They should get better, in fact.

We look for the Dolphins to break out of their lethargy tonight. There's too much talent not to.



St. Monica girls' team cops title

St. Monica parish CYO girls' softball team captured its second straight summer softball championship with a 22-2 victory over St. Timothy at North Glade Park.

St. Monica jumped off to a lead in the second inning on a two-run single by Sandy Hawes.

St. Timothy averted a shutout when Norma Goller blasted a run-producing triple over the head of St. Monica's right fielder in the sixth inning.

PILED UP as he attempted to go over the top at the Cincinnati goal line last Saturday, the Dolphins' Mercury Morris.

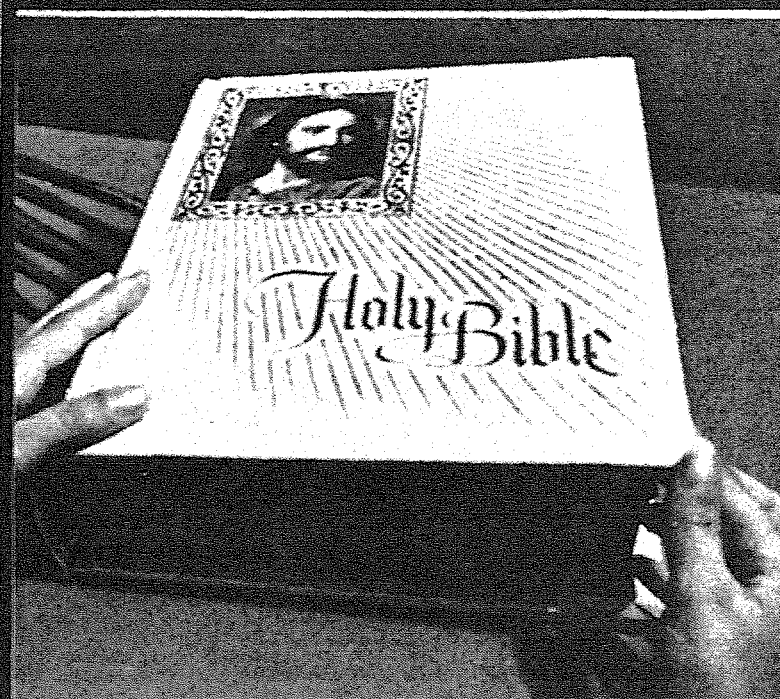
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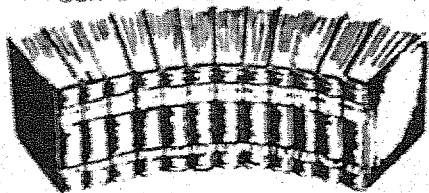
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New life for the blind from new study ways

By MARY ANN LINDEN

Blindness doesn't have to be a handicap, just check with some of those who have overcome the problem.

Take the 20-year-old Indianapolis youth, blind since birth. Today, he's a Phi Beta Kappa graduate of De Pau University, an accomplished classical pianist and has earned letters, in wrestling and swimming and plans a career in law.

Or there's the New Jersey girl who graduated from Catholic University of America as a specialist in East Asian Language and a near perfect grade average. She spends her summers working as a counselor at a New Jersey State Camp for blind and mentally retarded children.

SCORES of other college graduates are making it in the business world. The once inhibiting affliction of blindness is no longer binding, thanks to the national organization, Recording for the Blind, Inc. (RFB). By using RFB's tape recording and text books, these young people are leading normal lives.

One of the 17 units of RFB is located in the Otto G. Richter Library at the University of Miami. Last year it recorded for more than 10,000 work hours and produced 147 educational books.

The only organization of its kind in the U.S., Recording

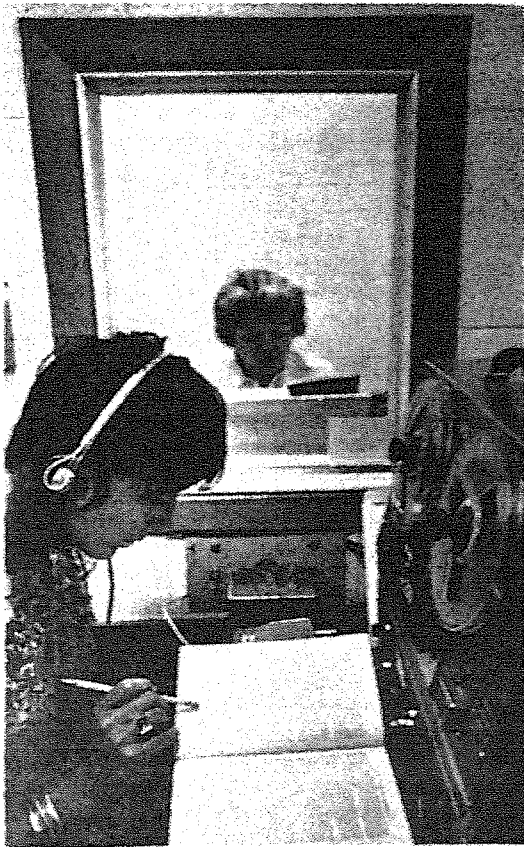
for the Blind, Inc., provides a national circulating library of free educational material for college people who can not read because of visual or physical impairment, according to Miss Nancy Pierce, vice chairman of the Miami unit and a member of St. Augustine parish.

These requirements allow for those who are not only blind, but also those who can't hold a book, such as those suffering from severe palsy, multiple sclerosis and acute dyslexia," Miss Pierce said.

One young girl, hopelessly unable to read because of dyslexia, who sees words and letters scrambled or reversed is now working on her doctorate at the Massachusetts Institute of Technology.

"We are one of 17 recording centers and six branches across the country which totally recorded over 4,000 books last year," she said. Over 20,000 educational texts have been recorded on master tapes, which are on file at headquarters in New York.

DURING the last fiscal year, production at the Miami Center has risen 12½ per cent, a remarkable boost, ac-



SOUND PROOF office space is provided for Mrs. Seymour Kaplan, shown reading books for the blind as Mrs. Peter Maskell, foreground, checks tape quality.

simultaneously proofreads a second "inkprint" of the recorded book and can correct "fluffs" and eliminate throat noises.

Recording on five-inch reels, each tape is preceded by a complete table of contents and chapter and paragraphs are noted vocally on the tapes as well.

"A page tone is added to, so when the tape is rewound or moves in fast forward, the listener can detect pages and even chapters," she added. It takes a minimum of 10 pairs of tapes for one book.

The books can be recorded in five languages, plus English at the Library Center, including Spanish, French, Dutch, German, and Latin.

"We take college-educated people for our reading who have some familiarity with languages," Miss Pierce said, adding that "sometimes we have to find a specialist to read highly technical material." One time, she recalled, they had a master geneticist read an entire book of tedious genetic charts. Usually, no one is

asked to read a complete book.

If time allows, the tapes are sent to New York, where they are perfected, and the "hums" removed.

"Sometimes a student needs a book immediately so we mail them directly from here. They aren't perfect but at least he has his book on time," she added.

Normally, a book list and deadlines are sent ahead before the beginning of a semester, so if any books need to be recorded, the volunteers can get an early start.

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BLIND student "reads" through tapes of Recordings for the Blind, Inc.

ording to Miss Pierce. Dependent completely on volunteers for reading and community contributions, the local group has an annual budget of roughly \$20,000.

Founded to assist World War II veterans in 1951, the national group enlists over 4,200 volunteers yearly. In Miami, the group has 145 trained people working, according to Miss Pierce.

"All volunteers are asked to work at least two hours a week." The office is open five days a week, and three evenings.

Why isn't Braille sufficient for college use? "One college book alone, if printed in Braille, would consume the space of 10 books the size of

the Greater Miami telephone directory. The tapes for the same book take up eight square inches of space," Miss Pierce added.

THE books are recorded in team fashion with one person reading and the other monitoring. The monitor

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(LA ASUNCION, óleo de Gherardo di Candore, National Gallery of Art.)

La Asunción es la plenitud de María y el término final glorioso de una vida que estuvo en todo asociada a la de Cristo.

María, aún antes que se aplomaran los montes, está instalada en un plano especial junto al Verbo Encarnado.

Su maternidad divina es la raíz y la fuente de todas sus prerrogativas. Limpia de la mancha del pecado original en el claustro de su madre,

no podía estar sometida a la corrupción de la muerte.

Sufrió con profundidad no igualada por criatura alguna el martirio moral.

Y murió en trance de un arrobamiento celeste.

Pero estos datos de su vida se explican por la elección que hizo de ella el Señor para las tareas de la corrección.

Por eso María, más que morir, lo que hace es dejar su mortalidad en la tumba.

Y así como fue concebida a la gracia a través de la muerte del pecado venciendo el demonio, así fue concebida a la gloria a través de la muerte del cuerpo, pero venciendo a la muerte.

No fue esclava del pecado nunca, ni en su Concepción. Por eso fue Inmaculada.

No pudo ser esclava de la muerte jamás, por eso fue subida al Cielo en cuerpo y alma.

Será en 'Marine Stadium' la misa de la Caridad

La fiesta de la Patrona de Cuba, Nuestra Señora de la Caridad del Cobre será observada este año con una misa y procesión marina en el "Marine Stadium" de Miami.

A las 7:30 p.m. del miércoles, 8 de Septiembre, arribará a las aguas del Marine Stadium la imagen de la Virgen llevada por una procesión de botes y barcos pesqueros engalanados que saldrá de la Ermita de la Caridad.

Este año se cumple el décimo aniversario de que la imagen de la Virgen de la Caridad fué sacada de Cuba subrepticamente, cuando el país se encontraba en medio de una aguda crisis entre la

Iglesia y el régimen comunista, durante la cual decenas de sacerdotes fueron arrestados y expulsados del país.

Desde entonces los cubanos han venido observando la festividad de la Patrona de Cuba con misas de campaña, casi siempre en el Miami Stadium. Este año, por primera vez se efectuará la ceremonia en el Marine Stadium. "Se ha seleccionado el Marine Stadium porque el ambiente marino es más apropiado para rememorar la milagrosa aparición que ocurrió en las costas de Cuba en medio de una tormenta tropical," dijo a THE VOICE al anunciar la celebración de

los actos el Padre Agustín Román.

El señor Isidoro Rodríguez, activo miembro de la Cofradía de Nuestra Señora de la Caridad ha sido designado para dirigir el comité encargado de la organización de los actos.

Como ha hecho todos los años, el Arzobispo Coleman F. Carroll será el principal concelebrante en la misa que se ofrecerá sobre una gigantesca balsa en las aguas del Miami Stadium.

En próximas ediciones The Voice ofrecerá más amplia información sobre la misa y la procesión marítima que se está organizando.



En los terrenos del Centro Mater sano esparcimiento deportivo para las niñas y muchachas de una extensa barriada hispana.



LA VOZ

Suplemento en Español de **THE VOICE**

Un verano de felicidad

Con una serie de festejos que comenzarán a las 3 p.m., el Centro Mater clausurará en sus locales y terrenos de Calle 4 y 4 Ave. del S.W. las actividades del campamento de verano.

La Madre Margarita Miranda invita a todas las personas que cooperan a la obra del Centro a que acudan a esta clausura, para que puedan apreciar lo que se ha

hecho con decenas de niños y jovencitos durante los meses de vacaciones escolares.

SE TUVIERON dos programas

• Las tardes recreativas, agrupando a 125 niños de 2 a 6 p.m. en un programa gratuito de excursiones, deportes y amenas clases, con la cooperación de religiosas del Apostolado y el Sagrado Cora-

zadores seculares. El Hermano Mathew Lyons, del Archbishop Curley High School coordinó la ayuda de los seminaristas y el programa de deportes para los varones.

• El campamento de verano acogió a 150 niños y según palabras de la Madre Miranda otros tantos hubieran podido participar si hubiera más local y más

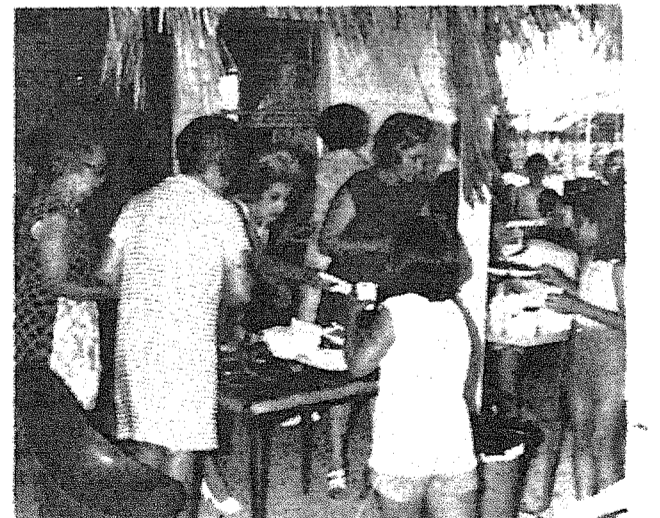
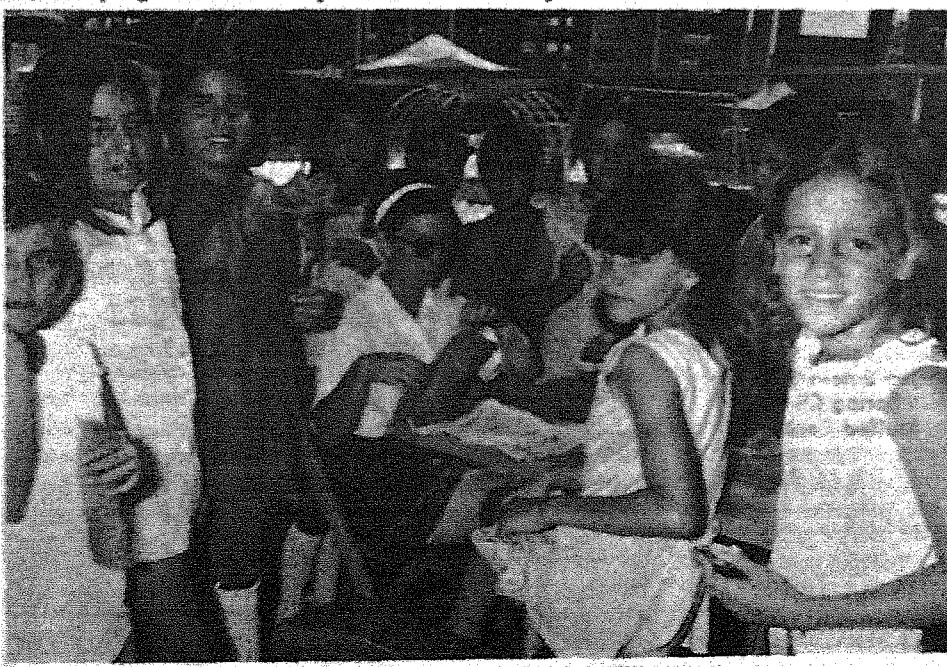
corazones generosos para continuar y contribuir a esta obra.

Los padres de los niños contribuyen con una mínima cuota para el programa de excursiones dos veces por semana, transporte y seguro escolar mientras el Centro Mater, en coordinación con el Catholic Service Bureau, cubren el resto de los gastos del campamento. Tres veces a la semana se les ofrece un almuerzo servido por un grupo de damas voluntarias.

"**LOS NIÑOS** viven felices, sus padres están tranquilos y nosotros los que trabajamos en el Centro Mater descansamos satisfechos sabiendo que por nuestros esfuerzos hemos podido contribuir a alegrar y salvar a tanta juventud en peligro," expresa la Madre Miranda.

Las actividades han sido variadísimas. Clases de artes manuales, costura, música, baile y guitarra para las niñas mientras que los deportes, gimnasia, música y artes manuales constituyen los programas de los varones. No les faltan a todos, 3 veces por semana, su programa de orientación moral cristiana.

Artes manuales, corte y costura, música, baile y guitarra forman parte de los programas del campamento de verano para las niñas.



Grupo de damas voluntarias del Centro Mater que todos los lunes van a servir a los muchachos.



Preparados para salir a una de las excursiones, los niños dejan los terrenos del Centro Mater para abordar uno de los omnibus.



de provocar frecuentes lesiones físicas en sus dueños, a veces más preocupados por incrementarlos que por su salud física y la del prójimo. Se evitan imitando las palabras de Kempis.

MISION DEL ESTADO

Al lado de las soluciones de la Iglesia, se ofrecen los medios humanos. El Estado y los que gobiernan el mismo, deben promover con una administración acertada al bienestar material del obrero, evitando el trabajo excesivo que embota el alma y fatiga el cuerpo, y procurando descansos adecuados y salarios justos. También se propone facilitar al trabajador la adquisición de su propiedad privada disminuyendo los impuestos que gravan estos bienes.

LAS ASOCIACIONES OBRERAS

La Carta papal aborda con decisión otro problema culminante en las relaciones entre obreros y patronos: el de asociación o agremiación, como llamamos hoy, concluyendo que el Estado debe favorecer y proteger estas asociaciones, de meritorio influjo en las relaciones laborales. Las asociaciones obreras deben organizarse de tal forma — aconseja el documento pontificio — que aseguren un acertado gobierno, además se propone que en ellas se resuelvan los litigios entre patronos y obreros por medio de tribunales de arbitraje y que también se asegure al trabajador la existencia de labor permanente y se fijen subsidios suficientes para socorrerlos de accidentes, enfermedades o de la vejez.

Ochenta años después de la "Rerum Novarum", muchas soluciones expuestas han logrado plena aplicación. Este breve bosquejo de la pauta de que las propuestas papales, en una época en que el trabajo inhumano creaba pasiones y preocupaba a los gobiernos, vinieron a fomentar la concordia, con-

tiltando la conducta del capital y el trabajo.

Desde entonces, no se ha ido más allá. Ni es necesario. Y en casos convendría recordar la necesidad de volver atrás, de aplicar en su pureza las previsiones de León XIII, conflictuadas por olvidadas.

A los cuarenta años de dictada, el Santo Padre Pío XI dedicaba su Carta Encíclica "Quadragesimo Anno" a resumir los resultados felices que había logrado el documento del Papa León y las esperanzas que abría la "redención del proletariado".

JUAN XXIII

En 1961 el gran Papa Juan XXIII, se dio en actualizar con modernos conceptos y problemas la vigencia de los temas analizados en

"Rerum Novarum". Se trata de la notable Encíclica "Mater et Magistra". Pero los planteos primitivos han quedado intactos y sus soluciones siguen siendo eficientes. Y esto hasta se prueba con otros documentos papales semejantes y posteriores a los recordados, que vuelven a encaminarse sobre el problema social que aqueja a la humanidad a través de la problemática resuelta en la "Rerum Novarum". Pese a su carácter menos específico y más generalizado a las cuestiones humanas nacionales e internacionales, son del caso citado las Encíclicas "Pacem in Terris" dada por Juan XXIII en 1963 y la agresiva y valiente "Populorum Progressio" que Paulo VI dio a luz en 1967.

La ocasión es propicia para comprender el alcance y el vigor positivo que ha tenido la palabra de la Iglesia en el desarrollo de los pueblos, a pesar de la imposibilidad de aplicación obligatoria de sus preceptos. Además observese que permanentemente ha estado a la vanguardia de los más importantes avances sociales. Principalmente cuando se trate esta materia, siempre será preciso decir, antes de la "Rerum Novarum", y después de ella.

Por HECTOR JOSE TANZI

Este año... se cumplen ochenta años de la publicación de la histórica Carta Encíclica del Papa León XIII. Si en su tiempo produjo verdadera revolución en las concepciones sociales y laborales, hoy, al aproximarse al siglo de su vigencia, encontramos que sus dictados y enseñanzas conforman un medurado programa destinado a promover la paz y el orden en la familia y en la sociedad.

No menos sorprendente resulta advertir que las sanas ideas elaboradas en la encíclica, alcanzan en nuestra época la aplicación práctica y real que, en 1891, cuando fue dictada, no era fácil vislumbrar.

LA VOZ de la Iglesia tiene en este documento la frescura de algo nuevo y el valor de un sistema de lineamientos concretos cuya aplicación permitió lograr soluciones positivas y uniformes en el campo social.

La época en que el venerable León XIII da a conocer la Encíclica, es de contradicciones manifiestas. Termina un siglo de progreso, de hermoso romanticismo y de despiadado individualismo. Las condiciones parecen perdurar hasta la primera Gran Guerra. Todo se nutre en torno a la problemática liberal, concepto no siempre definido con precisión. Liberal también es la "Rerum Novarum" en cuanto a la amplitud de su objetivo y a la forma de encarar directamente y de manera específica una cuestión que entonces adquiriría un rango elevado en los problemas de las naciones.

MARX Y EL CAPITALISMO

Estaban ya enfrentadas las teorías materialistas expuestas por Marx desde mediados del siglo, y el sistema económico capitalista, que, con su avasallante progreso había llevado a la intensificación de las relaciones económicas. Pero también se observa la paradójica situación y marcada diferencia entre pobres y ricos, entre los goces frívolos y la miseria amarga. Por un lado un afán de ganancias egoísta motivado por el aumento de producción que caracteriza el florecimiento industrial de entonces; por el otro, la dura condición del obrero, sujeto a exasperantes condiciones de trabajo y desamparado azote los peligros cada vez menores que creaba la máquina. Las sociedades religiosas y privadas eran impotentes para absorber esta masa inanimada.

a 80 años de la

'Rerum Novarum'

SALARIOS INFIMOS

La inigualable y próspera situación económica que brindaban los adelantos de la técnica y el influjo del capital, no estaban de acuerdo con los ínfimos salarios que sólo servían para una penosa subsistencia. El desarrollo de las grandes fábricas produjo hacinamiento. Las condiciones de vida están pintadas magistralmente en las grises películas de Charles Chaplin. El número de trabajadores industriales creció enormemente, organizándose en sindicatos y ligas que enfrentaron cada vez con mayor virulencia a los patronos. Contra esta lucha injusta e innecesaria se expedía León XIII dando los medios para dirimir tales conflictos. La Encíclica se distingue de otras, dirá Pío XI en la suya — denominada "Quadragesimo Anno" — por haber trazado, cuando era más oportuno y sobre todo necesario, normas seguras a todo género humano para resolver los arduos problemas de la sociedad humana, comprendidos bajo el nombre de "cuestión social".

EL ANARQUISMO EN AMERICA

La mirada de Europa se vuelve hacia América. Los grandes contingentes inmigratorios parecen buscar en estas tierras, la paz social y el progreso que predica el Santo Padre. Por entonces nuestros países no han escapado a la "crisis del progreso", según se dió en llamar a esta época plena de adelantos y que describe con acierto Julián Martel en el libro "La Bolsa". Pero los efectos del anarquismo llegan también al Nuevo Mundo y el clamor obrero genera tumultos que el programa de la Encíclica puesto en práctica podía evitar.

No es acertado suponer que con esta Encíclica la Iglesia toma intervención o fija su postura ante el problema social. La palabra de Dios transmitida a través de los Santos Evangelios, constituye la exposición más clara de los deberes y derechos de empleados y empleadores. El desenvolvimiento doctrinario que encontró más tarde, desde los Padres de la Iglesia en los primeros siglos del cristianismo, hasta las prédicas efusivas de Lacordaire o Lamennais, o la

actividad desplegada en el mismo siglo de la Encíclica por Ozanam, son pruebas evidentes de aquel acerto. La "Rerum Novarum" vino a fijar con maestría la decisión actualizada de la Iglesia, acorde con sus tradicionales expresiones y a establecer formas eficientes y humanas para reglar una de las circunstancias del hombre.

CONTENIDO DE LA ENCICLICA

El método de la Carta Encíclica de León XIII, es sencillo. Una parte se dedica a estudiar las soluciones propuestas por el socialismo marxista a la situación del proletario. En otra se dan los argumentos de la Iglesia. Finalmente, se propone la parte que le corresponde al Estado en la intervención del problema.

Este enfrentamiento es acertadísimo y permite apreciar las decisiones fundamentales de cada tendencia. La Encíclica se refiere a la doctrina del socialismo materialista y subversivo que entonces encontraba eco elocuente ante una sociedad poco dada a entregarse a las cuestiones obreras. La Iglesia repudia esa suerte de incipiente comunismo que pretendía remediar los males sociales suprimiendo la propiedad y la producción privadas para reemplazar por las colectivas. La solución no podía ser más opuesta al ideal cristiano. Le basta al Papa asomarse a las Sagradas Escrituras o a los comentarios tomistas para refutar aquellas posturas.

REMEDIOS DIVINOS Y HUMANOS

La Encíclica ofrece, contra las falsas proposiciones del socialismo, "remedios divinos" y "medios humanos". No se encontrará, quien lea este documento, con una solución idealista y otra positiva. Los remedios divinos y humanos propuestos conforman un conjunto de posibilidades eficaces y de respuestas convincentes. La Iglesia instruye con advertir la desigualdad natural del hombre; por ello no busca el enfrentamiento entre ricos y pobres, más prueba la honra de cada una de estas situaciones cuando se comprende el valor y la necesidad que cada una de ellas tiene de la otra. La Encíclica predica dos cosas a los

ricos: el peligro de las riquezas y la necesidad de darles un uso justo. Los bienes extensos no deben tenerse como propios, sino como comunes; "los que mayor abundancia de bienes han recibido de Dios, ya sean estos bienes corporales e externos o espirituales e internos, para esto los han recibido, para que con ellos atiendan, como ministros de la Divina Providencia, al provecho de los demás". Entiéndase que no se pretende desvirtuar el derecho de propiedad — que se defiende como justo y necesario para el hombre —, sino limitar el uso abusivo de aquel privilegio. Y aquí nos viene a la memoria las dulces razones que trae Kempis cuando aconseja con bondad: "No está la felicidad del hombre en tener la abundancia de lo temporal; bástale una mediana (Imitación de Cristo, I, XXII). Hoy, la subsistencia se ha trocado en complicadas gestiones que los bienes materiales agravan al punto



Los esposos Enrique y María Antonia San Pedro con su hijo el Padre Enrique San Pedro, S.J., misionero en Vietnam, escuchan los relatos que éste les hace sobre el remoto país asiático.

**Misionero cubano en Vietnam
Visita a sus padres en Miami**

Un sacerdote jesuita cubano que desde hace siete años trabaja como misionero en Vietnam, vino la semana anterior a Miami para oficiar una misa conmemorando las bodas de oro matrimoniales de sus padres.

El Padre Enrique San Pedro, S.J., es profesor del Colegio Pío Pontificio de Dalat, South Vietnam, que varias veces a ocupado la atención de los periódicos del mundo porque ha sido escenario de batallas en la larga guerra vietnamita.

EN OTRAS ocasiones, el Colegio ha sido lugar de amparo provisional para miles de personas que escapaban de ciudades ocupadas por guerrilleros comunistas.

Los padres del sacerdote misionero, los esposos Enrique y María Antonia San Pedro cumplirán cincuenta

años de matrimonio el día 14 de octubre. Como para esa fecha el hijo sacerdote no podrá venir a Miami, decidieron tener la celebración el pasado sábado, para que éste pudiera oficiar como principal concelebrante de la misa ofrecida en la Capilla del Colegio de Belén.

Los esposos San Pedro participaron en esta misa acompañados por sus hijos y nietos residentes en Miami.

Además del sacerdote misionero son hijos de los esposos San Pedro la señora Silvia Camacho, esposa del señor Alberto Camacho; la señorita Bertha San Pedro y el señor Javier San Pedro, que reside en Los Angeles, California con su esposa, Rebeca, y dos hijos. Y que no pudo estar presente en la celebración.

Cuentan los San Pedro con 12 nietos y dos bisnietos.

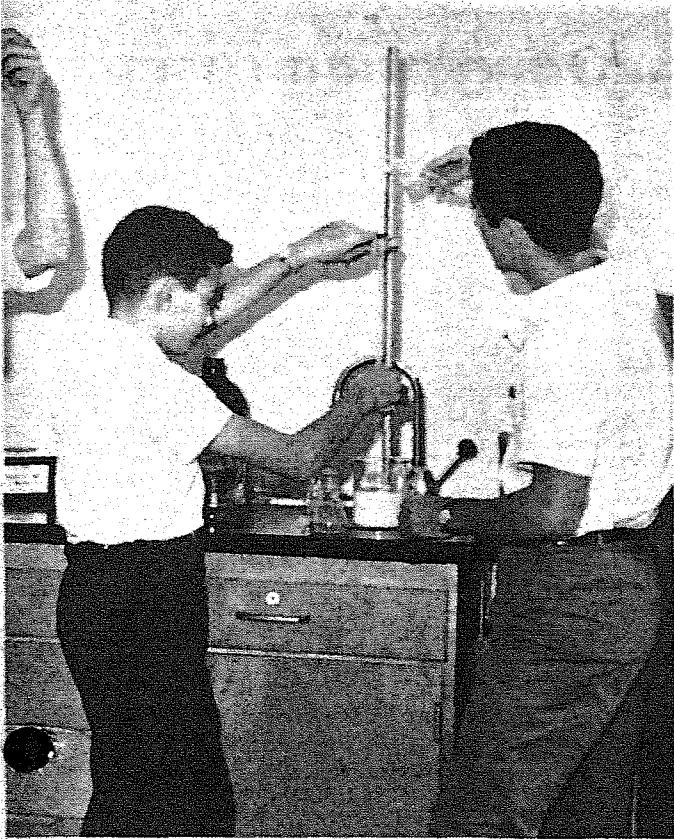
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TU Y TUS HIJOS

Adaptación del niño exiliado al sistema escolar de E.U.

POR LA DRA. ELVIRA DOPICO

En el número anterior la autora analizó la etapa inicial del niño exiliado cubano al enfrentarse con el sistema escolar de Estados Unidos. Destacó, entre otras cosas, la necesidad de que el escolar encuentre en los adultos que le rodean la comprensión para sus problemas y que se le señale lo que hay de positivo en el ambiente al que llegan. Veamos ahora el análisis sobre la segunda y tercera etapas:

(Conclusión)

En la etapa intermedia, la influencia del grupo de niños y jóvenes va adquiriendo mayor importancia. Como resultado de esta influencia, el interés por los estudios y en general la actitud del escolar hacia la escuela depende, en gran parte, de la actitud y el interés por los estudios del grupo a que pertenece. En esta etapa intermedia suelen iniciarse actividades o experiencias que resultan nuevos al panorama familiar: los jóvenes (y hasta los niños en muchos casos), en su papel de intérpretes, desempeñan un importante papel, en muchos casos indispensable, en las transacciones que lleva a cabo la familia. Como resultado el equilibrio del núcleo familiar puede verse seriamente afectado produciéndose crisis que afectan principalmente el principio de autoridad y quién o quiénes pueden y deber ejercerla. Algo parecido se produce como resultado de la costumbre de trabajos "part time" para jovencitos, medida altamente beneficiosa en la mayoría de los casos. No podemos esperar que quienes hayan participado o participen en decisiones importantes o quienes en alguna medida contribuyen a los gastos del hogar acepten sin replicar decisiones que ellos estiman arbitrarias e ilógicas. La situación descrita requiere nuevos enfoques en el tratamiento familiar. La estrategia del diálogo no la del monólogo. Son los adultos, por su madurez y sentido de responsabilidad, los encargados de iniciar y mantener el diálogo escuchando las opiniones de los jóvenes con el respeto y la consideración que ellos, por su ejecutoria, merecen. Esta actitud de diálogo no significa en modo alguno la renuncia por parte de los padres u otros adultos, a sus responsabilidades como guías y mentores de jóvenes. Cuando padres e hijos dialogan, no solamente se produce una consolidación del núcleo familiar sino que al analizar objetivamente los consejos, decisiones o recomendaciones de los progenitores estas adquieren una nueva dimensión, más lógica, si se quiere, en razón

de la unidad familiar y de las circunstancias. Esta práctica, en cierto modo, hace más probable el que los jóvenes acepten sugerencias, recomendaciones, etc. de sus padres y lo que es más importante aún, que las pongan en práctica. Recordemos que la obediencia ciega no constituye entrenamiento adecuado para el desarrollo del buen juicio y del sentido de responsabilidad.

A medida que es mayor y más intenso el contacto con la cultura norteamericana, adquiere mayor importancia en la vida de niños y jóvenes una serie de factores que en las vidas de sus progenitores fueron de importancia secundaria y en muchos casos inexistentes. Dos de estos factores son la importancia que en esta cultura se otorga a las actividades llamadas "extracurriculares" y la vida social intensa desde temprana edad. Cuando estos factores pasan a ocupar primeros planos en el interés de los jóvenes, los padres, recordando sus años juveniles, se preocupan pensando que los jóvenes están descuidando sus estudios. La preocupación, en la mayoría de los casos, resulta injustificada ya que los programas escolares permiten al estudiante participar en actividades que contribuyen al desarrollo de algunas de las múltiples facetas que integran la personalidad.

La tercera etapa, que hemos denominado avanzada, es a simple vista la menos dramática. Tanto los jóvenes como los adultos han logrado desarrollar una serie de recursos personales y materiales que les permiten vivir y no simplemente "mantenerse a flote". Se caracteriza esta etapa en lo colectivo por un enfoque más realista de la sociedad norteamericana y en lo individual por un concepto más claro de cuan lejos debe y puede llegar el proceso de adaptación a la cultura de esta sociedad. No es sin embargo una etapa fácil. A los jóvenes se les exige prepararse lo más cabalmente posible a fin de poder operar en una sociedad donde la competencia y las presiones de todo tipo constituyen la orden día día. Paralelamente, una serie de peligros, entre ellos

el incremento en el uso de las drogas y otras formas de delincuencia hace más difícil las actividades de los jóvenes en general pero quizá más particularmente las de aquellos que conocen y comprenden más cabalmente el engranaje de la sociedad en que residen y de la que forman parte.

DESDE el punto de vista escolar, un gran número de jóvenes posee, al arribar a esta tercera etapa, dominio suficiente del idioma inglés y conocimiento de la cultura norteamericana para desenvolverse adecuadamente en el sistema escolar. En esta etapa, los programas destinados a hacerle conocer más profundamente su cultura de origen (ej. Spanish "S") pueden y deben alcanzar gran importancia para el joven. No se trata exclusivamente del estudio del idioma o de la literatura o de la historia, sino brindar a los estudiantes la oportunidad de plantear las inquietudes y alternativas que ellos perciben usando como vehículo el idioma, las

grandes obras y la historia de su cultura.

A los padres esta tercera etapa exige mayores esfuerzos. La solución, si es que esta existe, ha de provenir del diálogo. El peligro que confrontamos quizá no sea la brecha entre generaciones (el "generation gap") sino la brecha entre culturas (el "cultural gap"). Corresponde a los adultos la actitud de madurez y sentido de responsabilidad que el momento de ellos reclama. La madurez permite evitar posturas extremas: el acatamiento indiscriminado de todas las ideas, tendencias, etc. en el ambiente así como la negativa sistemática a analizar y discutir actitudes, conceptos, etc. que difieran de prácticas típicas de nuestra cultura. En resumen tenemos que descartar la actitud "todo lo nuestro es superior y todo lo ajeno inferior (o malo)".

El momento y las circunstancias requieren que padres y jóvenes analicen conjuntamente las alternativas posibles. Que las discutan profunda y objetivamente y juntos decidan el camino a seguir. La responsabilidad es de todos, jóvenes y adultos. El futuro pertenece a los jóvenes pero es también nuestro en la medida en que cumplamos nuestro deber para con ellos.

La Dra. Elvira Dopico, autora de este artículo sobre la adaptación del niño exiliado cubano al sistema escolar de Estados Unidos fue durante el curso que terminó subdirectora de la Escuela Elemental Riverside. Para el inicio del próximo curso la distinguida pedagoga ha sido ascendida a Principal (Directora) de la Escuela Elemental Shenandoah.



DRA. DOPICO

Se convierte así la doctora Dopico en la primera persona de origen cubano a quien el sistema de escuelas públicas del Condado Dade encomienda la dirección de una escuela.

La doctora Dopico, graduada de la Universidad de La Habana y del Barry College, aparte de su labor profesional en el sistema de escuelas públicas ha prestado valiosos servicios voluntarios a la comunidad hispana de Miami y en particular a sus compatriotas exiliados a través de diversas instituciones cívicas y religiosas.

Pertenece a la parroquia de St. Agatha, la doctora Dopico ha sido durante varios años directora del cuerpo de catequistas de habla hispana de la Confraternidad de la Doctrina Cristiana en la parroquia de St. Brendan. Actualmente forma parte de la junta de directores de la-CCD de esa parroquia.

Ha aportado igualmente sus conocimientos a los Cursos de Formación Cristiana para Adultos de Habla Hispana, auspiciados por la Oficina de Educación Religiosa de la Archidiócesis de Miami. Es colaboradora de este suplemento en español de The Voice.

LA VOZ

Suplemento en Español de "VOICE"

ORACION DE LOS FIELES

(Solemnidad de la Asunción de María)
(15 de agosto)

CELEBRANTE: Nuestras vidas y nuestro mundo frecuentemente nos parecen angustiosos. Pero nuestras angustias son dolores del crecimiento, tanto individual como corporadamente — hacia la plenitud de nuestra vida en Cristo. La Asunción de María nos da testimonio de su plenitud de vida en Cristo. Viendo el amor de Dios tan efectivamente en ella, sabemos que podemos pedirle cuanto necesitamos.

LECTOR: Nuestra respuesta de hoy será "Señor, escúchanos".

1. Que, al igual que María, la Iglesia dé testimonio del amor salvífico de Cristo, oremos al Señor.

2. Que aquellos que viven en la encrucijada de la angustia, la confusión y la muerte, confíen en el Dios que ha preparado un lugar para ellos, oremos al Señor.

3. Que nos regocijemos ante la creciente libertad de hermanos que fueron esclavos y propiciemos la liberación de aquellos que se encierran en sí mismos por el odio y la amargura, oremos al Señor.

4. Que más hombres y mujeres jóvenes se sientan inspirados a una vida de servicio en la Iglesia, oremos al Señor.

5. Que la Maternidad de María mueva a todos los hombres a un mayor respeto por la vida humana, oremos al Señor.

6. Que estemos prestos a la plenitud prometida por Cristo, cuando los hombres serán uno con cada semejante y con el Dios que es fuente de toda vida, oremos al Señor.

CELEBRANTE: Padre, danos fortaleza para ser fieles y abiertos a ti como lo fué María. Que esta celebración nos haga más abiertos a tu Espíritu, favor que mejoramos en completa confianza, por Cristo. Nuestro Señor.

PUEBLO: Amén.

Cardenal boliviano propone que Iglesia done sus tesoros

LA PAZ — (NA) — El cardenal Clemente Maurer, arzobispo de Sucre, ha lanzado una propuesta a los obispos, clero, religiosos, religiosas y a todos los bolivianos: que la Iglesia católica se desprenda en favor de los pobres de "tantos tesoros acumulados" en sus templos.

En un mensaje titulado "Nuestro compromiso cristiano al servicio de los pobres", el purpurado señala que "los grandes edificios, algunas casas de sacerdotes, párrocos y religiosos, ciertos colegios católicos que desentonan con la pobreza del país, son también bienes a los que la Iglesia debería renunciar en favor de los más necesitados."

Al hablar de la necesidad de que "la Iglesia sea y aparezca como pobre al servicio de los pobres", el cardenal pide un cambio radical de conducta.

"Uno de los puntos de nuestra conversión, al igual que los primeros cristianos — dice — debe ser el desprendimiento sincero de los bienes propios en beneficio de los más pobres."

"Pero nuestra conversión — añade — no será ni evangélica ni sincera si no desemboca en una acción inmediata en favor de los más pobres y necesitados, de los que

Frente a miseria y hambre en el país

sufren la opresión de las estructuras injustas, de los que soportan la dura explotación de parte de los mismos hombres."

El extenso mensaje, dividido en cinco partes, alcanzó gran difusión en todo el país.

La Iglesia en Bolivia, según el cardenal, en el curso de los siglos se enriqueció con el trabajo inteligente de sus gestores, tal como lo hacían los hombres de su tiempo, sin sentir por eso mayor escándalo.

"Los pretextos parecían legítimos: esplendor del culto, para Dios siempre lo mejor, sostenimiento de las obras evangélicas de las iglesias, conventos, escuelas, misiones, etc., puntualiza.

Recuerda también que los fieles desprendiéndose de terrenos y objetos de valor los entregaban a conventos o a imágenes de los santos de su devoción, esperando en cambio

bienes o favores espirituales.

"Así se han acumulado en el curso de los siglos verdaderas e innegables fortunas y riquezas que hoy no prestan utilidad colectiva, ni a la misma Iglesia ni al pueblo fiel, más bien suscitan duras críticas", agrega Mons. Maurer.

Las joyas que cuelgan de la imagen de un santo, precisa el purpurado, constituyen adornos sin valor espiritual que "no aumentan ni disminuyen la gloria celestial del santo patrono que dicha imagen representa".

Si tales riquezas y fortunas han sido acumuladas sin pecado, ¿se puede retenerlas todavía sin pecado, frente a tanta miseria y hambre?, se pregunta más adelante.

Al pedir que se aúnen esfuerzos por el bien de todos los que sufren las consecuencias de la injusticia del subdesarrollo y del dominio egoísta, el cardenal afirma:

"Nos hacemos culpables por nuestro cobarde silencio en denunciar hechos concretos y quizás temerosos por nuestros bienes egoístamente retenidos, tildamos de comunistas a aquellos que defienden legítimos derechos de obreros, campesinos y pobres empleadas de casa".

Seminarians to start new term

(CONTINUED FROM PAGE 1)

grant Bachelor of Arts, Bachelor of Divinity, and Master of Theology degrees.

Msgr. Connor, who has a Licentiate in Medieval Studies from the Pontifical Institute of Medieval Studies, Toronto, Canada, will also serve as a member of the Department of Philosophy.

OTHER members of the faculty are:

Spiritual Director — Msgr. James J. Walsh, Clergy Counselor, Retreat Master, Archdiocese of Miami.

Procurator — Rev. Daniel K. Dorrity, B.S., Archdiocese of Miami.

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Librarian — Sister Patrick Marie O'Brien, M.Ed., L.S., Duquesne University, Pittsburgh, Pa.

Nixon will speak at K of C

NEW YORK — (RNS) — President Nixon will address a dinner session Aug. 17 of the 89th annual convention of the Supreme Council of the Knights of Columbus here.

He will be the first American President to speak to the top legislative and advisory body of the 1.2-million-member Roman Catholic fraternal order.

Supreme Knight John W. McDevitt, chief executive officer of the society, announced Mr. Nixon's appearance at the organization's national headquarters in New Haven, Conn. He also released the text of a message that the President had sent to the K. of C. in

advance of the convention.

"YOUR good works have earned you the deep gratitude of countless men and women," Mr. Nixon told the Knights. "And at a time when governments throughout the world are increasingly depending on the participation of civic organizations in the work of social progress, you have won the respect, confidence and appreciation of the leaders of the nations you have served."

"As I have become more and more aware of the significant value of your programs to our communities, my personal admiration for them has grown throughout my years in

Synod to set report on celibacy

(CONTINUED FROM PAGE 1)

sage of salvation, and that of prolonging the infusion

of grace through the gift of the Holy Spirit.

THE book also studies

priestly celibacy in the light of the ancient tradition of the Latin-rite Church. After a

meticulous survey of celibacy through the centuries, the editor concludes:

Compares Cuban, Vietnam refugees

A parallel between Vietnamese refugees in South Vietnam and Cuban refugees in Miami was drawn here this week by a Havana-born priest who now serves as a missionary in Indo-China.

Jesuit Father Enrique San Pedro arrived in Miami this week to celebrate a Mass of Thanksgiving on the occasion of the 50th wedding anniversary of his parents, Mr. and Mrs. Enrique Antonio San Pedro.

SEVEN years have passed since he last saw his parents, his two sisters, Mrs. Sylvia Camacho and Miss Bertha San Pedro, both of Miami, and a brother Xavier San Pedro, Los Angeles.

The 44-year-old professor at the Pius and Pontifical College in Dalat, South Vietnam, himself a refugee from communist-controlled Cuba,

Group to hold benefit dance

A benefit dance under the auspices of St. John the Apostle CYO, Hialeah, begins at 7:30 p.m., Sunday, Aug. 15 in the parish hall.

Music will be provided by the "Hemlock." Refreshments will be available.

noted the similarity between the plight of Vietnamese and Cuban refugees, emphasizing that first they have to escape from their communities leaving behind all properties.

THEN they arrive penniless in their adopted land, he said, where they live in poverty until they rehabilitate themselves and once again become prosperous through diligence and hard work.

A year ago, Father San Pedro figured in international news when the interdiocesan seminary where he is stationed was occupied for a day as a stronghold by North Vietnamese troops. At other times, the priest recalls, the



In Dalat, South Vietnam, Fr. Enrique San Pedro, S.J., walks through the interdiocesan seminary grounds.

seminary buildings have provided a haven for refugees escaping from cities occupied by North Vietnamese. He was generous in his praise of the deep spirituality of Vietnamese Catholics and other religious groups in southeast Asia.

"Praise of celibacy, founded on the most secure and lofty data of Christian tradition, both biblical and patristic... seems to us to have ensured for itself a justification which protects it from any pertinent objection."

Still another conclusion of the book is that many times in the Church's history some have called for a separation of celibacy from the priestly ministry. Speaking of the present day, the book states that some are tempted to return to less brilliant conditions of existence, that is, a married clergy.

Still the book contends this has not been the opinion of the ecclesial elite through the ages, the saints whom the Christian people recognized at all times... as the most worthy interpreters to be heeded in the Church.

Italian Jesuit Father Robert Tucci, editor of the Jesuit review, Civiltà Cattolica, in reviewing the book, observed:

"This collection of studies is an indispensable instrument for consultation and a veritable mine of information... It is very beneficial to have such a work at one's disposal on the eve of a synod which will be expressly concerned with the ministerial priesthood in all its aspects."

Ulster sees no end to violence

(CONTINUED FROM PAGE 1)

troops it has sent to Northern Ireland.

The IRA knows this, and will step up the terrorism until the British government has had enough.

It may well be some time before this is achieved. And more Irishmen and women will be killed and wounded, more homes and businesses burned, more intractable hatred spread.

But the fact remains that the current battle is a mirror of the 1916-1920 struggle, against the British.

The current repression, although only a pale shadow of the barbarities of those days, is the continuation and probable culmination of that struggle.

Perhaps the most vivid

testimony to this fact is the Irish government's actions in roundly condemning the latest British moves in Northern Ireland and in opening its borders to the families of those interned by the British.

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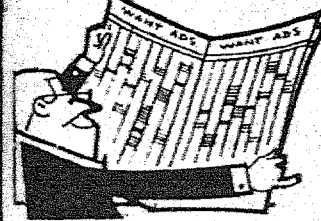
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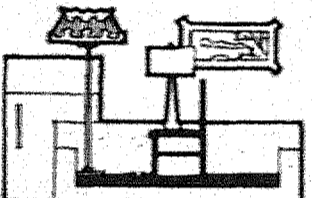
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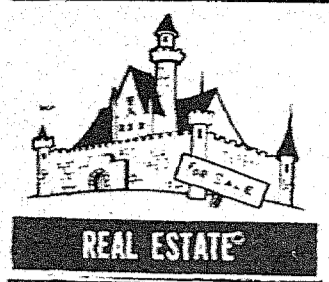
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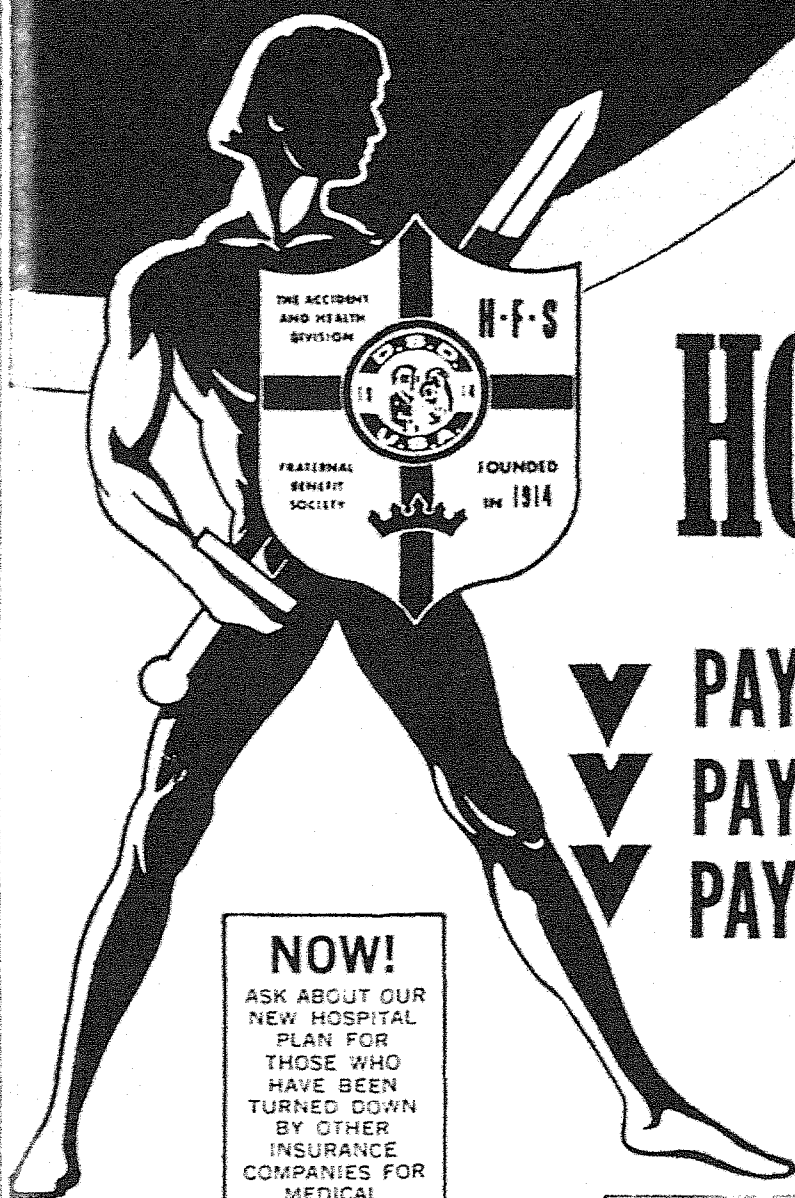
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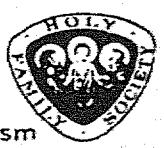
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